

HARIJAN

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[ONE ANNA]

WEEKLY LETTER

Hind and Khadi in Travancore

I must begin in this letter a few miscellaneous impressions of the North Indian tour.

The Travancoreans, indeed all South Indians, seem to have a passion for languages, and women perhaps more than men. They have taken up Hindi in right earnest, and at Travancore where Gandhiji was invited to give away the certificates we were told that during recent years nearly 10,000 had won the primary examination certificate. I was particularly interested in a retired Chief Secretary to Government, formerly spelling out the Hindi address presented to Gandhiji by the Hindi Prachar Sabha. He was the president of the Sabha, and his efforts were available. At many other places there were addresses in Hindi and in Nagari script. And now, as there are two branches there one teaching Hindi through Manipal and the other through Tamil.

But, as I have said everywhere there seemed to be more girls than boys among the students of the certificate. At Kottayam there was a special women's meeting where one of the speakers read a beautiful Hindi address, made a nice little newspaper Hindi speech, and all of them insisted on Gandhiji addressing them in Hindi instead of English. In the evening came a Marjari youth speaking fluent Hindi. He had passed the proficiency test in Hindi and wanted help to go to Allahabad to be a trained Hindi teacher.

I wish I could say the same thing about Khadi. The Konda branch of the A. I. R. A. sells about two thousand rupees worth of Khadi in Travancore and Cochin, which is really very little. Maybe the anti-unrestability campaign had absorbed most of the energies of the workers. But even at my rate part of the energy should be released for Khadi work, and to a great extent Khadi and anti-unrestability go together. Let the Travancoreans remember what Gandhiji said in 1927 "I may have to offer Satyagraha against the Travancoreans one day. You have the best cotton in India not to wear Khadi. You wear very little clothing, and your women drape themselves in short bits of spotted white and have none of the satisfaction for colour that

comes in other parts of India have if you do not wear Khadi, should I not offer Satyagraha against you?"

A Marjari Day's Work

A most little hotel for Marjari boys is being run in Travancore by the Marjari Sewak Sangh. Gandhiji carefully went into the details of the boys' nation and inquired if they were being given any butter-milk, and whether the coconut oil they were being given was made at home or bought from the bazaar. On being told that half a pound of butter-milk was being given to them daily, he inquired if it did not contain more water than butter or milk. There was a peal of laughter. "Don't the superintendent eat with you, or does he eat at home?" "I spend all my time at the hotel, and go back home at about ten o'clock in the evening," said the good superintendent who appreciated the plan, but who was also anxious to be Gandhiji knew the true state of things. Anxious to have more fun, Gandhiji presented "But then you may be making something or getting back home?" "We Travancoreans don't have tea dinner," he remembered. "I am glad," said Gandhiji "but you do not know perhaps that the Marjari have their dinner at midnight and often at 11.30."

But now Sh. Gopalan came to the help of the superintendent. He said it was impossible to get good milk and hence the butter-milk was more water than anything else. "What can be done?" he asked. "We badly need two good cows. Can't you send them from Gujarat?"

"Yes," said Gandhiji, in the same humorous strain, "give me the money, and I send you the cows."

"But we have no money."

"Why not steal one of the gold pots from the great State Temple?" said Gandhiji, raising more laughter. "No, stealing is not the thing, for that must be a thing unknown to a Hindu. Maybe the Travancore has longing for a good purpose like feeding Marjari boys, can't be unknown. You tell the authorities that if they can afford to pour out milk for the Brahmins from those golden pots, would they not pour out a little butter-milk for the Marjari boys from brass pots, now that they have abolished uncastability?"



making apart many more such hospitals are now wanted in Travancore and the Madras Provt. I might should enlist the help of the State in having these hospitals, for that is what the Providence implies.

In the Cyclone Area in Andhradeśh

On our return Gandhiji was visited by Datta, Mahin, Kanda, Venkateswaryya and S.J. Sitaran. Sitaran desired to give a day for the cyclone area. It was too late in the day to do so, but Gandhiji could not resist the request of these good men, and he learned through 120 miles from Nizakade to Berrada, taking on his way places like Chavala, Nagalla, Venkatesan, Chellapalem, Tirumakudalur, Paravara, Chittalapudi and Guntur, making collections wherever he went. Making collections in the cyclone area would sound paradoxical. But as he himself explained, "I want you to be entirely honest with me and tell me how many of you have suffered and how many have not. I have worked on many an occasion in distressed areas, e.g. in Bihar, where the distress was infinitely greater than here, but even there not per cent people had not suffered. If several thousands had suffered, several hundreds had escaped. Now I would ask each of you as have actually suffered to rub their hands. (Humbly enough very few rubbed their hands.) I am glad, and I know that those who have suffered would not come to attend these meetings. I should have to go to them. These please make the beginning, and those of you who have not suffered please pay for the suffering as much as you can."

That is how he collected something like a thousand rupees that day. Our car drove through scenes of devastation, and it was easy to picture to our mind's eye the terrible havoc the cyclone must have caused. The numerous ruined houses and cottages tilted Gandhiji with a sense of pain and pity and helplessness. "I have been wandering from 4-58 through the cyclone area," he said in a village which was a scene of utter ruin, "but I cannot say that I have seen much. If I really wanted to see the cyclone area, I should not have gone about like a lord in a car, but should have walked through it. But I had only a few horses and there is no time left for anything like a study of the situation. The only thing I can do having come here is to say a word of comfort. I know that my voice cannot reach the Government. I have no influence with them, nor have I any with those in charge of affairs here. But I can certainly say that though everyone else may forsake you, God never forsakes people in distress. When I studied Tamil many years ago I came across a proverb which I cannot forget. This is a, 'Siddhavanthala Darsanathala,' which means 'for those who are helpless, God is the Help.' But I should not remain merely on one sign, it should enter our hearts and then no matter how

many systems we have, we shall realize within. That also does not mean that you will be lazy. A man who has faith in God works twenty-four hours, for He has given us hands and feet. And if we use them, He will give us food and clothing too. So you must not expect me to wrap with you. My function is to make those who wrap forget their wraps and walk. And I know, you know how to walk, but those only can walk well who know how to labour with their hands and feet for others and especially in a place like this, those are men who drive their good horses with others. If the power that be, give us help, we shall receive it gratefully, but if it does not come, we will not mindlessly murmur in voice at them, nor become misanthropes instead of philanthropes. You must therefore be cheerful and help your less fortunate brethren. I am passing from a place where a gentleman has given away six acres of land for Harijans. Those who are wealthy well, I hope, follow his example."

At Guntur he summed up his impressions. "I cannot estimate the actual extent of the damage, but I may say that I have seen many a house utterly destroyed, more houses where the roofs had been blown off, many trees rendered utterly unprofitable even after three months. Might trees have been bent from their roots and there were numerous fields from which crops were swept away. It seems to me that the relief granted by Government, and sent to the Committee by the public, was wholly inadequate to this emergency. I have no influence with Government. I can only make an appeal to them, if my voice can reach them."

As for the public, he summed up his appeal in Berrada. Guntur District, which was affected, did not mean the whole of Andhradeśh. He said, "Let it not be said of the people in Andhradeśh that houses were destroyed, crops were swept away, trees were uprooted, man and cattle killed, and yet no power in Andhradeśh lifted his finger to organize relief. Because a part has been affected, let no one say that the whole of the province has been affected. It is altogether wrong to expect that Bombay would relieve the distress. People in Bombay will not see the horror. You can see it within a few miles of you. You must do all in your power before you look to any other province for help."

The response to Gandhiji's appeal everywhere, even in villages, was great. If Gandhiji had spent a fortnight there, perhaps he would have been able to collect many thousands. But why should distress need Gandhiji's presence? Why should men with money and generous hearts wait for Gandhiji to go and appeal to them? Will not they realize the truth of the good old maxim, *do ut des ut des* (He gives to me who gives to me)? Or to translate the Latin proverb into a corresponding Indian proverb - He who gives water quenched gives off water hot with.

Five Rupees for a Pie

Nowhere in India, except in the Punjab perhaps, is there anything to test the Tamil Red crowds in their sobriety and discipline. In both our upward and downward journey they made rest or sleep impossible, and sometimes it was impossible to arrive with them except with a share of physical force. During the day Gandhi made the best of a bad bargain by making collections for the Harjan Fund at all stations, but at night it was not worth while making collections at the end of each pass or rest. If they had no consideration for Gandhi when they asked, much less would they have any for the comfort of passengers travelling by the same train. "Why this indisциплиने here?" I asked them at one station. Without even understanding my question, they shouted: "We are G. Rajagopalachari's followers. The Mahatma must give us dandies." At another station, a section of the crowd shouted, "We insist on his waking up. He must give us dandies even if we come a hundred times." What a wonderful mixture of enthusiasm and what ungrateful dandies! We seem to have learnt nothing in 18 years, for the crowds in Tamil Nad were just the same in 1918.

And yet there is no doubting the fact that they meant well. At a small station one of the few who had gathered there gave a pie in response to Gandhi's demand for collection. "Now who has given me this pie?" asked Gandhi. "It is quite welcome, but it is a precious pie and I must caution it. Come along, who will bid for it?"

Quick came the bids. One Rupee — Two Rupees — Three, Four, Five. And the pie was knocked down at Rs. 5. Another pie was given. It was knocked down at Rs. 1, when the whistle was given.

For the Service of India

The crowds were shouting and yelling when a European lady carrying a child on each of her shoulders was seen threading her way through the crowd. I thought she was a passenger waiting to board the train, and I appealed to the crowds to make way for her. They did want to make way, but there was not an inch of room. The poor children were crying as the mother slowly threaded her way. "I want to go in, I want to go in," she cried, as she approached our carriage, "please take the children in." Gandhi picked up the two children, and we opened the carriage door to let the lady in. Until the train started we did not suspect that the lady was a friend come to see Gandhi. But when the train moved, and made it possible for us to listen to our neighbor she said, "I am Mrs. Kailash." She was the wife of Mr. Kailash, who not long ago belonged to an American Mission, and has had

to suffer for his independent views, and is still suffering for them.

Gandhi gave her a hearty greeting, and the older child who was a girl of four or five began to make friends with Gandhi. But they were more attracted by the heap of coins in front of us, and the younger who was a boy proceeded to play with the coins. The mother immediately took out two rupees from her purse and gave one to each of them and whispered into their ears to put them into the collection which they did gladly.

But now the girl began to flee away. "Why did they all come to the station? Why was there such a row?" The mother replied to the question with a counter-question. "Why have you come?"

"To see Mr. Gandhi," said the child.

"They too had come to see Mr. Gandhi. They were all his friends."

"But why did they all give him the money?"

"Why did you give me the money?" asked Gandhi, laughing. The mother suggested an answer. "We gave the money for the poor, and so did the others."

"But why do we give the money to the poor? You say have no food? Can they have no clothes?"

"Yes, dear."

Gandhi made kind inquiries about Mr. Kailash, and Mrs. Kailash who is a doctor and a surgeon proceeded to ask questions about the nutritive value of common vegetables like brussels, South Indian greens, etc. The children were as the remarkable boy asking their questions and Gandhi was answering them. "But what is your name?" he asked the girl. "Anita," said the girl. "The boy is named after you," said Mrs. Kailash. "Now, dear, tell Mr. Gandhi your name."

"Kamchand," said the little boy of two.

"He means Kamchand," explained the mother and we all laughed heartily. But the girl asked, "Now why are you throwing away all these Rupees, Mr. Gandhi?"

"Then you can take them away," said Gandhi and placed a coin in the little palm of the brother and the sister.

"But, Mr. Gandhi, can you walk faster with a stick?" was another question.

None of us could follow the words as they were uttered, but the mother repeated the question for us. The only person the little girl had seen of Gandhi was the one in which he is walking with a staff. "Oh yes," said Gandhi, "but I can walk fast without a stick too. Will you come now?"

(Continued on p. 5)

HARIJAN

Feb 13

1937

AHMEDABAD MILL INDUSTRY

(By M. K. Gandhi)

Now that the Ahmedabad Mill Industry has told over the difficulty that had arisen over the employers' demand for a cut in the wages of labour, it is well to examine the conditions of its industry. The Umpire, Mr. Gertrudeus Madgerken, answers the thanks of both the parties for his great labour of love. The public do not know that he undertook the onerous burden without any fee which he might have insisted upon, if he had so chosen. Having entered upon the task he might have lightened it by merely giving his decision without any argument. Instead he has reasoned out his award and made valuable suggestions for the guidance of both capital and labour.

It is to be hoped that both parties will wholeheartedly set up to the Umpire's suggestion and work out the Delhi agreement. The Umpire has made it perfectly clear that no cut is possible without fully implementing the Delhi agreement which has also the merit of being turned into an award of the then Umpire, Mr. Talwar, called High Court Judge. The essential conditions of that agreement are that wages must be standardized for the whole mill industry and that there should be a scheme for automatic adjustment whenever there is a demand for a cut or a rise in the wages. It has been agreed on behalf of the employers that neither standardisation nor automatic adjustment is a practical proposition. The Umpire has rejected that argument. Indeed he could not do otherwise. Surely the parties know what they were doing when they entered into the agreement at Delhi. They would never have introduced the two clauses if they had thought them to be unworkable. It may be that the parties may not agree to a common scheme. It is for them to refer their differences then to the arbitrators and the latter falling to an Umpire. Standardisation of wages is a mechanical or mathematical proposition. It may be that an intermediate stage is necessary before all the mills can be induced to adopt an even scale of wages or labour can in all cases be induced to accept a level which in some cases must mean a large reduction in wages though the whole total remains unaffected. But a scheme of automatic adjustment of wages is undoubtedly a complicated matter. It demands for its friction a spirit of give and take on both sides. And any such scheme must, in the nature of things be of a temporary character subject to periodical revision.

No scheme of automatic adjustment is possible without reference to the machine. I have ventured to mention in my award and which Mr. Gertrudeus has been pleased to describe as *Modest*. Of course it was no part of his duty as Umpire to mention or refer to them at all. I have myself stated in my award that the machine have not guided my decision. But having referred to them at all, the learned Umpire might have shown how or why they were *Modest*.

I propose to show that whether they are *Modest* or otherwise it is impossible to arrive at a satisfactory scheme of automatic adjustment without reference to them. They must be the measure not for action which may and will probably fall short of it. Let me reproduce below a translation of the original which is in Gujarati.

(a) At this stage I would like to restate the principle that for the good of both parties I have presented to them as a result of my close and extensive contact with the industry for a period of 18 years on the request of arbitrators.

(b) No cut should be made till the mills have ceased to make any profit and are obliged to shut back upon their request for continuing the industry.

(c) There should be no cut till the wages have reached the level adequate for maintenance. It is possible to conceive a time when the workers have begun to regard the industry as if it were their own property, and they would then be prepared to help it out of a crisis by taking the lowest maintenance consisting of a five days and working day and night. That would be a voluntary arrangement. Such cases are unknown in the present conditions.

(d) There should be a common understanding as to what should be included in determining a living wage.

(e) The consideration of the *Automatic* in industrial mills comes from part of a plan for a cut in the wages of labour in general.

(f) It is vital to the well-being of the industry that workers should be regarded as equal with the shareholders and that they have, therefore, every right to possess an accurate knowledge of the functioning of the mill.

(g) There should be a register of all available mill-machine capacities to help the parties and the action of taking loans through any agency other than the T. L. A. should be stopped.

If I have not presented these principles in the belief that they will be acceptable either to the learned Arbitrator or to the millowners as even to the workers. There have not guided my decision in the present case, but I am convinced that without the acceptance of these principles the industry, i. e. the workers and the millowners are in danger."

How take the first machine. Why should mills share a cut so long as they have profits? It would be like a man desiring to cut off his feet to ease some development of the body. Do they cut out machinery in order to secure a certain percentage of profits? Are men and women who may be called living machines less than inert machinery? Is there anything very idealistic in the suggestion that the wages of the operatives, who are at least as much a foundation of the industry as the machinery and buildings, may not be reduced to secure a minimum of profits? I make bold to say that if the votes of humane shareholders (and I regard the shareholders of mills as humane) were taken, they would unanimously reject the proposition that their profits should be peddled to the wages of labour on whom depend their profits.

And if the first machine must, it least be seriously considered, the second about the living wage follows from it. If there can be no cut before profits are on the brink of sliding, it is necessary to know the limit beyond which reduction in wages cannot go. In other words, there must be a decision as to what constitutes a living wage. I am not concerned with the name. Call it the minimum wage, if that expression would assist. The point is the same. Living wage to my mind is the most accurate description for an irreducible wage.

And the acceptance of the principle of a living wage implies an examination of what may be included in it. Should entertainers from past, should dances be included, may milk or glass or gas be included? There are no necessary limits. They touch the very existence of labour. Its efficiency depends very largely upon the right kind of living. And the greater the efficiency, the greater the possibility of enhanced profits.

Machine (2) is self-evident and accepted by the shareholders as well as the Trade.

Who can deny the reasonableness of the statement (Machine 1) that workers should be regarded on equal terms with the shareholders? If conflict between capital and labour is to be avoided, as I believe it can and must be, labour should have the same status and dignity as capital. Why should a million ropes put together be more than a million men or women put together? Are they not infinitely more than metal, white or yellow? Or should holders of metal always assume that labour cannot be organized and put together as metal can? For the past eighteen years, consciously or unconsciously, capital and labour have acted in a dualism on the assumption that there is no inherent conflict between the two. It is true that peace between the two has been precarious. But it has been so because the parties have not recognized the full reality of the conflict as the conditions of an abiding peace.

If there labourers on an equal terms with shareholders should have the same status in the transactions of mills as the shareholders. Indeed there can be no confidence on the part of labour if material information is withheld from it.

The last machine consists of no working if the Labour Union is regarded as a desirable organization as much as is the millowner, and is not merely tolerated as a necessary evil. It follows that there should be an agreed register of available funds and that the millowners should not accept or engage any person outside the Labour Union.

Thus it seems to me that the machines are not visionary, but on examination they are found to be absolutely essential to the health, existence or growth of the great industry in whose interest, they have been humbly suggested.

It need not be stated that the list submitted is by no means exhaustive. I must suggest some more, when I am able to revert to the question.

WEEKLY LETTER

(Continued from p. 2)

"Oh yes," shouted both the children gleefully.

Mrs. Karlan dismissed the question of the education of her children. She did not want to give them any special education. She wanted to bring them up as other children in India were brought up "because I want them to grow up as natives of India." But the extent to which she could allow them to run with children with holes, nose rings, and other infections was somewhat her grievance. "I want them to have their feet on the soil, and sometimes it becomes difficult to decide how far they should be allowed to mix with the other children." "There is no limit," said Gandhi. "We have to take risks. I am doing so with my own grandson when I allow to mix with village children without any restriction."

"And so do I. But when there is fear of infection?"

"Then you can explain to the children that they must take care of the infection, both your children and others, and tell them that while these infected children may be brought home for treatment, they should take care in playing with them until they are well."

"But in doing so there is no question of being misunderstood I hope?"

"Certainly not," said Gandhi.

"I want to guard against any feeling of superiority creeping into their minds," said Mrs. Karlan.

Mrs. Karlan was certainly making a brave experiment, and as one noticed the reactions and corrections written on her face, one could see what a tower of strength she relied on to

Mr. Krishna in his trade and difficulty. But the next day came with the morning breeze, and Mrs. Krishna with her children had to go away by the back door in order to escape the crowds.

An Egyptian Interview

We came about five and prepared to go to bed as we had to get out at three o'clock the next morning for a tour in the cyclone area in Assiut, where a heavy belt was drawn in. European women looked into the carriage window of our moving train and asked us an English which was pronounced with a French accent and intonation "No, I am coming all the way from Egypt, and I must have a chance of shaking hands with the greatest man in India and of talking with him." There was nothing for it but to have him in, but the door was locked and we asked him to come at the next station. But he wanted to see us then, and he crashed through the window and we helped him in. He was a Copt from Egypt and was full of Egypt and her affairs. He was happy that Egypt had won a measure of independence and wanted India also might do so. "But may I ask a few questions? I know you are tired and must have rest, but I am come again to my life going to have this opportunity and you must let me have this chance." Gandhi's eyes were watery with sleep, but he had no heart to avoid that friendly stranger. "Come along," he said.

"What do you think of Communism? Do you think it would be good for India?" was his first question.

"Communism of the Russian type, that is Communism which is imposed on a people, would be repugnant to India. I believe in non-violent Communism" answered Gandhi.

"But Communism in Russia is against private property. Do you want private property?"

"If Communism came without any violence, it would be violence. For then no property would be held by anybody except on behalf of the people and for the people. A millionaire may have no millions, but he will hold them for the people. The State could take charge of them whenever they would need them for the common interest."

"Is there any difference of opinion between you and Jawaharlal in respect of violence?"

"There is, but it is a difference in emphasis. He perhaps puts an emphasis on the result, whereas I put on the means. Perhaps according to him I am putting an over-emphasis on non-violence whereas he, though he believes in non-violence, would want to have Scotland by other means if it was impossible to have it by non-violence. Of course my emphasis on non-violence becomes one of principle. Even if I was assured that we could have independence by means of violence I should refuse to have it. It won't be real independence."

"But do you think the English will have India to you and go back peacefully as a result of your non-violent agitation?"

"I do think so."

"What is the basis of your belief?"

"I have my faith in God and His justice."

"The friend seemed to be deeply impressed. He took the words down and said, "You are more Christian than we essential Christians. I will write these words down to black believers."

"You must," said Gandhi, "attribute God would not be God of Love but God of violence."

Here the friend left us in peace and before the next station came Gandhi was fast asleep.

M. D.

LIVING WAGE THROUGH SPINNING

The Mahatma Ashram is teaching the weavers and needy folk in the villages round about Mahatma to earn a living wage through spinning. A number of the Ashram is conducting a spinning class with this object. The spins and cards eight hours daily along with the revolvers whom he teaches. He is also making several experiments. The following figures collected from his bulletin for the period from 12-12-36 to 12-16-36 make an instructive reading as they provide a fine illustration of the wages that a spinner can earn under the new scale of spinning rates introduced by the A. I. R. A.

Date	Time taken	Spinning only	Spinning with self-carriage	Wages earned Rs. Rs. P.
(No. of hours of 100 yards)				
12	1 hour	1 1/2	1 1/2	0 4 1-00
13	1 1/2	2 1/2	2 1/2	0 4 1-00
14	2 1/2	3 1/2	3 1/2	0 4 1-00
15	3 1/2	4 1/2	4 1/2	0 4 1-00
16	4 1/2	5 1/2	5 1/2	0 4 1-00
17	5 1/2	6 1/2	6 1/2	0 4 1-00
				1 4 0

Equally instructive are the figures of the out-turn of work of a pupil belonging to this class after three months of training. This boy works at the rate of from 44 to 50 hours daily for 44 days in a week. The figures given below represent his output for the last two weeks. He has done his very besting.

	Weight of pure cotton	Days	Wages (Rs. Rs. P.)
1st week	104	17	1 4 0
2nd week	107	18	1 4 2 1/2

Both the spinners spun from 1000 cotton. The average daily earned by this first spinner during the second week, it will be noted, came to Rs. 4.

(From the MAHATMA ASHRAM PATENTS.)

OLD ISSUES

Issues of 'Harijan' Volume Two are available with us at the rate of two annas per copy including postage. Orders must be accompanied by full payment.

Harijan

A PRACTICAL SUGGESTION

[By M. K. Gandhi]

The following was received just after I had finished the Transvaal pilgrimage:

"Pray allow me to one of the subjects of His Highness the Maharaja of Transvaal to welcome you to our Glorious State of universal equality and brotherhood. Our Maharaja has done all that he could to save Harijans, to raise the depressed classes, and to establish in the land perfect equality between man and man. The people seem to be lost in a kind of reverent awe, waiting for their beloved Maharaja to do something for them. But when the people shall have expressed their worthy gratitude and whatever there will be left will be enough to implement the provisions by introducing the spirit of it in their daily lives. To the worthy subjects of this extremely worthy Maharaja, the people should follow up the provisions by introducing something in their homes amongst all classes of people by employing poor Harijans as servants and cooks at their homes, etc. It would be nothing short of a calamity, if the provisions should not be something like of working shops, while the numerous disgraced class distinctions are allowed to continue. Would you allow the so-called leaders to make the provisions a real blessing in every corner of the land? It is a pity that the so-called higher classes have not yet begun to move in the matter."

The letter is from a retired principal of a college and deserves attention. I have already drawn attention to the many implications of the provisions. But I have not touched in that connection the question of introducing. My views in the matter are well known. Restrictions on introducing have no vital connection with non-violence. They were, in my opinion, fugitive rules in origin. Given a proper understanding with the sense of cleanliness there should be no scruple about doing with anybody. And turning Harijans boys and girls as members of a family means cleanliness and raises their status and respects in the widest manner the human caste restrictions on non-violence. I fully agree with the writer of the letter quoted that equally all along the line is implied in the provisions. The young Maharaja has given the lead. Will the people of Transvaal follow it with all its implications?

Instructions have been sent to those subscribers whose period of subscription expires with this month. The first issue of the next month, i.e. March, will be sent by V. P. P. to each of them whose subscriptions are not renewed by that time, which they will kindly accept and deliver.

Minister

THE DATE-PALM AND ITS USES

The date-palm grows naturally. Its cultivation is required. Hark and once throw the seeds of the ripe fruit of the tree just before the trees. Some fruits drop down naturally from the trees. In December the trees flower. The fruit appears in February and ripens in May. The seeds that drop down naturally and which are thrown away by men and birds are spread on the banks of streams by floods in the rainy season. When the flood subsides some of the fruit is embedded in the alluvial deposits. Hence date-palms are found in abundance on the banks of streams.

The land occupied by the tree is not useful for any money crop. It can be said that date-palms are turning out wealth from waste land. Further manuring was necessary is required by the trees. Man has to take no pains for protecting them. The sides of the leaves have sharp teeth like a hand-saw and prick and they cut in places that cut into the flesh.

There are in Nagpur over 1,000 such palms. The fruit is almost useless. The A. I. V. I. A. has recently obtained permission for tapping 25 trees for gum making. The experiment is proceeding satisfactorily. But before giving the details of the experiment it may be well to give the uses to which this tree is being put to by the villagers in Nagpur.

The leaves, (1) Made into woven mats of the strips. About two leaves are required for making one mat. A Nagpur mat fetches two annas in Wardha. These mats are used in the place of umbrellas in the rainy season.

(2) Brooms are made from the strips and sold at three annas a dozen.

(3) The leaves are used for finishing huts and making walls for the same.

The stalk of the leaf (1) Barkers are made from the stalks. Three small barkers take eight hours to make and fetch four annas.

(2) Cud walls. Short U-shaped walls are made out of the stalks, which are fixed to bullock carts for carrying grain etc. About three days are required for making a pair of such walls. Nine annas are paid for the labour.

(3) Rope. Stalks of green leaves of young trees are also for rope-making.

Stems. The stem is used for building masonry and watery areas. It is used for fencing. It is also used for reinforcement to protect roads against storm water.

Poor man's fuel. All dried parts of the tree are used as fuel by poor people.

NAGPUR

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WHAT KHAND WORKERS SHOULD KNOW

(by M. K. Gandhi)

It is perhaps certain I have tried to explain what should be covered by the scheme of khadi. In my opinion, it should be made obligatory on every khadi worker engaged in any of the production centers of the A. I. E. A. to know the elements of this science. Sh. Lakshminarayan is a khadi lover and one of the most careful students of the science of khadi that we have. But I would not call even him a master of the science. In the course of a letter which he addressed me in November 1935, he laid down what is considered to be the minimum test which every khadi worker ought to satisfy. The test is reproduced below:

(1) The worker should know how to distinguish between superior and inferior grades of cotton, cotton-seed and flax.

(2) He should be able to fix in position the rolling pin of a hand-ginning machine and to make the necessary corrections and adjustment to make it exactly fit with the fixed roller, when the former happens to be bent or of unequal thickness.

(3) He should be able to fit up a casting box and to prepare the gut and the hide paste for the shoulder-blade.

(4) He should be able to show a ginning speed of five pounds an hour on a hand-ginning machine over a period of four hours.

(5) He must show a carding speed of ten tubes of cotton wool per hour, excluding the time required for making slivers.

(6) He must know the construction of every type of spinning wheel and how to mend it. He must be able to straighten a spindle gone out of shape and to prepare the 'mud' and the device the cross bands of the mangle wheel.

(7) He must be able to maintain a spinning speed of 300 rounds (400 yards) of yarn of 30², with a tensile strength of over 80% and average 85% in a four hours' test.

(8) He should know the drafting process of spinning and must be able to spin 300 rounds of 30² to 30³, strength 80% and average 85% during a two hours' test.

(9) He should know the construction of a pit loom as well as a fly-shuttle loom and be able to prepare together the reeds, the beams and the string bands.

(10) He should be able to weave khadi of 30 width on a fly-shuttle loom three yards of 20² and to make all necessary adjustments to produce at least five different kinds of loom designs for saris.

(11) The speed of weaving should come up to one square yard in an hour from yarn of 20².

(12) He should know all about the growing of different varieties of cotton and should be able to get hand-picks, picking horns, spinning wheels, looms and their accessories locally prepared, preferably out of local material. This would involve a knowledge of

(a) Seasonal, the extent and distribution over different parts of the year, and a knowledge of measures and the nature of the soil.

(b) Different kinds of weaves and of adjustments relating to measurement.

(c) A workable knowledge of drawing for the above-mentioned needs.

(13) A knowledge of carpentry sufficient for repairing the various machines.

It is not quite easy to fulfil this test. But given sufficient aptitudes and a measure of diligence anyone who has had a fair education in this should be able to satisfy Sh. Lakshminarayan's test. That would, however, still leave uncovered the commercial aspect of the science of khadi. That is covered by the questions drawn up by me. The syllabus proposed by Sh. Lakshminarayan is calculated to cover the technical side. One must be an adept in both these fields before he can be said to be versed in the elements of the science of khadi. I shall feel thankful if such khadi workers as may happen to read this article, and can satisfy the technical or the commercial test or both, will send me their full names and addresses. Strictly those who are eager to qualify themselves in the elementary science of khadi should also communicate with me. Unhappily today we have no suitable text-books that could be used to impart the required knowledge. The only available book that commercial workers like myself use is that of late Sh. Bhagwanlal Gandhi. But even that book is now out of date owing to the advances that the science of khadi has made since that book was written. A revised edition of that book is therefore urgently needed. That can come about only if we have lovers of khadi who would devote themselves to the revision and have the leisure for the work.

[Translated accidentally from an article in *Shreyas* Journal by myself]

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HARIJAN

(Editor: MANMOHAN BHARGAVA)

Under the auspices of The Harijan South Group

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(By M. K. Gandhi)

A friend has addressed me the following questions:

"(1) If temples are reserved only to the Harijans there is danger of their being regarded as being situated in all the parts where the caste is excluded, only because they satisfy the need of personal cleanliness."

"(2) Your statement that God does not reside in temples when Harijans are not admitted seems to me to be a generalised and therefore misleading statement. In my opinion it is an error to say that God is not in temples where Harijans are not admitted so that God is to be found only in temples and not outside. It challenges as it were, the omnipotence of God. He is everywhere, there is no place where He is not."

"(3) Then, you say that Hindutva must preclude of untouchability here. But Hindutva has continued to exist all these years in spite of the existence of untouchability, and there is no reason why it should be otherwise now or in future. How should you expect that it is Hindutva which is unshakable indicator of untouchability that, on your own admission, has at the past brought you spiritual peace and consolation?"

Now for my reply, a man of faith may not shrink from his present duties or deviate from the right path for fear of possible difficulties in the future. The only thing for us, therefore, is to proceed by implacably accepting absolute equality between ourselves and the Harijans and to give them the same rights for reconciliation as we claim for ourselves. All past experience goes to show that they do not react with reticence as are reasonable and simple people to the various Hindu, but they naturally do not and cannot be expected to appreciate and accept orthodox tenets that discriminate between Harijans and Hindus and between the different groups among the Hindus themselves, as these tenets of exclusiveness and offend against reason.

"(4) True, the statement that God does not dwell in temples from which Harijans are excluded is incorrect and therefore true only in

a certain and limited sense only. But does that not apply to human speech itself? But we have not on that account discontinued or discarded the use of human speech. With all its imperfections as a vehicle for the expression of truth, we must rely on it for all practical purposes, or it would spell an end of all human intercourse. Undoubtedly one such Hindu may in his ignorance that God dwells only in the hearts of the good and the pure, not of those who are wicked or evil-minded. Now this statement, again, is only partly true. But still some sincere and unshakable in its progressive effort would be the reverse, viz. that God dwells in the hearts of the wicked and evil-minded too and withdraws them to their evil deeds, though as a strictly scientific statement of truth it would be perhaps nearer the mark. In a strictly scientific sense God is at the bottom of both good and evil. He directs the universe's progress no less than the sun's path. But for all that good and evil are, for human purposes, from each other distinct and inseparable, being symbolised of light and darkness, God and Satan, Absolute and Unseen respectively. My statement, therefore, that where Harijans are excluded there God is not most found."

"(5) My correspondent's argument here also rather lacks point. The slow deterioration of Hindutva are seen even today taking place under our very eyes, mainly and principally in consequence of the mere of untouchability. Any one who has eyes can see it. A confused, lifeless-out of existence should not be mistaken for life, in fact it is more depressing than death itself. If a person like me can today derive spiritual force and consolation from Hindutva, it is because I have never regarded untouchability as an integral part of Hindutva. It may perhaps be objected that the term 'delineation of Hindutva' which I have used is misleading since delineations of Hindu unity need not necessarily mean the delineations of Hindu religion. The objection is based on a fallacy and is only partly valid. In modern sense a faith can have no existence apart from the persons. It may personally console an even if I can bear witness to my faith as the sole surviving representative, but of what avail would it be to those millions who fell away from it?"

[Translated from HINDI by Manmohan Bhandari
and Jyoti [1937] by French]

WEEKLY LETTER

Spiritual Revivification of Temples

A correspondent says that Gandhi's remarks on his speech at Panditai about the spiritual revivification of temples are likely to be misinterpreted, as they imply that nothing is being done by the State authorities in that direction. No such implication was intended. In fact Gandhi went to the extent of another interview that the thousands of temples had started like spiritually as no temples in South India that he had spent had done. His remarks were of a general nature, and contained an appeal to the Maharajah to see to it "that the temples are renovated spiritually and have the authority and meaning that they need undoubtedly to have at one time." The words he used about the priests were also of a general nature describing what they should be and what they should not be: "This can only be done if the temples are in charge of priests who know what they have to do, who know something of the morality of their, and of the duties to which they are called. In other words they should not be ignorant people following their calling for a livelihood, but they should be men who are proud of their privilege of bringing the message of God to temple-goers, sharing by their own conduct and their life that these temples are abodes of divinity."

These remarks, though general, were made because of certain facts actually observed by Gandhi. Thus at one place a number of hinduists were chanting verses in front of the image. Gandhi asked them if they would chant the *Ishtamant* for him. "We are great sinners they not only did not know the words by heart, but they seemed to be ignorant of even the name of this *Ishtamant*. At another place a priest, who was quite stout and active and knew a number of languages, was on his own address *mantra* of *Harishchandra*. The condition in other temples, I dare say, are better, but if we are to make the temples "repositories of Hinduism" and capable of "imparting spiritual power", a temple with an ignorant or uneducated priest should not be tolerated.

Work Being Done

Having said this, I gladly note what is being done at the present moment. The correspondent has sent me a copy of the Department's Administrative Report which contains interesting details of the work being done by the State in the direction indicated by Gandhi. "The year" (1935-36) says the report, "was one of a general religious awakening among the Hindu population of the State consequent on the measures taken towards the development of the cultural side of Hindu worship, such as the sponsoring of religious subjects through lectures, Harivachan, and the holding of religious conver-

sions on a large scale." The Sri Chithradurga Deva Prasa Prasadai "opened at Tanjavur in 1935 a weekly study program. "The study of the Vedas and the *Upanishads* demands a good deal of repetition and concentration, and the period of one year allowed for the whole course was found in school periods to be quite inadequate. The necessity for the extension of the term of studies from one or two years, the enlargement of the present syllabus by suitably supplementing the teaching in Veda, *Upanishads*, and the inclusion of a course of general instruction in the Sanskrit language thus became imperative. The necessary proposals were submitted by me to Government and Government was pleased to sanction the revised scheme which was given effect to from 1-1-1936 (i.e. 1935 & 36)." Steps are also being taken to have "a Tantri College opened for imparting instructions to candidates in *Samkriti*, *Vedas*, *Upanishads*, *Samkhya*, *Yog*, *Harivachan*, *Yoga*, *Pranayama*, etc., so as to make them ideal priests for service by the Devarajans."

Thus there were religious discourses given by erudite lecturers and persons of acknowledged piety and reputation in religious scholarship, and these were "attended by thousands of people of all classes and communities." There were religious conversations. The conversation at Kottayam included "lectures on Hinduism and exposition of Puranic stories by persons of acknowledged piety", "display of indigenous arts such as Chhittiyashtakam, *Pattalam*, etc., musical demonstrations, *Harivachan*", and so on. "One peculiar feature of the discourses at *Chithradurga*," says the report, was that "there was complete silence and great attention notwithstanding the fact that the subject matter of the lectures was more ancient, distant and technical than on other occasions." Daily discourses are being held in almost all the temples, and the Commissioner says that he has already "addressed the Architect Commissioner at Devarajans on the desirability of opening classes in local subjects connected with the Hindu religion in all important Devarajans on Sundays and other holidays." A central Religious Library is a new under construction at Tanjavur and a serious effort is being made to revive and promote *Kathakali*, *Chhittiyashtakam*, *Pattalam*, *Kuchipudisi*, and *Panchavadyam* which represent the fine arts peculiar to Tanjavur.

All this is very good, but from him who gives much more is expected. The total Devarajan receipts during the year, says the report, amounted to Rs. 11,84,405 and the total expenditure for the year was Rs. 11,67,775, which means that the Department leaves the State a net income of something like 16 lakhs. Could not this whole sum be devoted to the social, educational and economic uplift of the classes that have been oppressed by the so-called Devarajan landlords?

As regards the priests, why should not highly educated men of a contemplative and devoted

and seldom type to select, so that they may not only be responsible for worship in the temples but be themselves sources of spiritual influence and education? Pandit Dharmmand Karamji has decided to spend the rest of his life in being such influence through a Buddhist Vihara that has been recently opened in a Harjan quarter in Bombay. Could not we have more persons like M. Karamji who have retired from worldly cares to take charge of some of the great temples? The Publication, said Gaudiff, is a revolutionary document, and it will have to revolutionize existing notions and practices and infuse a strong breath of liberal air into them.

A Testimony

That the proclamation is being worked in the right spirit, was apparent not only during Gaudiff's pilgrimage but, even during odd days, in casual visitors. Sri. C. Ramaprasadram came days ago passed on to me a letter received by him from a friend who had visited the Southwestern Temple. The little details in the letter are noteworthy, inasmuch as it is those that often test the orthodox temper. Here is the letter:

"I visited Southwestern [one of the biggest and most important temples in Tirumala] yesterday. It was the 2nd festival. I saw ladies and ladies of Harjans and Padars, looking in the crowd back and going into the temple and coming out, and going to the dinner given to them in connection with the temple feast. This year the Andhra Pradesh Government very readily agreed to giving them food as before to be eaten on the spot. It consisted of great responsibility and trouble as before. The taste of which was so good, clean and happy. I also saw with them for a first accompanied by our Harjan hotel keeper Anandachari. Many. The most interesting of this and Kalamati with a few respectable places. It was a poor meal, but we cannot blame the temple authorities. The allowance of Rs. 10-15 per plate of this with every ceremonial management cannot make a better meal.

I saw a few Chaitanyas (Harjans), a little drunk, but they were not anywhere near the temple premises. I suppose to keep them as far as one thought possible to, where still keep away with persons if found near about the temple as temple.

The Andhra feast went on as usual. Andhra did not beyond the feast as a result of temple duty on the part of Harjans.

The Harjan South Temple Bhajan party has been given permission by the temple authorities to follow the Padmas with their songs on the nights of the 14th, 15th and 16th tomorrow. We will be given an allowance from the temple donated funds."

"Out of the Mouth of Babes"

Miss Hart and Miss Madden are carrying on small reconstruction work on a humble mud in a small village of Rural District. They live in the heart of the village exactly like the villagers do, combining themselves with the usual life (or rather absence of them) that are in the lot of our villagers. Miss Hart has passed on to me a note on her sanitation campaign, which I gladly share with the readers of HARMAN.

"An attempt has been made during the last few months to introduce a women's latrine in Kishu, to prevent the use of open waste ground just near the high road which has been defiled over a large area probably over other the village has begun. The Gram Panchayat, being a public spirited body, sponsored the scheme and paid what was to help in convincing the women to use the latrine."

The latrine consists of a narrow, shallow trench, as surrounded by lattice with plenty of mud and earth to close it after use. It is generally used to take the latrine to the water that is made into a ditch, and in this case, even taking him to the water is proving difficult. As that was bad to use the women even to go and look inside. They made various excuses — that there was a bad smell and that the latrine was not built with bricks! However they gradually began to come, and when they found that there was no smell (as earth is thrown in the latrine every day) a few are now using it regularly and we hope to be able to persuade others to come there later on. The main difficulty in their minds has been the throwing of earth, which the Gram Panchayat wanted them to learn to do and not employ the sweepers. When I have been there throwing and and some women have come along, they have been startled to find me doing such work but after a few days one or two were seen, joined to throw earth on themselves. But we had that if we ladies on this point the whole scheme will fail. So we have decided to ask the sweepers to do the job, at least at such times as we cannot attend to it, for it is very important to keep the place sweet. We know this is not the ideal, but are grateful for the measure of success that has been achieved.

A few days ago, I saw a small boy about 10 years old outside the latrine, but when I tried to pass him inside, he seemed frightened at the high walls and long branches and began to cry. "Don't frighten him, he is scared and I had to let him run away. A day or two later as I was going past the latrine I heard young girls crying, and looking inside found a small children from 5 to 8 to 10 years old using the place properly and as happy as (the proverbial) Kings. The adults were present. I couldn't help remembering the saying "Out of the mouth of babes and sucklings thou hast perfected praise." Perhaps they will solve our problem."

HARRIAN

No. 20

1937

SO-CALLED INCONSISTENCIES

(By V. K. Swartz)

I have heard very persistent correspondents who put queries before me. There is a question letter from one such correspondent:

" Whence comes trouble when and whence questions have been put to you as the economic relations of capital and labor, you have put forth the theory of brotherhood which has always puzzled me. You want the rich to hold all their property in trust for the poor and expend it for their benefit. If I ask you whether that is possible, you will tell me that my question arises from a belief in the essential selfishness of human nature and that your theory is based on the essential goodness of human nature. However, in the political sphere, you do not hold such views without, at the same time, leaving your stick in the fundamental goodness of human nature. The British claim the same brotherhood for their dominions of India. But you have not stuck in the British Empire long ago, and today there is no greater atrophy in it than ever. Is it consistent to have one law for the political world and another for the economic world? Or do you mean to say that you have not been back to capitalism and capitalism just as you have been back to British Imperialism and the British Empire, your brotherhood theory sounds very much like the British Right theory of empire which has been explicated long ago. When one man, who was allowed to hold political power in trust for all the others and who shared it from them, instead of people revolted against it and demanding one law, similarly now when a law, who exists to help the economic power in trust for the others from whom they derive it, act in his own self and oppressiveness, and in the disregard of the rest, the inevitable result is the deprivation of the law of the nature of economic power by the many, is it the birth of socialism?

Political action was the only organized means to attack anything good or bad. When violence is employed even with a view to achieve good, it brings evil in its train and compromises the good achieved. Now I take it that your definite contribution to the world lies in your having successfully demonstrated the efficacy of another means, namely non-violence which is superior to violence and does not produce human relations. Therefore my justified hope is that you should fight evil and the greatest economic evils non-violently and help to create a new era.

Secondly, you may answer similar questions regarding my mind. In 1916 when you launched your *Freightways* magazine, you declared that the fight was a fight in the courts and you would either secure victories in your dual battle would find in the victory of the one. Even in your subsequent statements you emphasized this and called upon all Indians to fight determinedly. Now, though you have turned the fight to civil disobedience in yourself, you have abandoned the fight against the Government. As the present moment you are devoting yourself heart and soul to the building of life into and saving the standards of the Indian village. I do not know whether you consider this phase of your activity as fight against the Government. The A. I. V. I. A. is divorced from all politics, and therefore your activity in the possession of the organs of the A. I. V. I. A. cannot be called a part of the political fight in our political freedom for our country. Or do you think there can be gaps, interesting periods of half or a fight called a fight, in the fight? If so, why did you demonstrate the fight of 1930 from then of 1936 and call the former a fight in the courts?"

To take the first part, I see no inconsistency in my treatment of capitalism or Imperialism. My correspondent has been led into a confusion of thought. I have not talked or thought of what Europe Imperialism or Capitalism claims and have claimed. I have talked and written of how capital may be treated, and when it is one thing to make a claim and another to live up to it. Not everyone like me (say) who claims to be a servant of the people because that by the same assertion and yet all would appreciate persons like me. If we were faced to be living up to our claim. Similarly would all realize if a capitalist were to direct himself of exclusive ownership and declare himself to be in possession as a trustee for the people. It is highly probable that any scheme will not be accepted and my dream will not be realized. But who can guarantee that the socialism dream will be realized? Socialism was not born with the discovery of the nature of capital by capitalism. As I have contended, socialism, even communism, is capital in the first sense of Imperialism. What is true is that when some reforms had led to the method of conversion, the technique of what is known as scientific socialism was born. I am engaged in writing the same problem that have scientific socialism. It is true, however, that my approach is always and only through unscientific considerations. It may fail. If it does, it will be because of my ignorance of the technique of scientificism. I may be a bad exponent of the doctrine in which my talk is daily increasing. The A. I. B. A. and the A. I. V. I. A. are conclusions through which the technique of scientificism is being tried as an all India state. They are special autonomous bodies created by the Congress for the purpose of assisting me in reaching my

commonplace among some Christians in the West, certainly in asking the Father to "convert" pagans. They like the Chinese in almost purely brotherly love, as I suppose it has yet to show its worth. It is an attempt to make the best use of property for the people by competent hands.

Now for the second part of it. Later I do not think like the water-pipe's supporters. The life of a nation like that of individuals is an indivisible whole. My criticisms from the Christian or political life is called does not mean the slightest distinction in my thinking. No false, except judgment, and I find confidence any distant power of non-violence. It is one of the many non-violent process, which are in no way incompatible with one another. What I have to do is to give a clear demonstration of non-violence in all my actions. I think we in conducting our experiment in a scientific spirit. In the question of non-violence are many phases. There are all from the same parent. They may not be all used simultaneously here are less powerful than others. All are however. But they have to be handled skillfully. I am applying such skill to them as we God has given me. But, because I am one point rather than another of any time it does not follow that I give up the fight. It is a fight in the truth. Defeat has no place in the dictionary of non-violence.

AND THOU TOO!

(By M. K. Gandhi)

As directed from Thiruv. Thiruv. Thiruv.

It is with great reluctance that I am directing you for a moment from your A. V. I. A. work. I am fully aware that you cannot spare the a minute of your power. But for other reasons than the A. V. I. A. work. Still I write this letter to you only as what you to advise you on a problem which really affects us and which is in all respects like the League problem—the problem of pollution. The problem of pollution assumes importance especially as when the law against it ought to be perpetuated by intelligent and educated persons like the lawyers who are members of the Bar Association in Dordrecht.

Twenty years the last one. The Bar Association of the place is nearly too strong. All members of the Association are Dutchmen except for three of whom one is a Christian. The presence of the Association are attached to the court and used by the members of the Association. For the ending levels, for having authority on one law, for taking one during before him, etc. The members pay a monthly subscription and the association is supported from the subscription. The association maintains a water pit for drinking purposes which is kept in a room. I am referring to these details because the trouble of pollution is caused by this water pit. The Christian member of the association drink water from this pit, but the

Dutchman members did not like other than themselves to take water from this pit. In a jug of water was kept inside the enclosure from which one in individual is so that we could take water only from the jug kept outside. But the Christian member continued to take water from the original pit. The account of this there was an appeal to the association and the Dutchman members refused to use taking water from the pit kept in the room in the municipal ground of pollution.

There are some of us who feel (1) that we have a right to take water from wherever we want, (2) that after the water pit is monopolized by the association from the funds collected by all of us, every citizen has the privilege to take water from any pit kept in the association without distinction of caste or creed, (3) that any objection from the so-called high caste must be the ground of concern and pollution is against nature and justice, (4) that the objection amounts to an introduction of privilege based on birth is an intolerant act and unapproved from common sense and (5) that we members feel this is a valid form of non-violence.

I am writing this to you so that you may give us the best and valuable advice for us to follow, but we should say I also believe that your opinion on the matter may influence the members in forming a correct and proper opinion on the matter. Though this is a local problem I am confident in my belief that this problem is a live issue in other municipal places in Dutch India where there are few Christians and other public institutions.

I pray that your answer may be sent to me and published in the Standard. I may also add that the subject is likely to be taken up by the Government by the Bar Association and I request you to give us your advice in public as we really so possible.

This is an old letter. Probably the law committee referred to by my correspondent has settled the differences in an honorable manner. But I know the evil exists in many places. What is true of law associations is equally true of schools and colleges. I have no manner of doubt that the setting up of such a bar in public schools and associations is a corruption wholly indefensible, and I should be surprised if it is not also illegal. Those who have positions such as the correspondent describes may make their own individual arrangements but cannot deprive fellow members and fellow students of the right of using common property in a manner common to all.

OLD ISSUE

Issues of "Hakuan" Volume Four are available while at the rate of two cents per copy including postage. Orders must be accompanied by full payment.

Hakuan

ON CONVERSION

(By Rev. R. L. Fink)

"I cannot know of HARRIAN, I was introduced to him the following summer by Mahatma Gandhi. I believe in the Bible as I believe in the Gita. I regard all the great faiths of the world as equally true with my own. It hurts me to see any one of them caricatured as they are today by their own followers..."

As a Theosophist, these views seemed contradictory with my own, and for that reason I have always found it difficult to enter into the estimations of those who are at conversion from one religion to another. That they are sincere in their desire to state new affirmations to their own faiths and that they earnestly seek the spiritual welfare of those whom they seek to convert to what they regard as a better way of life, I am prepared in many cases to concede. But I am as far as ever from being impressed of the necessity to the desirability of such a change of religious profession.

It is not for nothing that the Divine message has been given, in different places, at different stages of human development, and to different peoples at many different seasons. The temperaments of human groups differ widely, and people as the mass are more truly, in the one case, in respect to a particular episode than in another. What is the latter another view of Truth is more readily acceptable. It is inherently unlikely that any people has received at any one time or through any one Teacher all the truth. Truth is like the sea at the heart of a many-faced jewel. Each angle shows a different aspect and a different vision. But the pure white light is only to be found at the centre by the few whose attention can no longer be diverted by the dazzling brilliancy of the particular colour of the refracted light.

It has always seemed to me that each apprehension of people to whom a special message has been delivered by a particular Prophet or Teacher or Master has to find its way to perfection along its own special path. I do not think that it is so much the case that people are divided into groupings of Christians, Mohammedans, Hindus and so on, each regarding the others as in possession of falsehood and looking for perfection, and believing it an act of piety to try to save them from themselves.

On the contrary, the fact is that at the present stage of human evolution, one finds rare instances of true Christians, Mohammedans, or Hindus, but mainly Pagans. Who, for example, would it be had one glimpsed the Lower Light, regard Europe as Christian? Indeed, after more than thirteen centuries, Christianity has yet to be put into practice on a large scale.

I have lately seen some travelled widely over India and have met, in the course of my twenty-

seven years' sojourn with this globe and in its mighty concerns of people, a fairly large and representative concentration of them. I am sorry to have to confess that I have found very few Hindus or Mohammedans in my varied travels. Hinduism as I have understood it, seems utterly empty and uninteresting. Islam, as I have understood it, stands essentially for human brotherhood. Can it honestly be said that Hindu or Mohammedan India is in contact about others? If it were, should we have to deplore the present state of the Motherland as in fact we do?

But whilst the Hindus, Mohammedans, and Christians who know enough of their respective teachings and are wise enough to try to put them into daily practice are very few, and whilst those who have gone sufficiently deeply into the heart of the other faiths to understand and to appreciate them are still fewer, there is nevertheless another side to this question of conversion, and that is individual self-realisation.

As a believer in reincarnation, I have I think been able to recognise obvious cases of "Indians" born (for reasons into which we may not now enter) in the West, and equally obvious cases of "Westerners" born in the East. I know some Western-born men and women who have far more affinity with Arabic, or with India, or with China, than they have with their own country of origin. There are perhaps Arabs or Indians or Chinese whose out of place, apparently, and I have known Indians who have been far more at home in London than Vienna or Moscow than ever they have been in their own country.

Naturally there may well be cases of "Hindus" or "Mohammedans" born as disciples of Christian preceptors who are not really changing over to a new faith when, on going to India or to Arabia or even remaining at home they accept Hinduism or Islam as their way of life, and there may also be individual cases of "Gentils" born in the East of Hindu or Mohammedan families, but alien to them who simply return to their spiritual home when they accept the Westernity of Jesus. It is for them to decide for themselves, in their own souls, where for them the way of Truth lies. It seems, therefore, I feel, to hold down an automatic that change of profession of faith is irrelevant to be concerned upon.

There is yet another category of people among whom I find myself, that do not feel the call or the necessity to change their nominal affiliations though they have departed fundamentally and finally from their ancestral mode of spiritual approach. I am myself from a Jew, of a long line of rabbis and religious teachers and professors now relatively to my surroundings, I am an Oriental in whom the West is intensely blended and for that reason, perhaps, a fairly good interpreter between the East and the West.

Too I return to the information contained by my Indian of India and tradition, while I am strongly attracted to Hinduism and Buddhism. The Hindu approach does not open for me, while the Hindu-Buddhist approach does. Without changing my disposition of mind, I feel that I can be a better Jew along the Hindu-Buddhist way, and even if, like some other missionaries who have accepted conversion, I were otherwise inclined to do so, I would not sacrifice my race and ancestry, the sacrifices and sufferings of my people, and so appear to bring them in the face of their enemies, opponents and Ministers. Just as, before the War, I would not have gone to anti-Semitic Russia or accepted any favor from her, neither would I do so today in respect of Nazi Germany, with its awful doctrine of "pure Aryans." But while, when certain issues, I stand with my people politically and socially I am not and must have been completely of those religiously and spiritually. I am probably a Hindu or a Buddhist here away, but feeling in no need of conversion in order to try to live a life that may be regarded as creditable by Hindu, Buddhist, and Jew alike.

FIGHTING MALARIA

OF

Appendix

"We mosquitoes, my readers" is an article of common medical science and the mosquito is our Petrie Denny No. 1, so far as the causation of disease is concerned. We can never know too much about it. I therefore reproduce below Blackman's note on mosquitoes as follows:

The first three stages of these insects are spent in the water, the last only on the wing. It follows therefore that water is essential to the existence of all mosquitoes.

The female mosquito breeds the vicinity of stagnant water with weeds growing in it and it is larvae floating about in it.

To deposit her eggs she alights on one of the floating fragments, forces her hind legs into a hole of receptacle and drops her eggs on it.

The eggs are surrounded by a gelatinous material, this binds them together into a little mass which falls on the surface of the water and floats about when the mother insect flies away.

In about three days the eggs open by a sort of little trap door near their head end, and out comes the tiny grub or larva, which is just big enough to be seen by the naked eye. From the first it swims about actively in the water.

It is very much purred upon by small fish, and to avoid its natural enemies it has a great predilection for aquatic weeds which provide it with grateful protection. It sheds its skin two or three times and grows rapidly. When fully grown it swims about as a lipid purposeless way and finally comes to rest. After a short

stationary period the larva swells and a skin suddenly appears on the back. After a few wriggles a new creature emerges from the skin.

The pupa, as it is now called, has no mouth and of course cannot eat. It is however very active, swimming rapidly by kicking the body part about. When disturbed it starts to the bottom of the pond, but soon rises again on any sort of its buoyancy. It no longer breathes through its tail but has two trumpet-like holes on each side of its chest. It is kept right side up and at the surface of the water by three straight respiratory tubes, and as it floats back upwards, its head appears to be tucked underneath it. After two or three days the pupa may split and the perfect insect emerges from it. It raises itself on its legs, withdraws its wings, and standing on the bottom pupa case, lifts itself well into the air and flies away on the mission of every race and death. Sometimes the insect is unable to deliver itself, at other times a slight puff of wind splits the tail on which it balances itself, and the young mosquito is drowned.

A puddle is not essential for the development of the pupa, as a moist place of ground does equally well, but actual dryness is fatal to mosquitoes in all these stages.

The staple food of both sexes of mosquitoes is the juice of vegetables, but the female prefers blood.

Birds and all sorts of animals are bitten, and much experimental work on malaria has been done on the natural ferret of various birds.

In cool climates the mosquito becomes torpid and either goes back to vegetable fluids or merely hibernates.

Mosquitoes in various stages of their development can live for many months and they can withstand long periods of cold.

Water is absolutely essential to the development of mosquitoes, especially stagnant water on the edges of ploverways nearby pools.

Generally speaking, they only turn out at night, but in darkened rooms they are common enough in the day, hence tropical rooms should be brightly lighted.

We are all too familiar with the humming and buzzing noise made by mosquitoes. This noise varies with the sex and species of the insect. It is produced by the vibration of the wings and by a special modified organ, the wings producing the deeper notes and the special organ the higher ones."

(Continued)

V. G. D.

Intimations have been sent to those subscribers whose period of subscription expires with this month. The last issue of the next month, i. e. March, will be sent by V. F. F. to each of them whose subscription are not renewed by that time, which they will kindly accept and oblige.

Manager

OUR VILLAGES

(By M. K. Gandhi.)

A young man who is trying to live in a village and earn his livelihood has sent me a pathetic letter. He does not know much English. I am therefore giving the letter below in an abridged form :

"Three years ago when I was 30 years old I came to this village. Life when spending 18 years in a town. My domestic circumstances did not allow me to have village education. The work you have taken up for the village moved me to pursue village life. I have done hard. My village has a population of nearly 2,500. After close contact with this village, I find the following among more than three-fourths of the people :

- (1) Forty holiyas and quarrels
- (2) Idleness
- (3) Ill-health
- (4) White-slavery
- (5) Riots
- (6) Darkness
- (7) Lack of interest
- (8) Indifference to the old caste-discriminations
- (9) Greedy

This is an evil of the very place. No good man has ever visited such a mean village. The company of good men is essential for advancement. So I am afraid to live in this village. Shall I leave this village? If not, what position will you give me?"

Though no doubt there is exaggeration in the picture drawn by the young correspondent, his statement may be generally accepted. The reason for the evils cited is not far to seek. Villages have suffered long from neglect by those who have had the benefit of education. They have shown the city life. The village movement is an attempt to establish brotherly contact with the villages by infusing those who are fired with the spirit of service to settle in them and find self-expression in the service of villages. The distress caused by the correspondent are not inherent to village life. Those who have settled in villages in the spirit of service are not damaged by the difficulties facing them. They know before they even that they would have to contend against many difficulties including even violence on the part of villagers. Only those, therefore, who have faith in themselves and in their mission will serve the villages and influence their lives. A true life lived amongst the people is to find an opportunity that must produce its own effect upon immediate surroundings. The difficulty with the young man is, perhaps, that he has gone to the village merely to start a living without the

spirit of service behind it. I admit that village life does not offer attractions to those who go there in search of money. Without the incentive of service village life would get after the society has worn out. No young man having gone to a village may abandon the pursuit in the slightest manner, with difficulty. Patient effort will show that villagers are not very different from city-dwellers and that they will respond to kindness and attention. It is no doubt true that one does not have to the village. On opposite side of contact with the great mass of the land. With the growth of village mentality the leaders will find it necessary to turn to the villages and establish a living touch with them. Moreover the responsibility of the good and the good is available to all through the works of saints like Chaitanya, Ramanand, Tulsidas, Kabir, Nanak, Dada, Tukaram, Tiruvalluvar and others in numerous to mention though equally known and great. The difficulty is to get the mind tuned to the reception of permanent values. It is modern thought—puffed mind, uncontrolled, unstable—that is meant. It is possible to procure literature that will satisfy curiosity. I admit, however, that one does not find such as easily as one finds religious literature. Saints write and speak for the masses. The voice for translating modern thought to the masses is an acceptable manner has not yet quite set in. But it must come in time. I would therefore, advise young men like my correspondent not to give in but persist in their effort and by their presence make the villages more livable and livable. That they will duly serving the villages in a manner acceptable to the villagers. Everyone can make the beginning by making the villages cleaner in their own labour and removing filthiness to the extent of their ability. And if their lives are clean, methodical and industrious, there is no doubt that the influence will spread to the villages in which they may be working.

NOTICE

Subscribers residing at Bombay and Ahmedabad are to pay their subscriptions at the following places :

- (1) Gandhi House, Near Office, Ashwariya Building, Near Queen's Road, Bombay 4.
Between 1 and 4 p.m. (S. T.)
- (2) Navroze Karyalaya, 100, Feroze Road, Bombay 1.
- (3) Navroze Karyalaya, Gandhi Road, Ahmedabad.
Between 11 a.m. and 4 p.m.

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[ONE ANNA]

WEEKLY LETTER

Getting at the Heart of Things

Some time ago a group of friends who had come from the World's Committee of the Y. M. C. A. were on a visit to Japan. Many of the friends who had come in connection with these and similar meetings had, when they visited Gandhi, no questions to ask, excepting those about missionary methods and work. But these friends' questions were refreshingly fresh. They knew that Gandhi had not come to the village to better the social and economic condition of the villagers, especially Harijans. How exactly was this being done?

"By living in their midst," said Gandhi, "by having them to work with us and by working for them."

"That is very good. But does that create" in them any ambition to live better?"

"It does."

"Do they have any big hopes for the future?"

"I do not know," said Gandhi, "but I think it is better that it comes naturally and gradually. You may be sure that they feel and know that better times are ahead of them."

"Our position is quite different," said the Japanese friend who was one of the party. "we have a number of difficult problems. The caste-system, nationalism and religion. Could you give some advice to our young folk?"

"It would be sheer presumption on my part to offer advice to those whom I do not know except through hearsay, and I am so constituted that I cannot lend advice to people whom I do not know through people I do not know."

The other friends asked: "We have here delegates from various countries. Some of them will go out to separate groups to the people of India and would like to speak to them about conditions in their countries. I wonder what Indians would be particularly interested in hearing about?"

"I suppose," said Gandhi, "I may say, subject to correction, that they would be more interested in politics than in questions economic or spiritual. It may be so, but that I think is the state of things."

"In connection with the political situation, I am sure they have heard of communism and

Socialism, about which we are at logger-heads. Would they like to hear about Sparta?"

"Indeed Our President would not let us speak without hearing about Sparta."

"I see. Now I would put the question from the point of view of our own learning things from India. We will be going back to America, Europe, Far East. What shall we look for here? How can we take back with us something of the imperishable asset of the Indian civilization? Can we hope to get at the heart of things?"

"It is a very difficult question, and yet perhaps not so difficult to answer. I would ask you to know by whom if you would see the heart of India. The big cities here are not your cities of your big cities. Therefore you have to go to the villages, and there too not alone to cities or to the railway line, but amongst by them. On thirty miles from the railway line where people are contacted by post and telegraph, and you will see that the people show a kind of culture which you can see in the West. You will have to see people with the help of interpreters. You will find there roots of art which has not yet perished, you will find culture which is unadulterated but far different from that of the West. Then you will take away something that may be worth taking. But of course it depends on the angle from which you would see things."

The Essence of Culture

"But," asked the friend, "how would you describe the elements of culture we should find in the villages?"

"Well you explain what you mean?"

A gentleman and we should find in Indian villages qualities of age-old culture which we should not find in the West. Is it in the philosophy of life, or art, or what?"

"You would therefore want me to describe to you the predominant aspect of our culture. Is that what you want?" said Gandhi.

"Yes."

"I would say it is spiritual."

"That leads us to another question. One of the questions we are going to discuss is the 'Impending Challenge of the Will of God to the Youth'. Even in the same religion people

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from Gandhi's voice of finding the will of God. Gandhi is told as whether the people here are conscious that they are working out the will of God?

"They are not, and I am thankful that they are not because it is natural with them. They are not conscious that they are breathing or using their sight and yet they are doing it every moment. A healthy man will not be thinking or talking of his health. In the same way the spirituality here is unconscious of itself. It is an inherent nature. There is a good here they do not know what spirituality means. They do not know what it is or how to be a true teacher, for they have been that all their lives. The waste is not done in their direction."

An Unusual Position

Here the Japanese friend put in "Japan and India have many things in common."

"Well, that is that but not now," said Gandhi laughing. "Japan is acknowledged. In fact Japan is leading America and England in the way of exploiting India. You know the quantity of iron that are dumped here by Japan?"

"[Taken rather aback.] "We provide cheap goods, do they buy them?"

"I will not say that they are harmful because they are cheap. But they leave no room."

"Is it not good to provide cheap goods?"

"No. You have no business to deprive us of our hands and feet."

"No, then, you are against this machine age, I see!"

"To say that is to caricature my views. I am not against machinery as such, but I am totally opposed to it when it means an Japan and America and England are doing it today. The agreement between India and Japan is a misnomer. It is an agreement between England and Japan. Japan must wash its hands of this competition. It is harmful to us and harmful to you. No one can make hand-cloths of others without depriving himself. Only a few years ago we manufactured our own cloth, and now we get it from Japan and England. It is an unusual position. We could make enough cloth for ourselves and the whole world. Our country abounds in natural resources. There is something most hideously wrong in sending one's own cotton out and getting manufactured goods. Nine crore rupees worth of cotton (bolls) are exported from here only to return to us as manufactured products. There is no reason why this should happen."

"You would not industrialize India?"

"I would indeed, in my sense of the term. The village communities should be revived. Indian villages produce and supplied to the Indian towns and cities all their wants. India became impoverished when our cities became foreign markets and began to drain the villages dry by

dumping their vast profits from foreign lands."

"You would then go back to the natural economy?"

"Yes. Otherwise I should go back to the city. I am quite capable of running a big enterprise, but I deliberately accepted the position, not as a sacrifice, but because my heart rebelled against it. For I should have no share in the exploitation of the nation which is going on from day to day. For I am industrializing the village in a different way. I shall show you a village product which I am now comparing favorably with American toiles. Tell me if you do not prefer this *gud* (gum-pine *gud*) to American toiles."

Here a little supply of *gum-pine gud* is distributed to the guests who enjoy it. The American lady thoroughly enjoys it and asks for a bigger piece, whilst her cousin who catches sight of the *gum* tree grows in vello in the wall above the table in front of her. She approaches it with a stick. "But there," said Gandhi, "Japan has got plenty to give us. Is your art and handicrafts you are sometimes?"

"But, said the lady, 'I like the mud here and the mud walls here.'"

"Oh yes," said Gandhi gleefully, "It keeps us warm in winter and cool in summer."

"That's what the Germans say about their beer, said the Japanese friend."

"No matter what is our beer," said Gandhi, smiling the joke. "Is not that absurd?"

Other Questions

But the American friend was not going to shift away the time talking. He asked earnestly if Gandhi would not give a message to posterity of any particular country, but you'll remember—draggling to make a new world.

"Simply this that 33 years of extraction, position of non-violence in the heart of my ability has deepened my faith in it, instead of diminishing it. And if my faith is any worth to them, let them not get weak-hearted, but be inspired by my faith. If that faith were any, I should have myself died."

The Japanese friend "You like the Germans as the Germans?"

"Oh yes. Even on declaration that I like it is stipulated by Christian friends. But let that be. What do you want to ask?"

"I would like you to tell me one passage which has given you more satisfaction than any other."

"I do not know. But I should give you a passage that I have often quoted to those who come to convert me to Christianity. 'For ye first the Kingdom of God and His righteousness, and everything will be added unto you.' I am this indebted to me of Tolstoy's teaching."

stories. It gripped me, and also what he wrote underneath it."

The tale then turned to the modern woman in Travancore, which Gandhiji said was entirely due to the influence of a good woman. The task of the good woman prompted the lady (Jagji) to ask one final question about the woman in America.

"Our own women and girls," she said, "unfortunately do not represent the East and look to us. I wonder if we can extend our circle of education for women, so as to keep her the preserve of the East. Is it so and to enable her to become a good co-worker of man. Could you give us a thought for our girls?"

"I believe," said Gandhiji, "in the proper education of women. But I do believe that women will not make her contribution to the world by working or running a race with men. She can run the race, but she will not rise to the great heights she is capable of by abstaining work. She has to be the complement of man."

M D

BATISH BABU IN MYMENSINGH

It has before me a long report from Dargal of Shri Batish Babu's tour to the Mymensingh District. I take from it some of the important extracts as showing the complexity of problems arising out of the attempt to lay low the monster of untouchability. M. K. G.]

"The tour began on 18th November and lasted up to the end of December. The Mymensingh Municipality and the Hindu Mitramitri Sabha gave him addresses of welcome and there was a public meeting. Batish Babu spoke on the evils of untouchability and pointed out the implications of the problem with regard to the peculiar conditions prevailing in Dargal.

He was taken to the Vivekananda YM Sabha where students are given physical training under the direction of Sri. Dharendra Nath Sen. Here he found that the Sabhas who are regarded as the lowest of untouchables were given training in physical culture of all kinds, along with educated Savarna Hindus. This mixing up with Sabhas is also constant contribution towards bringing about the equality of treatment urgently desired.

There was a large gathering at Harpur. The public gave Batish Babu an address of welcome. The Harpurs had come from long distances to meet him.

Most recently the Hindus were led to believe that by taking round Dargal and assuming high sounding caste designations, such as Varnas, Shavars, Sudras they would become Kshatriyas. They parted with very large amounts but did not get any higher status in the social scale. They got disappointed about elevation of the status but returned their caste designations and also retained the high-sounding name 'Hui-Hui-Kshatriya' in place of the simple 'Hui'. They were to

give them. While addressing them Batish Babu said, "It is a long name, this 'Hui-Hui-Kshatriya'. If you are satisfied with the simple correct name 'Hui' I shall address you as such, but I won't mind the long and difficult name 'Hui-Hui-Kshatriya'. If you love to be called by it."

Some said, "You call us Hui," while others said, "Call us simply Kshatriya." So they were addressed as Kshatriyas. The last mass meeting served to dispel the accumulated mist of distrust to a large extent. They said:

"We have understood your message and what you say about our duties and on Hindutva and religion. But a hungry man has no religion. Show us a way to get a living. Our lands have been taken away by Zamindars and Mahajans. Advocate for our education."

Batish Babu replied:

"I know about your miserable condition, and I know also about your grievances against Zamindars. I have met some of them. They are willing to help the uplift work amongst you Zamindars, however much do much unless you become industrious. I have heard much about your hay fields. I hope you are not quite so lazy as you have been depicted to be. But one sign of improvement I see in you in common with others. In the Gura hills round, they grow immense quantity of cotton which women to pick waste and pass through your villages. You may very well keep some cotton for yourself in exchange of grain and apple and weave the cotton into the cloth you wear. Where is the justification of your sitting idle when there is no outdoor work to do? You need not buy cotton. You may grow cotton for your own need. I can assure you that you will earn double of what you pay as your land rent. If you do so, you will see a change for the better in your economic condition. You will acquire ability to pay land rent and pay it with a light heart. The Zamindars instead of harassing you by withholding their advances to loan payment of land rent, will prize you as worthy tenants, which they do not do now. At no time you people know how to spin. You have lost the art. If you are sincere in your desire to spin and weave for yourselves, I can undertake to train you."

At another place, Dabha, on course of a group discussion a Harpur Kshatriya expressed the grievance, "What is there in calling us Hindu," said he. "If they go on harping and harping and they want all with us on the same scale, but they will extend this ability to any Mussalman or Christian. They do not share their hatred with us. Their hatred, the law we speak about them the better. They are waiting ready to serve us even the crossroad, only after we have become wealthier by becoming Mussalmans. Your people are driving us from Hindutva."

(Continued on p. 21)

HARRIS

Vol. 37

1935

OUR CATTLE WEALTH

[By M. K. Harris]

This is being written on Dair-Id day, a day of weeding for Musalmans and grief for Hindus. It is a day of grief for Hindus because their Musalmans brothers slaughter cows for sacrifice though they know that the cow is an object of worship and veneration for Hindus. Though I hold the cow as much in veneration as any Hindu and am responsible for bringing into being the (in my opinion) only scientific society for effectively protecting the cow, I have never sympathized with the Hindu grief and the implied anger against Musalmans on Dair-Id. The latter are undoubtedly foolish and obstinate in that they slaughter the cow and needlessly wound Hindu susceptibility. For there is no religious objection on the part of Musalmans to kill the cow on Dair-Id or any other day. I have heard some Musalmans scolding that Hindus by their weeding of the cow make it obligatory on them to kill the cow. This weeding is complete, but if the Musalmans in India and elsewhere, the Hindu is religiously ignorant and indirectly becomes party to the slaughter of the cow by the Musalmans. For cows are sold by Hindus as a rule. Hindu grief and anger are excused for Hindu ignorance is responsible for many more deaths of cows than the deaths caused by the Musalmans slaughter of the cow for one day in the year. But I must say that Hindus are apparently quite accounted to cow-slaughter on days other than Dair-Id.

I have in my possession starting authentic figures showing the annual slaughter of cattle and goats from natural causes. According to the livestock census of 1925 about 98 per cent die naturally and 2 per cent are slaughtered. The percentage of natural death however varies according to locality. Where grazing conditions are good and cultivation casual, natural deaths fall as low as 7 per cent, and in India where they rise to 28 per cent. In the Bombay Presidency (India) it is estimated that Cows were, in 1925, 745 lakhs of cattle of these 7 lakhs died naturally against 3 lakhs by slaughter, i.e. 12 per cent against 3 per cent. In 1925 in British India including Bengal and Bihar and Orissa, there were over eight crores of cows against just under three crores of buffaloes. Comparison between the census of 1925 and 1928 shows that buffalo wealth is on the increase three times that of the cow.

Now it is common knowledge that the cow is generally owned by Hindus. If they control

their irresponsible ignorance, they could easily prevent many deaths from natural causes. I reproduce immediately below this note two extracts showing why so many cattle die annually and what can and should be done to prevent this tremendous waste of wealth. There was when the number of cows was the measure of a man's wealth. Today the cows are a drag on a man's possessions. It is almost like depreciation of currency. The only difference is that prevention of depreciation of cattle or rather cow currency is possible by human effort. The effort is feasible.

(1) No waste of energy over preventing Musalmans to give up cow-slaughter, whether for sacrifice or food. They must be put on their own houses.

(2) Indirect compensation to improvement of the cow and therefore giving up of buffalo milk and glue.

(3) Encourage use of dead cattle hide, and use use other than for food of all the parts of carcasses, and improvement in handling.

The material for improvement is ready at hand in the numerous photographs and statistics covering the whole land. The only thing needed is to remove certain prejudices and to correct those institutions as would be desirable.

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Extract from Report of the Hindu Cow Inquiry Committee Vol. I, published at Calcutta, Govt. of India General Publications Branch, 1933

(C) Deaths arising from faulty handling of the carcass in villages and in slaughter-houses.

(1) Handling of the carcass in villages

Cases in India a very large proportion of calves is derived from "killed" stock, i.e. from animals which have died from causes other than slaughter. Owing to the light meat consumption and the sentiment against killing especially of cattle a very large proportion of cattle and a much smaller proportion of goats and sheep are left to die of old age. But cattle disease is rife and takes a heavy toll among animals whose condition as regards feeding during the greater part of the year can only be described as semi-starvation. Their resistance against the entrance of contagious diseases is feeble, and when a serious outbreak takes place large numbers of these weakish Dummer families and masses of drought, which come every few years over large areas in the country, the toll of death is heavy. Then there are accidents, starvation, falls from cliffs in broken-up and rocky country, injuries resulting from stones and sticks thrown at trespassing animals, the ravages of wild carnivorous animals, especially leopards—all these contribute their little share to the production of "killed" calves and stags.

The condition of animal-slaughter as which the animal population lives almost passively, is aggravated in the east, and by the number of animals which have ceased to be useful. They are generally neglected and have to pick up for themselves such food as they can find over the scanty pasturage. In this connection we derive statistics in the findings of the Royal Commission on Agriculture. 'Fallen' cattle are naturally poor—thin, dry, papery and devoid of substance.

Estimate of proportions of 'fallen' and 'slaughtered' stock It is not possible to give statistics of the production of such hides and skins, as none are available. But the estimates of experts are almost unanimous that for India 'fallen' hides form about 75 per cent to 80 per cent and 'slaughtered' hides make up the balance. In the case of Hind, the Punjab and the North West Frontier Provinces, however, the percentage of 'slaughtered' hides is much higher. It has been given to us in evidence at a figure as high as 85 per cent.

In point of importance the entire industry (the hide and skin trade and the Indian leather-making, leather-working and allied industries) is one of the most important phases of India's economic life. Its annual gross value runs into many—so many as forty to fifty—crores of rupees. It not only gives employment to huge numbers of men but—and this is an important fact to be kept in view—is a factor in the economic well-being of millions of Indians, depressed classes. Any action taken for its improvement will automatically, though perhaps gradually, help to better their lot. They are among the unprivileged and almost submerged strata of the population of India, and have a legitimate claim on Government's active sympathy. The hide and skin trade and the tanning industry have in the past rendered inestimable service to the Government and the country, and it is only right that they should claim that organized efforts should be made to improve their condition. We hope we have succeeded in proving that there is vast scope for work for the betterment of all branches of the industry and that any improvement effected in them will react favourably on the improvement of the economic conditions of the peasantry of India. Apportioning work as at present undulyly among us, we have endeavoured to indicate the extent of the amount of loss, and the directions in which attempts can and should be made to reduce it.

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Extract from 'Current Science', dated November 1935 Vol. V, No. 5, Pages 269 and 281

The leather industry has immense possibilities in India. In respect of resources of raw materials, i. e. raw hides and skins, India's position is very high among the different countries of

the world. Out of the 650 million cows and kips of the world, India possesses about 140 million. Of the estimated 45 million head of the world's buffaloes, India has about 24 million, of the 300 million goats, India claims 43 million, and of the total 515 million sheep and lambs in the world, the estimated share of India counts 41 million. The annual supply of hides and skins from this huge livestock has been estimated by Arnold as under:

Cattle hides	—	30 million pieces
Buffalo hides	—	5½
Goat skins	—	37
Sheep skins	—	11½

Besides the jungles in India are proverbially full of snakes and lizards and there is no dearth of crocodiles in various parts. The skins of these wild and aquatic animals have of late been turned into various trade commodities.

All these available hides and skins are suitable for the manufacture of nearly all the varieties of leather that India needs at present. The cattle hides produce a close upper leather of medium and cheap grades suitable for the shoes of the middle and poor classes of her population, while her goat skins, which in quality are among the best in the world and produce the finest kind of upper leather, can be used in the making of shoes for her rich and classy people and the ladies. The sheep skins produce the lined leather and the buffalo hides supply the leather for sides and linings of boots and shoes and for multifarious industrial purposes. The cattle hides also produce leather for books, suit cases, bags, straps, belts, etc., and the sheep, goat and reptile skins produce excellent leathers for fancy and luxury articles. Upholstery leather can be made from cattle hides, goat and sheep skins.

India is well provided with many valuable tanning materials. Three of them at least have a very wide use. There are babul bark (Acacia arabica) of Northern India, amlani or tamar bark (Caesia tomentosa) of Southern India, and myrabolans (Terminalia chebula). These materials have been in use in the Indian Tanning Industry for quite a long time, and have been found to produce excellent tan-nages. As a matter of fact tamar bark is one of the best tanning materials known, in respect of uniformity of colour it produces on leather and the speed with which tanning is effected. Its supply, however, is not quite adequate. The supply of babul bark, on the other hand, is still ample, steady and reliable. Babul produces leather almost similar to the British oak tanned variety. India not only produces all the myrabolans she requires but exports a considerable quantity to foreign countries.

Notwithstanding the various advantages mentioned above, the leather industry in India has not developed to that extent as one should expect. The reasons are threefold: (1) social, (2) economic

and (2) Indian (1) is wrong, has been made to explain the difference under these heads in the following paragraphs in order. . .

Economic India is regarded as a surplus country in respect of hides and skins, the skin is in her present condition, but if the standard of living of her people is raised, all the hides and skins available in the country will not be sufficient to provide the 312 million Indians with even one pair of shoes per head per annum. Hence, there, leather is also required for many industrial purposes. This must also be supplied so that India may pursue her industries.

Indians have got a very small purchasing power, and therefore they have to import not only many necessities but also many accessories of modern life. Shoes are not only a part of civilized dress, but, they are also necessary for hygienic growth. In India only a few can afford to buy shoes and millions are almost bare-footed as they have got no money to buy footwear. The poverty of the Indian people is a source of great weakness not only for the Indian Leather Industry but also for many other industries. Unless the home market is strong, industries have very little support to rest on. For, to sell finished products in foreign markets one has to surmount several barriers, and the tariff walls in many countries are almost insurmountable.

The foreign demand for Indian hides and skins made considerable inroads on the local tanning industry. When this demand in large Indian markets cannot buy their requirements of hides and skins at prices they can afford to pay. At such times the bulk of the hides and skins is exported. The local tanneries get only the portion left over after the exporters have been satisfied.

Before the War the Germans were the largest buyers of Indian cattle and buffalo hides and the Americans of goat skins. The export of these materials was so heavy that Indian tanneries could hardly get sufficient raw skins for local tanning.

The adverse effects of the unbalanced export of raw hides and skins on the local tanning industry was first noticed during the last Great War. Large quantities of leather were required for war purposes which the Indian tanning industry was called upon to supply. The importance of the conservation of raw hides for tanning and development of the tanning industry in India and within the British Empire was then realized.

SATURNISM IN HYDERABAD

(Continued from p. 19)

Then drew Satish Bala on to a talk on religion.

'You may not get equal treatment even by leaving Hindulism, that supposing you do get your looksh and right to sit on a common mat and also a common bucket and similar other things by leaving Hindulism, will you get your Shri Krishna, your Rama and your God? Had you been forgetting all the things you have been uttering 'Kashishan? If you had found release and comfort in those names, how can the dis-avowment of other Hindus make you so miserable as to give up your source of comfort? Hindulism is power. How can the denial of some Hindus make you run away from what is your own? You do not have terribly passionate life like in spiritual possession of its value? You won't throw away your studies or shed if somebody said that there were no power. Is religion of less importance even than your studies or shed?'

Among the Hapungs a forward section has discovered the road to progress in including Caste Hindus. The Hapungs have no privileged and professional price class. Every Hapung family has its own priest or, as they call him, unaccountably 'addicted' as the head of the family. The advanced Hapungs now have engaged priests, and this has led to social quarrel and split. Satish Bala was confronted by both the parties. The advanced section was sure of his support. They argued that Caste Hindus have priests. They must necessarily think them to be low if they did not have priests. Satish Bala pointed out that the priests they employed denied contact with them in their own shrines for fear of social ruin. There was no virtue in regarding priests who as a class are practicing mass deception with them. The advanced Hapungs, however, said that they were not going to give up what they had got after years of fight with their own people. They could not convert Satish Bala's arguments, but they were unable to accept the proposition in the manner presented by Satish Bala.

Satish Bala finally said:

"Those who feel that they should worship God without the intermediation of a professional priest are rightly entitled to do so. The paper or page of a Hindu, over Hindu responses to God. But those who feel that they must take the aid of Purshas may retain them. But whether you engage Purshas or do without them is really not a matter of importance. The essential thing lies in reply to questions such as: Are you good Hindu? Are you true to yourself, to your neighbours and to God? The answer to those questions matters, and not whether you have priests. Therefore let each choose according to his belief and not make the Purshas problem a matter of division amongst yourselves."

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British India had close and intimate talks with Gopal Krishna. He was exhorting them to set up to their belief. He would be satisfied if he would get a single person to come forward and say that he would leave social consciousness by denying unacceptability in all its aspects and in understanding all its implications. There were many who were moved to take the position, but needed seriously an explaining the implications of taking such a position. At last when he returned to Durgam Chaudhary, he was greeted with the welcome news that Mr. Durgam Chaudhary, Ramdas and his wife were far froming of unacceptability in all its aspects. British India explained the implications one after another in great detail both to Durgam Chaudhary and his wife. They resolved then. They opened the temple of their family duty that Durgam Chaudhary to all India. There was a pleasant ceremony in which the public cheerfully joined and the Durgam danced in joy of their on the floor of the temple.

"URBAN HANDICRAFTS OF THE BOMBAY DECCAN"

(By F. L. Moha)

The attention that the problem of handicrafts has attracted in recent years has enabled us to see, what we were in danger of forgetting, that handicrafts represent a system of production that does not disappear at any particular stage of economic evolution, but constitutes a form which survives in the midst of continued expansion systems of industrial production. The publication of the *Collected Institute of Politics and Economics* is a timely reminder to the community of the fact that it owes to the existence of the various in the past and of the economic progress of the problem of reconstruction of this form of economic organization, which has a distinct place in the economic life of our country. In the non-competitive region, the handicrafts all over the world was the only form of industrial production, and the different types of handicrafts provided for the demand of the rural and urban population. Some types of handicrafts had their origin in manufacture or production for immediate use or consumption. In his opening chapter, Mr. Moha examines in brief the historical background and the theoretical aspects of handicraft economics, and after attempting to define handicrafts he traces the evolution of the system of handicraft economy. Handicraft organization has undoubtedly undergone transformations everywhere in the world, but an examination of the industrial structure in western countries reveals that handicrafts still continue to occupy a very important place even in highly industrialized countries.

In his first chapter, Mr. Moha looks at the impact of the machine and at large scale production on the handicrafts of India, the economic organization of which was until recent times, not very different from the forms which such organization had assumed in other countries. Confining his attention to urban handicrafts, Mr. Moha divides them into art handicrafts and useful or utility handicrafts. The value of Mr. Moha's survey of handicrafts would have been enhanced if he had also included in it rural handicrafts. These are simple rather than artistic, but they are too numerous as well as otherwise they are an integral part of our economic system. The village artisan and the spinner, the spinner and the weaver, the village potter, these too are artisans whose economic life and its problems are severely affected from the life and problems of the urban artisan. Rural unemployment and migration are, no doubt problems by themselves, but the fortunes of the urban and the rural hand workers are so interlinked that a study of the problems of the one means handicrafts if it ignores the other. The factors in our economic life of the last century which have been responsible for the decay of some of our handicrafts are carefully analysed by Mr. Moha, as also the factors helping the survival of others. By far the most important factor which hastened the process of decay is the inadaptability of the handicrafts and the absence of any private or state efforts to reorganize the handicrafts and to avert their deterioration. Among factors which have served to prevent the disappearance of some handicrafts a notable one is the almost entire or partial absence of standardization of demand and the standardization of production.

The next two chapters which represent the results of personal investigations are devoted to a historical review of some of the important handicrafts of the Bombay Deccan. The survey is divided into three sections, one dealing with the position up to 1825, the second from 1825 to 1845 and the third from 1845 to 1860. Mr. Moha examines the contributions to five industries, namely textile, metal, leather, paper and colour printing, then being, in his opinion, the principal urban handicrafts of the Bombay Deccan. The paper industry which has attracted more attention in the last two years used to provide livelihood for no less than 100 families of Jumeir near Poona a century or so in 1860, while in Poona itself, where the industry has now disappeared altogether there were no less than 40 families. By 1845 the process of decay had set in to several of these industries, and Mr. Moha holds, one principal factor responsible for this decay was the gradual disappearance of the demand from the wealthy sections of the community, especially those residing in towns and cities, which made the handicrafts increasingly dependent on agricultural custom and commerce. Linked their fortunes with the fortunes of the agriculturalist, the seasonal character of the demand and, therefore, of the

¹Urban Handicrafts of the Bombay Deccan by F. L. Moha was published by the Collected Institute of Politics and Economics, Poona 4 (Poona 2-1935).

handicraft, led naturally to increased unemployment and under-employment.

The present economic position and organisation of the whole handicrafts of the Bombay Deccan form the subject of the next chapter. The present economic position of the handicrafts is one of general depression which varies from group to group—the textile and leather handicrafts being "in a comparatively good condition", while the paper industry and dyeing and colour printing are, in *Sri Joshi's* words, "quite dead-end". The total situation of these handicrafts will lead to a considerable increase in the volume of unemployment and add to the pressure of population on land. But if this situation is to be prevented, well-planned action should be taken to arrest their decay. *Sri Joshi* enumerates the lines on which such action is necessary:

"(1) Enabling the handicrafts to meet outside competition by saving other measures,

(2) reduction of the cost of production,

(3) changes in the types of production,

(4) rationalisation of the handicrafts,

(5) improvement in business methods,

(6) organisation of the handicrafts through guild or chamber

"(7) Improvement of the economic condition of the handicraft personnel, under which may be considered

(a) technical efficiency,

(b) wage and working conditions,

(c) heavy indebtedness,

(d) removal of personal drawbacks."

The significance of these factors is examined by *Sri Joshi* in relation to each industry. The minor handicrafts among which he includes paper may be saved only if there is change in the type of production, so that, according to *Sri Joshi*, the manufacture of starch and other varieties of paper may give increased employment to the few paper-makers of the Deccan. The future of the foot-wear industry does not seem to him to be so gloomy, but to see that the industry develops on sound lines it is necessary to eliminate the waste which goes on at present in the transporting of hides and skins either to provincial centres like Bombay or even outside the country for superior breeds of leather. The prospects of developing in rural or semi-rural areas of an improved tanning industry are not surveyed by *Sri Joshi*. Nor does *Sri Joshi* appear to have devoted much consideration to the possibility of building up an economically sound lease a hand-loom weaving industry which draws all its supplies not from outside but from local resources as the All India Spinning Association seeks to do. Among the various off-shoots of this body, the Maharashtra Charitra Sangh is

one of the most active—but in its protection and sales branches. An examination of the prospects of extending the activities of this handicrafts organisation in the Bombay Deccan would have been valuable from the point of view of a practical study of our economic problems.

The survey concludes with an examination of the part that the State does and should play in the revival of handicrafts as also the scope for non-official effort. A study of their action in other countries leads *Sri Joshi* to observe that "whether it is social legislation, financial help or technical help, industrial training or co-operation, the State is most active in all foreign countries where handicraft activities are considerable." In India a strong impetus has been derived by handicrafts from the campaigns for the promotion of Swadeshi, and this impetus is sure to grow stronger still with the spread of the sentiment that true Swadeshi consists in the encouragement of local production for local use. Equally important is the need for co-ordinated effort on the part of the artisans themselves through co-operative societies, guilds and chambers. *Sri Joshi* sketches the lines along which such efforts should proceed so as to organise the artisans effectively to reduce the cost of production, to adapt themselves to the changed conditions of life and work, to secure an improvement both in the processes of production and of marketing, and, above all, to secure the promotion of creating and executing exploitation. This publication will have served its purpose if it helps in well-directed efforts for the economic regeneration of some at least, among the handicrafts of the Bombay Deccan on the admirable lines that are sketched in the concluding chapter.

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HARIFAN

Editor: MAHARISHI DEVA

Makes the readers of The Harifan Book League

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[ONE ANNA

WEEKLY LETTER

Attitude to Christianity and Religion

Dr. Crane, a distinguished clergyman from America, was here the other day to visit Gandhiji. There was a long military tradition behind him: he had served in the last War, but left active service in the midst of it, so he would not stand the spectacle of a brother taking the life of a brother, and had since been posted and worked as a pariah. Dr. John Haynes Holmes' *How Wars Are Won* had changed his outlook, and he had since consistently opposed war as a repudiation of Christianity. He was in Bombay on the Ekki-M Day and had actually seen some being slaughtered publicly. He had also been to a fair — Fairness — and had seen a married Hindu audience applaud violence. He had travelled with a well-known Hindu who had told him that he believed in massacre as that kind happening. He was puzzled and perplexed probably because he did not distinguish between those outward forms of belief and the heart of the particular religions he had come across. All human were not all the three religions, and were not the representatives of each denying them at every step.

He wanted to understand Gandhiji's attitude towards Christianity, as he had heard diverse representations made about it, and he also wanted a simple statement regarding Gandhiji's attitude to religion in general.

"I shall certainly give you my reaction to Christianity," said Gandhiji. "Even when I was 18 I came in touch with good Christians in London. Before that I had come in touch with what I used then to call 'half and half-breed Christianity'. For these were regarded as the indispensable criteria of a man becoming a Christian, with also a third thing, namely adoption of a European style of dress. These Christians were parading St. Paul's teaching — 'Call thou nothing unclean I went to London, therefore, with that prejudice against Christianity I came across good Christians. Some who placed the Bible in my hands. These I met numerous Christians in South Africa, and I have since grown to the belief that Christianity is as good and as true a religion as my own. For

as then I struggled with the question, 'Which was the true religion out of those I knew?' But ultimately I came to the definite conclusion that there was no such thing as only one true religion and every other false. There is no religion that is absolutely perfect. All are equally imperfect or more or less perfect, hence the conclusion that Christianity is as good and true as my own religion. But as also about Islam or Zoroastrianism or Judaism.

"I therefore do not take as literally true the text that Jesus is the only begotten son of God. God cannot be the exclusive Father and I cannot worship exclusive divinity to Jesus. He is as divine as Krishna or Rama or Mahomet or even our Shirdi. I do not regard every word of the Bible as the inspired word of God, even as I do not regard every word of the Vedas or the Koran as inspired. The Bible itself is made of those books is certainly inspired, but I mean that inspiration to many of the things taken individually. The Bible is as much a book of religion with me as the Gita and the Koran."

[With this he pointed to the two or three editions of the Koran with him a copy of the Bible lying on a bamboo-staff in front of him. He had read numerous commentaries on the Bible, but had not read many commentaries on the Koran, and that is why there were more than one edition now in front of him.]

"Therefore," said he, "I am not interested in winning you from Christianity and making you a Hindu, and I would not wish your design upon me, if you had any, to convert me to Christianity. I would also dispute your claim that Christianity is the ONLY true religion. It is also a true religion, a noble religion, and along with other religions it has contributed to raise the moral height of mankind. But it has yet to make a greater contribution. After all what are 2,000 years in the life of a religion? Just now Christianity comes to passing mankind is a talented, free. Fairly educated, supporting slaughter in the name of Christianity.

In Case of Conflicting Teaching?

"But," asked Dr. Crane, "when you say that all religions are true, what do you do when there are conflicting commands?"

"I have no difficulty," said Gandolfi, "in letting upon the truth, because I go by definite fundamental maxims. Truth is superior to everything and I reject what conflicts with it. First-ly that which is in conflict with non-violence should be rejected. And on matters which can be reasoned out, that which conflicts with Reason must also be rejected."

"In matters which can be reasoned out?"

"Yes, there are subjects where Reason must take us far and we have to accept things as facts. Faith then does not contradict Reason but transcends it. Faith is a kind of sixth sense which works in cases which are without the purview of Reason. Well then, given these three criteria, I can have no difficulty in maintaining all claims made on behalf of religion. Thus to believe that Jesus is the only begotten son of God is to me against Reason, for God can't marry and have children. The word 'son' there can only be used in a figurative sense. In that sense everyone who stands in the position of Jesus is a begotten son of God. If a man is spiritually wiser ahead of us we may say that he is in a special sense the son of God, though we are all children of God. We repudiate the relationship in our time, whereas his life is a witness to that relationship."

Degree of Divinity?

"Then you will recognize degrees of divinity. Would you not say that Jesus was the most divine?"

"No, for the simple reason that we have no data. Historically we have more data about Mahomed than anyone else because he was more recent in time. For Jesus there is less data and still less for Buddha, Rama and Krishna, and when we know so little about them, is it not preposterous to say that one of them was more divine than another? In fact even if there were a great deal of data available, no judge should shoulder the burden of arming all the evidence, if only for this reason that it requires a highly spiritual power to gauge the degree of divinity of the subjects he examines. To say that Jesus was 99 per cent divine and Mahomed 80 per cent, and Krishna 10 per cent, is to attempt to assign a function which really does not belong to man."

"But," said Dr. Crane, "let us take a debatable point. Supposing I was debating between whether violence is justified or not, Mahomedanism would say one thing Christianity another."

"Then I must decide with the help of the test I have suggested."

"But does not Mahomed prescribe the use of the sword in certain circumstances?"

"I suppose most Muslims will agree. But I read religion in a different way. Mahomed said Qudus—That Jesus has belief in non-violence

from the Koran, and the Bishop of London derives his belief in violence from the Bible. I derive my belief in non-violence from the Gita, whereas there are others who read violence in it. But if the worst came to the worst and if I came to the conclusion that the Koran teaches violence, I would still reject violence, but I would not therefore say that the Bible is superior to the Koran or that Mahomed is inferior to Jesus. It is not my function to judge Mahomed and Jesus. It is enough that my non-violence is independent of the sanction of scripture. But the fact remains that religious books have a hold upon mankind which other books have not. They have made a greater impression on us than Mark Twain or, to take a more appropriate instance, Emerson. Emerson was a thinker Jesus and Mahomed were thought and through men of action in a sense Emerson would cover by. Their power was derived from their faith in God."

"I will take a concrete instance now to show what I mean," said Dr. Crane. "I was terribly shocked on Monday. I started it over again on the streets by Muslims in the name of religion, and in offence to the Hindu sentiment. I asked the Hindu friend who travelled with me why the Muslims did so. He said it was part of their religion. 'Is it part of their spiritual growth?' I asked him. He said it was. I met a Musselman who said, 'We both please God and ourselves.' Now here was a Musselman revelling in a thing that outraged you and me too. Do you think all this is counter to the Koran?"

"I do indeed," said Gandolfi, and he referred Dr. Crane to the article he had written only last week. "Just as many Hindu practices—a.g. untouchability—are no part of Hindu religion. I say that non-violence is no part of Islam. But I do not quarrel with the Muslims who believe that it is part of Islam."

These Conversions!

"What do you say to the attempts to convert?"

I strongly resent these overtures to vitally spiritual men. I can perhaps understand conversions made to me, or indeed they are being made, for they can mean with me and I can mean with them. But I certainly resent the overtures made to Muslims. When a Christian preacher goes and says to a Muslim that Jesus was the only begotten son of God, he will give him a blank stare. Then he holds out all kinds of inducements which define Christianity."

"Would you say a Muslim is not capable of reason?"

"He is. For instance, if you try to take work out of him without payment, he will not give it. He also has a sense of ethical value. But when you ask him to understand theological beliefs and metaphysics he will not understand anything

I could not do so even when I was 17 and had a fair share of education and training. The orthodox Hindus have so horribly neglected the Hindus that it is astonishing how he adheres to the Hindu faith. Now I say it is outrageous for others to shake his faith."

"What about a man who says he is committed for God to do violence?"

"There you would not put another God before him. You need not disturb his religion, but you will disturb his reason."

"But take Hindu. He says he is carrying out God's behest in persecuting the Jews and killing his opponents."

"You will not put one word of God against another word of God. But you will have to hear down his reason. For him you will have to produce a rationale which you will do when Christians will leave the art of dying without killing in defence of what they hold dearer than religion. But we can go on arguing like this endlessly. And then I may tell you that you are talking against time." And with this Gandhi looked at the watch.

Gandhi's Religion

"Just one question, then. Would you say then that your religion is a synthesis of all religions?"

"Yes, if you will. But I would call that synthesis Hinduism, and for you the synthesis will be Christianity. If I did not do so, you would always be persecuting me, as many Christians do now, saying, 'How dare it would be if Gandhi accepted Christianity,' and Muslims would be doing the same saying, 'How dare it would be if Gandhi accepted Islam.' That immediately puts a barrier between you and me. Do you see that?"

Cow and Veins

"I do. Just one last question. In your Hinduism do you basically include the cow system?"

"I do not. Hinduism does not believe in caste. I would eliminate it at once. But I believe in reverence which is the law of life. I believe that some people are born to teach and some to defend and some to engage in trade and agriculture and some to do manual labour, as much as that these occupations become hereditary. The law of cows is nothing but the law of conservation of energy. Why should my cow not be a scavenger if I am not?"

"Indeed? Do you go so far?"

"I do, because I hold a scavenger's profession at no less interest to a doggyman's."

"I grant that, but should Lincoln have been a wood-chopper rather than President of the U. S. A.?"

"But why should not a wood-chopper be a President of the United States? Gladstone used to chop wood."

"But he did not accept it as his calling."

"He would not have been worse off if he had done so. What I mean is, one born a scavenger must earn his livelihood by being a scavenger, and then do whatever else he likes. For a scavenger is as worthy of his life as a lawyer or your President. That, according to me, is Hinduism. There is no better consciousness on earth, and I have illustrated it with one verse from the Upanishads which means: God pervades all—animate and inanimate. Therefore reverence all and dedicate it to God and then live. The right of living is thus derived from reverence. It does not say, 'When all do their part of the work I too will do it.' It says, 'Don't bother about others, do your job first and leave the rest to HIM.' Forest-dweller who lives on the law of gratitude. I myself earned it or its working by trying to pump higher and higher day by day till gratification came to work. That effort will be vain. So is the effort to pump over one another. The law of cows is the antithesis of competition which kills."

"I was deeply thrilled, and am going away with much inspiration," said Dr. Crane to me as we returned to Warden.

"That's because you are a pacifist," I said half seriously and half in joke. "A hostile attitude is the opposite of pacifism."

"I had not realized it," said Dr. Crane. "But you are right, peace has more implications than we know. If I had gone to argue I should have come away without taking anything, but I did not go to argue, I went to discuss."

But the Bark-Id came was haunting him. "Now please explain this thing to me if you can. What would Mr. Gandhi do if he was to witness such a scene?"

"He would stand between the slaughterer and the cow. He does not do so now, as we have not done enough to rise to that pitch of ultimate conflict."

"But he attaches the same value to the life of a cow as to the life of a human being?"

"He does. That is what Hinduism teaches us."

"But will these slaughterers ever cease? Will anyone stand between the cow and the slaughterer?"

"Why not? You know something about Gandhi's fate! You know how Tejashwari stopped the savage gladiatorial blood-pools in Rome, when

Why had I asked for seven centuries? But let that be. Do you know that in the year of grace 1811 there were practically no universities for Mussalman leaders and scholars appeared to the Muslim population to have no such institutions?"

"Indeed! Why was that?"

"Then Hindus and Mussalmans were one. A great wave of unity had swept over the land."

"Why can't it do so today?"

"It can. Let us come to our own. There is a third power between us today which claims to maintain peace between us. Let it disappear and we will establish peace."

"That is what I am told will not happen."

"The proof of the pudding is in the eating. How can I prove it by argument?"

M. R.

HARIJAN

Vol. 6

1937

AS OTHERS SEE US

(By M. K. Gandhi.)

Here is a letter which has been lying on my table for some time.

"Your attitude towards religious conversion and particularly the hope you entertain for the Depressed Classes within the fold of Hinduism, evinces the profound prejudice of Hinduism as it exists in India today. It is impossible not to acknowledge the beauty and the nobility of Hinduism espoused by Vishvanath and Shri S. Radhakrishnan. But is that the Hinduism that is taught in the schools of India as preached by the heads of Hindu religion? What are the millions of the poor Indian people—starving millions as you call them—doing in remote hills of villages seeking? Their first need is prayer food, shelter and clothing so that they may be raised above the level of animals. Are the Depressed Classes seeking for temple entry?"

Any religion is judged by its fruits. There is a serious issue before the eyes of the Christian religion, whether Roman Catholics or Protestants. The fruits that are collected from the rich and poor are carefully accounted for and repaid in the form of medical and educational services. Piousness merely is upon its side. The number of schools, colleges, dispensaries, hospitals and orphanages effectively served by their religion institutions have abundant testimony to the quality of faith that is in them. It is not a theology and philosophy which they profess but the effectiveness of service which they render to the poorest masses towards all that is a witness to the service rendered by the temples and monasteries. What are the uses of the wealth of temples and monasteries? Are not these temples of

superstition and ignorance? The heads of these monasteries have plenty of time with vast endowments, and when they come to visit their monasteries, a large number of pilgrims, priests, disciples, monks and a host of disciples, descending on starry villages and towns, like locusts, for further collections. Their disciples who are priests are spread like open throughout the districts, to collect money from the followers of various faiths, Muslims, Jains, Sikhs, and so forth, under pretence of conversion or extension. I am informed that there are regular large-scale to collect fees and serve the interests of these religious heads, monks and priests. This state of affairs is an apparent waste, that money is in great days. But surely the accumulated wealth and the sacred collections, which in all these monasteries are used to serve the masses, are never properly accounted for, but this gigantic system of glorified exploitation continues to be supported by the most intellectual leaders of the people in India. Society will break up by questioning it. This is practical Hinduism. Why should there be any surprise that the Depressed Classes should revolt against a system which denies equal rights to wealthy the Hindu but keeps them also in perpetual social subordination? Why is it that to the extent to question the priestly apparatus, the drawing away naturally the wealth of the people without any service whatever? While the millions are hungry, ignorant and illiterate, even a small proportion of wealth of the monasteries and the temples is not turned to relieve human misery. Hinduism is so spiritual that it will not do it. Are the Hindu gods so generous that they require such an annual collection with complete indifference to those who give it? I think!

While the produce of the land is steadily drained away as land revenue on the one side by the State and religious institutions on the other, on the other hand millions are neglected and poverty-stricken. Is it any wonder to them to be told to work harder and more systematically in their barren fields and the harvest? What is taken in money and land should return to them in the form of service they most need. If the poor unfortunately masses of India are not supported by the wealth of the Hindu monasteries, temples, shrines, pilgrimages, hospitals, orphanages, leprosy, blindness, dysentery, cholera and plague—physical ills which they suffer as priests get over without relief—they will never be capable of bringing greater intelligence to bear upon the movement of Nation. It is expected by religious heads that has created the people and the money-lender and the State considered have benefited the masses. It is not more work and harder work, and the industry of village communities that have half dead lying masses require, but more educational schools and dispensaries, university and child welfare centres and better food. They have paid for it in blood and have been cheated out of the service they ought to get from villages and the State. When will the children of the villages have the light of

morning in their eyes: In the process of evolution, to think that all that is done at Hindustan will drop off like useless superfluities is as much as saying that all that is vile in the present Government will shake its base by just waiting for it. If the State is not moved very easily by your benevolent endeavours, Hindustan requires a far more drastic purge so it has been established some thousands of years longer than this alien Government. I would rather live the State that retains remnants of all evils for the services collected than this religion which does nothing.

Perhaps the greatest of the Christian religion, in spite of the fierce religions leveled against them in this land and every other country, needs humanitarian services unimpeded by any other kind of human things who follow any other faith or no faith, and are approachable to all people. Christian missions, far from being worldly, have become poorer and lost all their wisdom, supporters who today acknowledge the goodness of Hindustan and challenge them to go back and serve their fellowmen with their own money. If the humanitarian service of the Christian lands are acknowledged, it is far better to give to them some of the resources that are now wasted in that with their losses and countless expenditures they may expand their humane service which the masses really need. What has Hindustan done for the village, the most depressing, most place under the foot? Nothing! Absolutely nothing! Government officials might come to visit these places, and so wonder, Can world religions classify the materialized civilization of the West, but even that under Hindu lands because in this so healthy state. Despite with open capitalised upon our own. You have no religion to accept missionary humanitarian service, and yet will not consider what form of service Hindustan extends with its materialized wealth in temples and monasteries. What these religious institutions were the poor reputation of such, cruel or unnecessary, instead of exploring their spiritual expenditures, Hindustan will really begin to live.

It is good to see ourselves as others see us. Try as we may, we are never able to know ourselves fully as we are, especially the evil side of us. This we can do only if we are not angry with our critics but will take in good part whatever they might have to say. Anyway, I propose to examine the foregoing criticism as dispassionately as I can. The grave deficiencies of Hindustan as it is seen today is practice must be admitted. Many evils and those which adaptation are undoubtedly a disgrace to Hindustan. The money that is poured into some of them does not return to the worshippers in the form of service. This state of things must be noted or avoided.

Benevolent work done by Christian missions must also be admitted.

But these admissions of evils must not be interpreted as mass endorsement of the evils

done of the writer Economic and educational what is required by most poor Indians in common with Hindus. But the latter suffer from special disabilities. It is not a question of what disabilities they meet. It is the duty of the so-called superior Hindu to break the chains that bind the Hindus even though they may lag there. The admission by the writer of the nobility of Hindustan as expounded by Vivekananda and Radhakrishnan should have led to the discovery of its parallelism down to the masses. I write bold to say that in spite of the conditions which are met among the villagers, class considered, as all that is good in human nature they compare favourably with any villages in the world. This testimony is borne out by the majority of travellers who from the times of Hsien Tsang down to the present times have recorded their impressions. The inside culture that the villages of India show, the art which one sees in the houses of the poor, the restraint with which the villagers conduct themselves, are surely due to the religion that has bound them together from their immemorial.

In his zeal to belittle Hindustan, the writer ignores the broad fact that Hindustan has produced a race of reformers who have successfully combated superstition, expenditures and abuses. Without any drum-beating Hindustan has devised a system of relief of the poor which has been the envy of many foreign schemes. I myself feel that it is better much to be desired. It has its evil side. But from the philanthropic standpoint it has wholly justified itself. It is not the Indian habit to attract charities through printed reports and the like. But he who runs may see the free hospitals and free medical relief given along indigenous lines.

The writer belittles village work. It belongs, gross ignorance. If the monasteries and the revenue offices were reorganised and free schools were opened, the people would not be aware of their inertia. Much must be reformed, the revenue system must be reorganised, free primary schools must be established in every village. But starvation will not disappear because people pay no savings and monasteries are destroyed and schools spring up in every village. The greatest education in the village consists in the villagers being taught or induced to work methodically and profitably all the year round whether it be on the land or at industries connected with the village.

Lastly, my correspondent seems to regard acceptance by us of humanitarian services by missionaries will be have an influence but against these missionary inspirations? Why should they have non-Christian aid? They are established with the view of winning Indians from their ancestral faith even as expounded by Vivekananda and Radhakrishnan. Let them induce the institutions from the double purpose. It will be time enough then to expect non-Christian aid. The crisis must be aware of

the fact that even as it is some of these individuals do get non-Christian all. My point is that there should be no compulsion if they do not receive such aid as long as they have an aim which is repugnant to the non-Christian countries.

THE USES OF GARLIC

As soon as Goodfellow's blood pressure complaint became known to the public, we had all kinds of remedial measures suggested to us by doctors and quacks and laymen. A regular use of garlic was one of these, but Goodfellow would not try it with confidence until the late Dr. Ansel asked him to use it with an emphasis that could not be mistaken. Last year in April he took Goodfellow's blood pressure one day and then took it a week after it was considerably higher. He asked if Goodfellow had gone through any other trials. No. He wondered if there was any kind of other mention that he had gone through. No. Was there any change in diet? 'No,' said Goodfellow again, 'excepting for the fact that I have given up taking garlic for three days.' 'Ah,' exclaimed Dr. Ansel, 'that's the reason, and a very nice reason. Start it again, Whitehead, and never give it up.' Well Goodfellow gladly followed his advice and the pressure, so far as we know, has been normal for over a year now and the weight has been maintained.

Goodfellow had a good mind to ask Dr. Ansel to write on the use of garlic (as also on non-therapeutics to which he was strongly opposed), but his sudden death made this impossible. Goodfellow has since asked many doctors, but none but Dr. Talbot of Abbeville seemed to have given a trial to it. Indeed Dr. Talbot's prescription of oil of garlic called allylthyl oil which is used largely for all kinds of bronchial and intestinal affections. He gave Goodfellow a book called *The Treatment, Prevention and Cure of Tuberculosis and Leprosy with Allyl Sulphide* by Dr. Minchin who has given numerous cases in which he has tested the amazing therapeutic power of garlic in tuberculosis. Dr. Minchin's attention was first directed to it by its smothering effects on cryptosporidia, and he found that there was an other substance which could produce the closure of the body to cryptidia. "It is necessary to be wonderful, ah," says Dr. Minchin, "that from time to time as powerful an antidote and one which can so readily subvert the threat of the body owing to its characteristics and its hereditary nature to man, should have been noticed, so it was, to prove to be of benefit in a number of different disease conditions. Its peculiar penetrating power and reliable nature makes allylthyl quite effective in pulmonary tuberculosis." Dr. Minchin's discovery of garlic as a genuine food to tubercle bacilli had other doctors to try it, and Dr. Foss used it all his life especially in all cases of dilated bronchi and pulmonary tuberculosis, and he reported that "he had more often seen improvement occur

after garlic than after any other internal remedy." Dr. Minchin has successfully tried garlic positively internally, in tuberculous joints and glands. Further he says, "It is an excellent treatment for leprosy, and has the advantage that it can be applied to almost any part and over a very extensive ligament area." "It is, of course, a very harmless substance in doses of the juice from half dozen to one dozen two or three times daily. The addition of a little is favored, so, and eye drops can be a fairly palatable mixture. An infusion with milk is a favorable way of taking it. Half an ounce to 1 ounce of the juice may be taken in this way daily."

In a book on Blood Pressure which the same doctor has written I remember to have read that garlic was one of the two or three drugs which were mentioned as capable of reliably reducing blood pressure.

A French lady who is one of our regular correspondents is a garlic-enthusiast. In one of her letters she writes—

"It is quite true that the garlic fresh from the field is much more effective than the dried we use, because the clove are dried up. Dr. Schenckelberger cultivates garlic himself and takes it fresh from the field and prepares the juice from this fresh garlic. Had I space to give the instructions of exactly how fresh garlic kill the bacteria and remove the leprosy and tuberculous poison in health? Cannot any leprosy doctor communicate with Dr. Schenckelberger in Los Angeles, U. S. A., on this?"

She names a number of foreign doctors who use garlic, and then makes observation on the note—

"It cures the symptoms of old age, arteriosclerosis, headache, giddiness, hypertension and other vices, it stimulates the appetite, and helps the function of the kidneys, prevents catarrhs (one ought to eat a little garlic when visiting old people). Essentially it is used by old men, it is used on the women in their old age, and it is good for the children. For weak eyes it is good both internally and externally, high blood pressure, attacks in the hands and tremors in them and prostration during night."

A long enough list for any doctor to give a trial to garlic!

Another correspondent says that a Milan doctor is famous for his allylthyl pills which are supposed to be a specific for tuberculosis.

Apart from these speak highly of garlic in all affections of the lungs and throat, heart-disease, rheumatism, tuberculous fever. It is the basis of several other drugs to be added with it. But I was looking in vain for anything like a scientific analysis of the drug, until I came across a complete article on the subject of blood pressure in *Popular Science* wherein the writer summarizes the latest research on garlic and explains why it is a specific for high blood pressure and dilated and bronchial affections. He writes—

"As most wonderful or medicinal people have, an old remedy ready, or, perhaps you should

my 'masses of coloring' high blood proteins, in galls. It is a folk remedy as practically all the countries of continental Europe listed, it is full of the effect of such popular remedies, and faith in its medicinal value seems back only to ancient times but also to ancient India.

Now I heard, as even as I looked out of England on my reading about blood proteins, that there is plenty of really scientific evidence that galls has some peculiar and particular tendency to reduce the blood proteins. If that evidence had been confined to statements by practicing doctors that they had given it to their patients and that their blood proteins dropped, I might have still been suspicious that the effect was psychological—a sort of heal-trying in the believed galls, working on the minds of the doctors or the patients, or both.

But when I found the French experimental physiologists relating the blood proteins of rats and dogs with galls, my psychological suspicion was laid to be correct. This was getting interesting, so I went on still further out in my journey of research and exploration (all done in the New York Medical Library), and arrived finally at the Encyclopedic Section of the Institute of Nutrition at Kinross, in the only country in the world where the Government makes large appropriations for scientific research that it does for war. And there was more galls, than there had to when war.

Now galls has also been said to be a remedy for intestinal parasites as well as for high blood proteins. And again I had been surprised as it looked like a special case of dispensing one had either with medicine. And who but a young throat specialist would have ever thought of connecting himself with whether rats had intestinal parasites or not?

It seems they do. And it seems that it can be very accurately measured by weighing the parcel of a certain size aside in the food. The reduction, or de-suppression, of the rats takes place on accurate scales of the amount of parasitism. And galls reduced it by more than half. It reduced it equally well whether the galls be fed raw or cooked with the meat or fed as an alcoholic extract. Moreover, the effect is derived from small doses ranging from three down to one half of one per cent. of the weight of the food. The means of reducing intestinal parasites is entirely different from the means of reducing it with antiparasitic bacteria.

But the distinctive peculiarity of the evidence is that galls is the credited with reducing the blood proteins by an effect of shrinking the small arteries and capillaries, which would seem to have nothing to do with intestinal parasites. The proof that galls also has this direct reaction on the blood vessels is found in the fact that the blood proteins fall when an extract of galls is injected physiologically into the blood stream and does not enter the circulation at all. And this reaction is observed not only in human subjects but in animals.

So it looks like one of those peculiar remedies that is known in which a single natural product has been abstracted with two seemingly distinctive means of obtaining the same end.⁷

I have written this note, not to recommend its use by all and sundry without medical advice and guidance, but to stimulate inquiry among medical practitioners.

M. D.

NOT WITHOUT A PRECEDENT

When Goodhart, in the course of his interview with Mrs. Margaret Sanger, suggested that, with a view to lessening the size of the family, instead of wife, after they had had the required number of children, might abstain for the rest of their lives from coming together, his suggestion was criticized by many as fantastic and utopian on the ground that it was without a precedent in the history of mankind and was unlikely, therefore, to be taken up by people in any part of the world. One would sympathize with the difficulty of those critics, who based their objections on their observation of human nature under our present-day social and material environment. But this environment, in its turn, represents a highly artificial and constrained state, into which our civilization has, owing to several causes, drifted. Goodhart's contention was that human nature was capable of infinite development and, given a different environment, it would react to reach higher heights in a manner altogether unperceived by those critics. He, therefore, held it to be wrong to turn down a proposition which was intrinsically sound by the ground merely of novelty or its supposed incompatibility with 'human nature'—a much abused term, by the way, which, unless often thus not, gives the measure of the person availing himself of it. Recently such scholars have told us that, not only biologically but even in respect of his instincts and emotional behavior, man is a product of evolution, having descended—or, shall we say, ascended?—from the brute. The process is still far from complete and, therefore, there is an ever present danger, which cannot be too strictly guarded against, of our too readily identifying superior caricatures of our brute ancestry with human nature and fastening upon it as an excuse, or a justification for our starveling impulses. This is particularly so in respect of the sex instinct which is certainly the most powerful, the most fundamental, and the most impressive of human instincts. Granting, as Goodhart did, that there is nothing intrinsically wrong about sex, the fact still remains that it is the disciplining and sublimation of this instinct, more than any other, that has brought man to his present state of evolution and span all the differences between his brute past and the divine future to which he has been peculiarly so apt. That is why the various checks and talismans that have in the past helped mankind to curb and train this

instinct came to be revealed with a suddenness, almost amounting to madness, which it was the gravest of sins to violate.

An up-hill struggle is always a difficult process. It would appear to have particularly been so in the present instance. One has only to turn to the blood-thirsting descriptions of the maraudable empire following a war-debacle, among certain kinds of insects and reptiles, with which the pages of Fables, for instance, are teeming, or the blood-bath that marks the mystic rites actuated by blind, perverted Hindu among certain primitive tribes, as described by Bloch, Westermarck and others to make one realize with the poet:

"O, world! O, life! O, time!

On whose last steps I stand,

Thinking of that on which I stood before"

That being so, who but an enemy of mankind would, with a light conscience, consciousness or deliberately encourage a course that can only prove the broken, as it was, on the spread cloak of humanity, and support the results of action upon scenes of painful struggle?

Weak pity, not combined with a subtle self-deception, however, makes even good people in our time lose sight of this aspect of the question. Spare-time philanthropy once used to be the fashion with folk who needed to still the uneasy conscience within, but were unprepared to forgo the gains of exploitation which was responsible for the misery of the poor. The argument advanced by some of the present supporters of contraception clearly is that this is the only means of preventing them from multiplying beyond their slender means and of affording to them a pleasure that alone can make their hard lot endurable. The basic conditions that render this hope necessary are thus simply taken for granted and so remain untouched and unaltered from age to age. Mrs. Ganger even suggested that unless the women accommodated themselves to the men's demands the men might come to care for them, and might even retaliate by adopting laws of a repressive character that would further jeopardise women's rights. This was an alarming plea in the mouth of one who professed to stand as a militant champion of suppressed womanhood. "I am sure," she let out in an unguarded moment, "that in this, I would have the men on my side," which drew from Gandhi the remark that he felt equally sure that the women would be all on his side! He was on perfectly unassailable ground when he maintained that all questionable questions must finally and summarily be ruled out, no matter how heavy, at first sight, the odds might appear to be, before a correct solution to a human problem could be discovered.

Against the objection about the lack of a historical precedent raised by his action he calmly replied his famous instinct which told

him that the only part of man's nature that was essentially 'human' was that which made men and more for self-control. It was, therefore, all the more surprising to find the following remarkable account of the Brahmins of the Ganges Valley, who dwell "by the shores of the ocean on yonder side of the river Ganges", which completely vindicates the stand which he had taken from a purely a priori reasoning. The extract is from the pages of Galathaea, the nephew of Ashoka who accompanied Alexander the Great on his march into India. It runs:

"And the men dwell by the shores of the ocean on yonder side of the river Ganges, for the river discharges its waters into the ocean, but their women live on the other side of the Ganges towards the interior of India. The men come over to their wives in the months of July and August. These months are colder with them than the other months, because at that season the sun is directed in our direction and over the North and it is said that the temperature is more exhilarating and adapted to their moral nature. After spending thirty days with their wives they return the river. When the wife has borne two children, her husband does not again cross over and go back to his wife. When, therefore, they have given room to their children, they abstain for the rest of their lives from intercourse with their wives. But if it happens that a wife proves barren, her husband crosses over to her for five years and cohabits with her. And if she does not then bear a child he no longer goes near her. The men, accordingly, do not multiply much, because of the hardships to which life is exposed in those regions and also the strict control of the empire in prostitution. Such is the body politics of the Brahmins."

The concluding remarks would show that the practice was not the result of any 'dark reaction' or a peculiar after-worldly consideration but of hard positive reasoning on the part of a people who had set themselves to the solution of a practical problem that faced them, with as much unswerving deliberation as any Neo-Humanist could in our day.

P.

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NEED FOR TOLERANCE

(By M. K. Chatur)

A Memorandum framed has addressed me a long letter of which the following is the gist

(1) I joined a religious movement several years ago, being drawn by the mysterious quality of Christianity. God's divine command to provide food for our bodies. Ever since then I have completely ignored the taking of meat though meat-eating is allowed by Islam. But I have not been able to induce my children to ignore meat-eating likewise, with the result that I have still to provide meat for them from the house. Consequently, however, I am troubled by a doubt whether this is not all wrong. Would I remain a silent witness, if my children took to theft and murder, for instance. Would I see in them an effort to offend to meet them from their parents' religious and if they failed, would I condemn and the spirit then lost them then was to the satisfaction that would I be guilty of violence if I did that? How, for them, as a compromise with right and justice, to make them eat animals to be slaughtered from day to day is order to order for my family?

(2) What I have said with regard to meat also holds good in respect of tea, hotel food, wine, water, housework, etc.

(3) I belong to the middle class and as such am quite conversant with the various slavery trade and service that are in vogue among this class, e.g. how to exploit the cooperation and weakness of the lower class under the guise of saving the goods that are chiefly necessities, cheaply prices not according to the cost or to any fixed principle but according to what an unscrupulous customer can be made to fork out, and so on. For years I have felt an acute repugnance against all this which Mr. Boman once described as 'white-lie'. But I feel utterly helpless. The people would not understand the principle of standard or uniform prices. They have retained miserably simply to an art of cheating so much from the customer as his stupidity or gullibility will allow. I will this broad pen and simple upon the boys. But if I tried to conduct business according to my principles, I should come a cropper and my business would be all gone. What surprises me most is that even those who hold the promise of moral leadership amongst us are not² willing to do this according to them as long as you do not

actually use false weights and measures or palm off adulterated or damaged goods on the customer. It is a fair game. For the rest, if the unscrupulous customer gets caught, so much the better for him. It is his own fault, but this fault is to be done carefully in Islam. But it seems to me that anything that is calculated to hurt or bring pecuniary loss or injury to another is of the nature of sin, and the foregoing unscrupulous commercial practices therefore should be as severely condemned.

(4) You signed Mahomed in a fragment of text and told him in high regard. You have even publicly spoken of him to the highest terms. I have heard and even seen reports in cold print to the effect that you have visited the Keras itself. All this, I must confess, has puzzled me. I am at a loss to understand how a person like you, with all your powers for reasoning, justice, who has represented to please even a single flesh in Islamism or to republish or reproduce the numerous corruption that everywhere under it, can believe in such all that is in the Keras. I am not sure of your ever having asked such questions or discussed any illegitimate indignation of Islam. Against some of them I have to write when I was scarcely 18 or 20 years old, and have has since only accomplished that first feeling.

I have tried as far as was possible to retain the language of the original letter liberally only to soften a few expressions here and there, but have otherwise scrupulously kept the same intent. To meet to the various points mentioned by my correspondent, he desires to be gratified on his giving up meat-eating and on the various other disciplines that he has cultivated. But he may not imagine the same on his unwilling or half-willing relations or dependants. Let him try to teach their heads and noses by all the means of persuasion at his command, but anything more than that before the desired conversion has come about, would be compulsion and therefore reprehensible. It would obviously be too much for him to expect the members of his family, all of it would, to break with a life-long habit that has never been regarded as contrary to Islam, which is almost universal among the Mussalmans today and till yesterday was followed by the infidel in question himself. Let him not forget the long years of strenuous introspection and struggle which

he took before he arrived at his decision. To require now his dependents to adopt that decision at a stroke would only betray ingenuities on his part. The golden rule to be observed always in this connection is that you can never be too severe in dealing with yourself, but you must be deliberately liberal in judging others. For, experience has shown that in rather low scores we may try to be with regard to ourselves, we shall, in the end, still be found to have scored partially towards ourselves for the simple reason that our subconscious bias always progresses us in our former and seldom allows the test to be pushed beyond our capacity for endurance. But in the case of others we do not know their weaknesses and hindrances, which are known only to God who alone can read our hearts. There is therefore always a danger, with all our desire to be liberal, of our being betrayed into a hollow kindness and weakness which we proceed to apply our personal standards to others and paradoxical though it may sound, the more liberal the more getting the more conservative we are in such cases. The quicker the results are likely to be, they will certainly be more permanent and better.

The another important, interesting and thick or slender drawn by the correspondents in question is altogether authentic. Thick and slender, wide and narrow, and universally held to be correct and are heavily punishable under the law. But even so one may sit, in the hypothetical case cited above, try to wash dependents and relatives from their owner of theft and murder through complicity. My correspondent must, therefore, try to convert members of his household to his view by patient explanation alone, tempered by love, and pointing their consciences, cultivate an attitude of the broadest tolerance and forbearance towards them.

To proceed to the next question. I do not hold dishonest practices to be wrong to be rewarded or rewarded. The principle of unconditional honesty is as binding in this as in any other field of life, and it is up to a businessman never to compromise his principle on matter which it may not that in the end, of course honesty pays, though that can hardly be a consideration for observing it. One has a perfect right to be and regulate the mode of proof that he shall charge from a particular set of our laws but it must be done according to a clear legal principle and not out of mere opposition or unadvised expediency. There should be in it no room for fraud, sharp practices or houses to bamboozle the simple, unsuspecting customer.

Now for Islam. I stand by every word that I have written in that connection. I have nowhere said that I believe blindly in every word of the Koran, or for the matter of that of any scriptures in the world. But it is no business of mine to criticize the scriptures of other faiths, or to point out their defects. It is and should be, however, my privilege to point out and praise

the truths that there may be in them. I may not, therefore, criticize or condemn things in the Koran in the life of the Prophet that I cannot understand, but I welcome every opportunity to express my admiration for each aspect of his life as I have been able to appreciate and understand. As for things that present difficulties, I am content to see them through the eyes of devout Muslim friends, while I try to understand them with the help of the writings of eminent Muslim exponents of Islam. It is only through such a reverential approach to faiths other than mine that I can realize the principle of equality of all religions. But it is both my right and duty to point out the defects in Islamism, to try to purify it and to keep it pure. But when non-Muslims arrive at about criticizing Islamism and criticizing the faiths they only blame their own ignorance of Islamism and their incapacity in regard to them. The Muslim viewpoint it detects their views and violates their judgment. Thus my own experience of the non-Muslim critics of Islamism brings home to me my limitations and teaches me to be wary of launching on a criticism of Islam or Christianity and their founders.

[Translated from HINDI by F.]

THE KOTTAYAM INTERVIEW

[On the 15th January last Harjans had a private talk with Bishop Moore of Travancore and Bishop Abraham of Mar Thoma and other friends at Kottayam. I found a wholly inaccurate account of this in the Malabar Mail, and at Gandhi's instance sent to the gentleman responsible for it a correct version according to me. He was good enough to accept it and had it approved by the Bishops. Here is the agreed version, with a slight alteration by Bishop Moore incorporated in it. M. D.]

Advantage was taken of Gandhi's visit to Kottayam for an interview between him and Christian friends there at the suggestion of a common friend. The interview took place at the Bishop's house, in the afternoon of 15th January. Bishop Moore, Bishop Abraham, Mr. Kureville, and several other friends were present.

The object of the interview was to clear up the misunderstandings that had been created over Gandhi's writings in HARJAN in respect of Bishop Fisher's speech at a missionary meeting in London and a widely distributed C. M. A. appeal for funds.

Bishop Moore received Gandhi cordially and welcomed the Temple Entry Proclamation as an important event. He inquired if the Government and Parliament also witnessed it, or if there was any opposition on their part.

Gandhi said he had seen no signs of opposition. He had met several thousands of people visited several temples and had found everywhere

and Arkansas entering the temple in perfect freedom.

Bishop Abraham asked if the Ephraim were ready to meet the depressed classes of lower caste on terms of equality.

Goodfellow said he could not reply with confidence but he was striving to emphasize that point everywhere, and he hoped that the Proclamation would be carried out in that spirit.

Bishop Moore gave some to the main subject of the talk of that afternoon. He said that he had heard that Mr Goodfellow was disturbed over reports of Christian missionary work in Travancore, and that he was ready to receive any information indicating that it was possible for him to return.

Goodfellow said that he was indeed surprised at the report of conversions of thousands of people in the Telugu country and in Travancore made in Bishop Pickett's speech in England and in a statement of the Church Missionary Society appealing for funds over the signature of Preliminary Unit. He could not understand how responsible Christians could make extravagant statements to the effect that thousands had experienced a spiritual awakening and accepted the Gospel. The Bishop of Dornoch had even stated that these thousands included not only the Depressed Classes but a large number of so-called high caste Hindus. Goodfellow said he had challenged the truth of these statements in the presence of Hattiger and had invited those concerned to prove that he was wrong. He had also met leaders working in Andhra and asked them to make inquiries into the truth of these extravagant statements.

Bishop Moore confirmed that he had not read either the appeal for funds or Bishop Pickett's speech and could not therefore express any opinion thereon. He was quite sure, however, that no responsible missionary journal should ever publish statements that were not based on actual facts, and he wanted to assure Mr Goodfellow that no wrong information had ever been supplied from his diocese for which alone he could speak. He could, of course, say nothing about the Bishop of Dornoch's diocese, except that the Bishop when he was on a visit to Travancore had made definite statements to that effect. As far as Travancore was concerned he supposed that Mr Goodfellow was aware that quite independently of Dr Abraham's appeal there was a stir among the Ephraim, a large number of whom expressed a desire to embrace Christianity. This movement was strong from last February to May, but since then had considerably weakened. At no time could the Bishop say that in his diocese the Ephraim had come in their thousands to ask for baptism, and during the last year they could record 125 persons as having been baptized into the Anglican faith. During the above movement among the Ephraim the Bishop felt that it was only proper for them to respond to the demand for spiritual

instruction, but they had always made it a point not to admit anyone to membership of the Church without being fully satisfied that after due instruction the persons concerned had realized to the full all the spiritual implications of a change of faith.

Bishop Abraham said he had been in the Andhra country and had seen with his own eyes that there was a tremendous awakening there even among the middle class Ephraim. He would not say that any one of them had accepted Christ, but he had addressed meetings which were attended by many of the high caste people.

"But that," said Goodfellow, "means nothing. Hundreds of students attend meetings addressed by Dr Stanley Jones, but they cannot be said to seek conversion to Christianity. To say that hundreds attended meetings addressed by Christian preachers is very different from saying that hundreds have accepted the message of Jesus and from making an appeal for money in anticipation of people becoming Christians in large numbers."

Bishop Abraham said the practice in his own diocese was as Bishop Moore had described. He gave the instance of a man who saw him at a late hour of the night waiting to be baptized there and then. He asked him to wait, but he came again and said that if he was not accepted he would have to approach some other Church. He was ultimately admitted into the New Town Church after the Bishop was sleeping. It ended about his faith in Jesus.

Mr Kooravilla here put in whether Mr Goodfellow had any objection to their circulating and responding to the spiritual hunger of people.

Goodfellow said it was wholly irrelevant to the issue.

Bishop Abraham said as Mr Kooravilla had quickly put it, they were responding to the spiritual hunger of the people. Mr Goodfellow could have no objection to that.

Goodfellow said he could have no objection to responding to spiritual hunger, provided it was properly felt and expressed, but the matter was quite irrelevant to the discussion which was entirely about extravagant statements made by responsible people. He said to Bishop Moore that he would furnish him with a copy of the C. M. S. statement and he would like to know what Bishop Moore would have to say regarding it.

Bishop Moore said it was no one troubling Mr Goodfellow for the statement which he felt sure that he could procure for himself. He was sorry that he had not yet read it, but he said he would do so now and send his opinion to Mr Goodfellow.

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HARIJAN

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THE COW

[By F. E. Smith]

The cow is an object of worship and veneration to millions in India. I count myself among them. The cowshed in England is in front of me. I cannot escape its presence even if I would. And when I was asking the question of the masses of Harijans with Christian friends, I said, 'The majority of Harijans can no more understand the presentation of Christianity than my cows'. The comparison shocked my friends as much that the shock has travelled to America and I have begun to receive letters from America telling me how my comparison is being used to discredit me and my claim to serve Harijans. The critics seem to say, 'You can have little regard for Harijans, if you compare them to the cow'.

Nevertheless I am unrepentant. My American critic will be little wiser if it can be demolished on the very first shock he/she tried it might be. But I hold that my comparison was as innocuous as it was appropriate. It was innocuous because at the native place the cow occupies its place. It was appropriate because in the shape of understanding the presentation of Christianity the ordinary Harijan was as much taken by it than the cow. That the Indian Harijan can be trusted to understand it is cause of hope, whereas the cow never can, to be frank for the simple reason that the discussion related to the present condition, not to future possibility. My point would be better understood if I stated the comparison and say that my two-year-old grandson, or my twenty-eight-year-old wife can no more understand the presentation than my cows, though both my wife and my grandson are objects of tender care and attention. I could say of myself that I can no more read the Chinese alphabet better than my cowhired cow. The truth of this last statement is not in any way altered by the fact that it occurred before I had my wife and the difficult alphabet. I should trust the cow better, if the poor wretched mother was permitted to enter the competition. Let my critics and credulous friends understand that apart from the comparison, I stand on unassailable ground when I assert that it is a heresy of religion to seek to appeal from the Harijans' simple made cow facts as they have in their ancestral religion and to transfer their allegiance to another, even though that other may be as good as and equal to the original in quality. Though all sides have the same predominant characteristics, we know that the same sides do not face

equally well on all sides. I have seen cowsheds in certain parts of Bengal. But Hinduism has not succeeded as yet in getting the same result from the same made in the Varanasi soil. But I should be unable to subscribe to the formula, if the attempt was made to advance it that the Varanasi soil is inferior to the Bengal soil. But my fear is that though Christian friends nowadays do not say or think that Hindu religion is untrue, they cannot believe in their hearts the belief that Hinduism is an error and that Christianity as they believe it is the only true religion. Without some such thing it is not possible to understand much less to appreciate, the C. M. S. appeal from which I recorded in these columns some revealing notes in the other day. One could understand the attack on unauthorised and many other errors that have crept into Hindu life. And if they would help us to get rid of the admitted abuses and partly our religion, they would do helpful constructive work which would be gratefully accepted. But so far as one can understand the present effort, it is to spread Hinduism from the very foundation and replace it by another faith. It is like an attempt to destroy a house which, though badly in want of repair appears to the dweller safe, decent and habitable. To wonder he welcomes those who show him how to repair it and as a offer to do so themselves, but to would most definitely reject those who would to destroy the house that had served well him and his ancestors for ages, unless he, the dweller, was convinced that the house was beyond repair and well for human habitation. If the Christian world continues that opinion about the Hindu house, 'Parliament of Religions' and 'International Fellowship' are empty phrases. For both the terms presuppose equality of status, a common platform. There cannot be a common platform as between colon and superior, or the enlightened and an enlightened, the experienced and the inexperienced, the light-born and the low-born, the workman and the customer. My comparison may be defective, may even sound offensive. My reasoning may be flawed. But my proposition stands.

EDITORIAL NOTE

Four times we published the notice about 'Kash' paper made at various orders and prices have been quoted in from various parts of India. The demand for the paper has been comparatively heavy—so much so that our stock has been exhausted and we have to request those who have already booked their orders or wish to do so, while we get a fresh consignment from Japan, as the prices are always over and above the cost of the paper and about 10% extra expense, it will not be possible to accept the numerous queries unless they are accompanied by postage for reply.

Four sample sheets or quads will be sent on receipt of a one rupee postal stamp.

Manager, Bombay

ANDREWS ON TRAVANCORE

(By M. K. Gandhi)

Dombodhin Andrews writes

"The arrival of each new number of *Harjan* is one of the exciting events of the week in my old college rooms at Cambridge, where I have been busy hatching new born, but the morning the paper reached my highest expectations for it told me of the wonderful visit to Travancore, and the joy of the Hindus as they entered the temple freely to meet you and take part in the prayers which you conducted within the temple walls. Many years ago, I had gone down into Travancore at your request—to India, where I witnessed the great Kargyalla struggle, and also to Kottayam (Kottayam, in the country district, individuals of the Avaras had come to meet me and to receive your message. At this place, nearly two thousand had collected. Their misery and suffering haunted me afterwards and I could not think of anything else. Again, at Vattam when I stayed with the Kargyallas, I saw and met the misery and suffering of those who were prevented from going on the road outside the temple. On that occasion, I went and pleaded with the Nambudiri Brahmins, but in vain. Now it was wonderful beyond measure to read how their old Kargyalla struggle, with all its luxury and richness, had at last found its completion! For not merely the roads but the temple itself had been entered by the Avaras and Avaras together! What a new light to have in this, the case at least of the Nambudiri Brahmins, who have so truly sought to unite the Avaras into the past, may also be led to refer to those Hindus, whom they have thus welcomed as brothers, a kindly way for the full work which they perform. Only in this kindly way can the misery become complete."

From all I hear, the Proclamation is being worked up effectively that the economic salvation which Dombodhin wants to hear of is bound to come and that sooner than one may expect. For, addressing a meeting of Puthappan, Parvath and others on the 1st instant at Trivandrum the Director Mr. C. P. Ramaswami Aiyar is reported to have said:

"The Mahatma opened the Temple Entry Proclamation not as an end in itself but as the first step in the abolition of the State. What was needed was educational upliftment, economic upliftment and social integration. For this the co-operation of the ruler and the people was necessary. Out of consideration for the class of people who were being lifted up, it had been decided to wait the word 'deposed' from Government documents and publications. He wanted to say, the time would come when the Mahatma himself would drop that term."

WEEKLY LETTER

The Egyptian Deputation

I was aroused one day at a late hour of the night by a member of the Egyptian Deputation from Al Azhar University. I was taken by surprise as I had no indication of their intended visit, and I recall, confused to my shame, that I did not know they had been in India for two months. "We wanted to make a pilgrimage here and to do so without notice," said one of the members to Gandhi when they were here at Dacca on the morning of the 1st. Three of them knew no other language but Arabic. One of them, Sheikh Ibrahim El Ghazal, was the Head of the Deputation. Prof. Hafez Ahmed and Prof. Salah Hafez were much younger than the other Sheikhs. The Sheikhs were dressed in flowing Egyptian robes and the professors in the usual occidental costume. We talked of Indian and Egyptian affairs on our way to Dacca, and I congratulated them on being much better off than we. "But don't think we are independent. We have yet to win our independence," said the leader in Arabic which the professor translated.

"It was impossible to come to India and go away without seeing you," they said to Gandhi, to which Gandhi strongly said "And yet you come here at the day end of your visit."

"We have other dangers here, ignorant of Indian geography, ignorant of her people. We know them by name. We want to go there. But as it was at midnight we decided to go to Dacca which suggested Lahore and Peshawar and Karachi and other places."

India had come to know of the impending visit of the Al Azhar University Deputation through Dr. Mahomed Iqbal's letter to them, which had been made public. That letter revealed a purpose of the Egyptian friends' visit, which we certainly did not hear from them. Dr. Mahomed Iqbal's letter was received at Al Azhar, but, said Professor Salah El-Min, "A man's religious belief is a matter between him and his Maker."

With Gandhi the only topic they discussed was that of reconciling the religions between India and Egypt.

"I should heartily welcome the cooperation," said Gandhi.

"We hope the day will not be far off," said the leader, "when India regains her past glory and revive her ancient civilization. We have many things in common, climate, science, food, and we are orientals. The time has come for us to come closer together."

"We have discovered," said Prof. Salah Ahmed, "it is not good for both the countries to rely on their older generations. They should rely more on the younger generations. Our justice

should go to India and you should come to Egypt as sportsmen."

"Not only may we have an exchange and a mixing together in the field of sport," said Gandhi, "but we should have it in the field of education. We should invite professors from Egypt and you should invite those from India, so that we may develop cultural contacts."

"This end can be attained," said the leader, "if there is an intellectual interchange of blood between both countries."

"That is true," said Gandhiji, "and to reach some kind of solution I would suggest your making a public declaration of this kind. I make an offer. If you kindly send an Egyptian lad of intelligence and resourcefulness, we will welcome him and adopt him here. You will see the maker of this place, Jarnalal Bapu. There is not a public institution here which does not owe its existence to him. He has had no college education, but he has a heart of gold and he has lavishly given of his gold for the welfare of the country. He has a school here where he has Hindu and Musselman boys. There is provision there for the Urdu teaching of Musselman boys. He has secured a Principal who is an ideal teacher. So if you will send a promising lad, we will adopt him here and he will be like a seed which will grow into a mighty tree. Then there is the Juman Nile in Delhi where there are five men like Dr. Lala Harish and Prof. Majumdar, you can exchange boys and professors with the Juman. Make our boys Egyptian and we will make yours Indian. Our different religions should not matter. If you will respect our religion and we respect yours, there should be no bar to a healthy development of these relations. Identity of hearts is what is wanted, and if that is there everything will follow."

"There is no question of religion," said the leader, "in the matter you suggest. Broad-minded people respect other people's religion and we welcome your proposal, as it coincides with our object."

Equality of Religions

Mr. Kethan who was here the other day was not quite sure what was at the back of Gandhiji's mind when he said that all religions were not only true but equal. Scientifically, he felt, it was hardly correct to say that all religions are equal. People would make comparisons between animals and birds. "I would say," said Mr. Kethan, "it is no use comparing religions. They are different ways. Do you think we can explain the thing in different terms?"

"You are right when you say that it is impossible to compare them. But the deduction from it is that they are equal. All men are born free and equal, but one is much stronger or weaker than another physically and mentally. Therefore especially there is no equality between

the two. But there is an essential equality. In our subconscious God is not going to think of me as Gandhi and you as Kethan. And what are we in this mighty universe? We are less than atoms, and as between atoms there is no one which is smaller and which is larger. Inherently we are equal. The difference of race and skin and of mind and body and of climate and nature are transitory. In the same way essentially all religions are equal. If you read the Koran, you must read it with the eye of the Muslim; if you read the Bible you must read it with the eye of the Christian; if you read the Gita, you must read it with the eye of a Hindu. Where is the use of comparing details and then holding up a religion to ridicule? Take the very first chapter of Genesis or of Matthew. We read a long passage and then at the end we are told Jesus was born of a virgin. You come up against a blind wall. But I must read it all with the eye of a Christian."

"Then," said Mr. Kethan, "even in our Bible, there is the question of Moses and Jesus. We must hold them to be equal?"

"Yes," said Gandhiji, "All prophets are equal. It is a horizontal plane."

"If we think in terms of Einstein's Relativity all are equal. But I cannot happily express the equality."

"That is why I am there too, equally true and equally imperfect. The lines the line you draw, the nearer it approaches Euclid's line straight line, but it never is the true straight line. The tree of Religion is the same, there is not that physical equality between the branches. They are all growing, and the person who belongs to the growing branch must not shoot over it and say, 'Mine is the superior one.' None is superior, none is inferior to the other."

How to Break the Caste

A Roman Catholic Father who saw Gandhiji the other day asked how Gandhiji proposed to break the caste.

"It is already breaking," said Gandhiji. "All it requires is education, and under the education that is being imparted for some time it is breaking. But by education I do not mean literacy education but the spread of true knowledge. Caste has no religious basis, but it is certainly regarded as bound up with religion, though it is not derived from the scriptures. Unfortunatly it is the last word on caste, and as soon as unfortunatly goes, caste goes. The casteism has been all over the world. In Europe the Jews were casteists and confined to the ghettos where life was much worse than in the unfortunatly's quarters. The degradation to which the casteists in India are reduced is bad enough, but what are those of ghettos from Israel. Tanquell's works, which years ago I read at the instance of a friend, was something Woodcock-

ing. Such a thing cannot happen in India because of the non-realness of a sort that we are preaching. However, though we have no goddess, there is nothing to choose between them and unaccountability. Take unaccountability out and the fabric of myth is destroyed."

And here Gendhing explained the distinction between gods and gods, which was not only a law for the Hindus but a universal law, to which we conform, with or without knowledge, and if we do not we do so at our peril. Gods had been the best target for condemnation to most Hindus with, and rightly, but gods in the sense of gods and gods gods, as Sir W. W. Hunter described it, will live for ever.

God and gods

"If Hinduism became more Hindu," suggested the Father, "Christianity and Hinduism can even begin to co-existence."

"I would love to see the co-existence happen," said Gendhing, "but it cannot if the present-day Christian mission persists in holding up Hinduism as difficult and saying that no one can go to Heaven unless he renounces and denounces Hinduism. But I can conceive a good Christian, already working away and shedding the sweet aroma of his life on Hindu consciousness. Like the rose which does not need any speech to spread its fragrance but spreads it because it does. Even so a truly spiritual life. Then surely there would be peace on earth and good will among men. But not as long as there is militant or 'messianic' Christianity. This is not to be found in the Bible, but you find it in Germany and other countries."

"But if India begins to believe in one God and give up idolatry, don't you think the whole difficulty will be solved?"

"Will the Christians be satisfied with it? Are they all united?"

"Of course all the Christian sects are not united," said the Catholic Father.

"Then you are asking only a theoretical question. And may I ask you is there any amalgamation between Islam and Christianity, though both are said to believe in one God? If these two have not amalgamated, there is less hope of amalgamation of Christianity and Hinduism along the line you suggest. I have my own opinion, but in the first instance I dispute the description that Hindu believes in many gods and no Masters. They do say there are many gods but they also declare unaccountably that there is ONE GOD, GOD of gods. It is therefore not proper to suggest that Hindu believes in many gods. They certainly believe in many worlds. Just as there is a world inhabited by men, and another by beasts, so also is there one inhabited by superior beings called gods, whom we do not see but who nevertheless exist. The whole world is created by the English rendering of

the word *deva* or *deva* (deva or devata) for which you have not found a better name than 'god'. But God is infinite, Deva/Devata, God of gods. So you see it is the word 'god' used to describe different divine beings that has given rise to such confusion. I believe that I am a thorough Hindu but I never believe in many Gods. Never even in my childhood did I hold that belief, and no one ever taught me to do so.

Idolatry

"As for idol-worship, you cannot do without it in some form or other. Why does a Hindu man give his life for defending a mosque which he calls a house of God? And why does a Christian go to a chapel, and when he is required to take an oath he swears by the Bible? But that I see any objection to it. And what is it if not idolatry to give credit rather for building mosques and temples? And what do the Hindus Catholics do when they kneel before Virgin Mary and before saints—quite imaginary figures in stone or painted on canvas or glass?"

"But," objected the Catholic Father, "I keep my mother's photo and take it to veneration of her. But I do not worship it, nor do I worship saints. When I worship God, I acknowledge Him as Creator and greater than any human being."

"Even so, it is not the gods we worship, but it is that we worship in 'images of space or metal however rich they may be.'"

"But villagers worship stones as God."

"No, I tell you they do not worship anything that is less than God. When you kneel before Virgin Mary and ask for her intercession, what do you do? You ask to establish contact with God through her. Even so a Hindu seeks to establish contact with God through a stone image. I can understand your asking for the Virgin's intercession. Why are Mohammedan Muslims with awe and veneration when they enter a mosque? Why, is not the whole universe a mosque? And what about the magnificent canopy of leaves that spreads over you? Is it any less than a mosque? But I understand and sympathize with the Muslims. It is their way of approach to God. The Hindus have their own way of approach to the same Eternal Being. Our mode of approach are different, but that does not make them different."

"But the Catholics believe that God revealed to them the true way."

"But why do you say that the will of God is expressed only in one book called the Bible and not in others? Why do you circumvent the power of God?"

"But Jesus proved that he had received the word of God through revelation."

"But that is Mohammed's claim too. If you accept Christian testimony you must accept Muslim testimony and Hindu testimony too."

"But Mahomed said he could not do otherwise."

"No. He did not want to prove the existence of God by miracle. But he claimed to receive messages from God."

"When one comes to think of it, how simple and naive is man's fanaticism." "The attempt to make the one religion which is their own dominate all time and space, comes naturally to most adherents to superstition," said Canadian Bahadurath Dajani at the Parliament of Religions in Calcutta. "This makes it offensive to them to be told that God is generous in His distribution of love, and His means of communication with men have not been restricted to a blind line abruptly stopping at one narrow point of history. If humanity ever happens to be overwhelmed with the universal love of a bigoted exclusiveness, then God will have to make provision for another God's ark to save His creature from the catastrophe of spiritual annihilation."

A Catholic Father's Fears

"We are glad the Congress has had a great success. But what about its working round to communism?"

"Has it? I do not see it. But if it does, and if it is not the Russian model, I do not mind it. For what does communism mean in its last analysis? It means a classless society—an aim that is worth striving for. Only I part company with it when there is called to aid for achieving it. We are all born equal, but we have all three authorities violated the will of God. The idea of hierarchy, of 'high and low' is an evil, but I do not believe in eradicating evil from the human brought at the point of the bayonet. The human breast does not lend itself to that means."

"When Hindutva comes to power, will it not make a united front against Christianity? There are all signs of Hindutva coming to power and if it happens here, as it is happening in Spain, Indian Christians will be despised and persecuted and swept off" said the Catholic Father from Germany.

"It is an impossible plot!" said Gandhi, reassuring him. "There is no such thing as Hindu rule, there will be no such thing. How can anyone eradicate a population of seven million Christians? And that presupposes the destruction of Mohammedans too! Let me tell you that no Hindu is the wildest imagination ever thought of this. Will the world tolerate any such thing? If Hindutva ever sought to do it, it would be committing suicide. But I tell you that has never been the dream of the Hindus. Hindutva was well able to destroy the last Christians that came. Why did it not do

anything of the kind? Thereafter is a brilliant example of tolerance. I was asked while I was there to see the most ancient church where St. Thomas is said to have planted the first Cross. Why should he have been allowed to plant it?"

"But in St. Francis Xavier's time there came a time when Christians were persecuted. But I do not know history and my information may be incorrect. But what makes me afraid is what I actually saw and heard in Japan. There I heard in a public speech a responsible man saying, 'Buddhism is the religion of Japan, we must eradicate all other religions should be destroyed.'"

"Well, well, no Hindu dreams of such a thing. Even if he dreamt it, it would be impossible."

But now the Father revealed his hope—Arya Samaj!

"I agree," said Gandhi laughing at the idea. "But the Arya Samaj represents a type of militant Hindutva, but they never believed in the cult of the sword. The worst thing they are capable of is to ask you to become a Hindu if you want and speak on their platform."

"But I have heard Arya Samajists say that Christianity is a Western religion, and as everything that comes from the West is to be discarded, Christianity must also be discarded."

"I have never heard of the talk of Christianity being blotted out of India. The Arya Samaj is a community that asks its followers to go to the ends of the earth to preach Arya Dharma, but they have not yet done so. It has a firm foothold in the Punjab. Arya Samajists in the west you dread is an inconceivable thing. The Hindus are really not the major community if you put the rest together. But why should I prolong the discussion? It is not a practical proposition at all."

But the Catholic Father from Germany was perhaps speaking from his experience of Hitler's Germany. Though when he left he said to me:

"Don't you think the fear is in my mind? And the Mahatma's answer is quite convincing. I can now tell people in the name of Mahatma Gandhi that there is no such fear."

M D

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[ONE ANNA]

A DISCOURSE ON NON-VIOLENCE

Maya's the Same Problem

Readers of HARIJAN will perhaps remember how the central topic of the conference of the Negro Adapters who saw Gandhiji about a year ago was non-violence. Two Negro gentlemen who came for the recent world's meeting of the members of the Y. M. C. A. also had the same question to discuss, which shows how remarkably similar are their problems to ours! I am going to take up Dr. Tolson's question first, though he saw Gandhiji later and on the day of release. For the long discourse with Prof. Maya was a kind of commentary on the brief replies given in writing to Dr. Tolson, and both together make up one of the interesting talks Gandhiji often gives on the subject of non-violence.

"Your doctrine of non-violence has profoundly influenced my life," said Dr. Tolson. "Do you believe in it as strongly as ever?"

"I do indeed," said Gandhiji. "My faith in it is growing."

"Negroes in U. S. A. — 10 million — are struggling to obtain such fundamental rights as freedom from race-violence, unrestricted use of the ballot, freedom from segregation, etc. Have you, out of your strength to fail, a word of advice and encouragement to give us?"

"I had to counsel against some such thing, though on a much smaller scale, on death row. The difficulties are not yet over. All I can say is that there is no other way than the way of non-violence — a way, however, not of the weak and oppressed, but of the strong and wise."

"Tennessee indicates that your full identification with the non-violence is bearing fruit. Do you think Tennessee's example will be followed by other States in the near future?"

"I shall be surprised if it is not."

"What word shall I give my Negro brethren as to the outlook for the future?"

"With sight which is on their side and the choice of non-violence as their only weapon, if they will make it such, a bright future is assured."

Prof. Maya was lucky enough to find Gandhiji free in England to give him an hour when as he wanted, and in the course of the talk with him Gandhiji disclosed the secret of the secret days of a lifetime.

As the talk proceeded, one felt as though Gandhiji was giving Dr. Maya what he had seen not with any of the known senses but with a "sixth" sense. I was put in mind of Rudolf Steiner who is said to have developed a second sight. "The study of Mathematics," says a writer, "retrained him, and in geometry he experienced for the first-time the existence of a real world which is not visible to the bodily eye. The triangle he looked about in geometry was not a particular triangle that he himself might draw but the essence of all triangles. This ideal triangle could be seen with the "inner eye" but would not be reproduced, and the absolute idea of a geometrical figure showed the boy that it was not wrong to "see things which are not visible to our physical sight." To Dr. Maya Gandhiji gave what may be termed the mathematics of non-violence.

A Mixture

"Passive resistance," said Gandhiji, "is a mixture for non-violent resistance. It is more more active than violent resistance. It is direct, conscious, but three-fourths humble and only one-fourth violent. In its weakness it seems to be ineffective, a. g. the spinning wheel which I have called the symbol of non-violence. In its weakness it appears ineffective, but it is really extremely active and most effective in ultimate result. This knowledge enables me to detect here in the way in which the veterans of non-violence are doing their spinning. I get for more vigilance and more endurance. Non-violence is an intensely active force when properly understood and used. A violent man's activity is most visible, while a leader's is always invisible. What can be more visible than the Americans done to death by Hitler? There it was lesser violence pitted against much greater than it. The Americans had entered from the field and allowed themselves to be slaughtered, their coming inevitably would have been much more effective though not for the moment visible. Hitler and Mussolini on the one hand and Stalin on the other are able to show the immediate effectiveness of

violence. But it will be as necessary as that of Gandhi's slaughter. But the effects of Gandhi's non-violent action period and are likely to grow with age. And the more it is practised, the more effective and innumerable it becomes, and ultimately the whole world stands aghast and exclaiming, 'a miracle has happened.' All miracles are due to the clear, and effective working of invincible forces. Non-violence is the most invincible and the most effective.

Can Menace Be Taught?

"I have no doubt in my mind about the superiority of non-violence," said Prof. Hays. "But the thing that bothers me is about the menace on a large scale, the difficulty of us disciplining the mass mind on the point of love. It is easier to discipline individuals. What should be the strategy when they break out? Do we retreat or do we go on?"

"I have had that experience," said Gandhiji, in the course of our movement here. People do not gain the training by preaching. Non-violence cannot be preached. It has to be practised. The practice of violence can be taught to people by outward symbols. You shoot at boards, then at targets, then at bombs. Then you are passed on as an expert in the art of destruction. The non-violent man has no outward weapon and, therefore, not only has speech but his action also seems ineffective. I may say all kinds of sweet words to you without meaning them. On the other hand I may have real love in me and yet my outward expression may be forbidding. Thus outwardly my action in both cases may be the same and yet the effect may be different. For the effect of our action is often more potent when it is not publicly known. Thus the unconscious effect you are making on me I may never know. It is, nevertheless, infinitely greater than the conscious effect. In violence there is nothing invisible. Non-violence, on the other hand, is three-fourths invisible, and so the effect is in the invisible ratio to its visibility. Non-violence, when it becomes active, travels with extraordinary velocity, and then it becomes a miracle. In the mass mind is affected first unconsciously, then consciously. When it becomes consciously affected there is demonstrable victory. In my own experience, when people seemed to be withdrawing there was no consciousness of defeat in me. Thus I was fuller of hope in the efficacy of non-violence after the demonstrations of Civil Disobedience in 1931, and today I continue to be in the same hopeful mood. It is not a mere emotional thing. Supposing I saw the signs of doom among I should not lose faith. Everything has to come in its proper time.

"I have discussion here with my co-workers about the evening work we are doing. Why can't we do it after Swarni? They say 'We may do it better after Swarni.' I say to them, 'No. The reform has to come today, it must not wait for Swarni, in fact the right type of Swarni

will come only out of such work.' Now I cannot show you, so perhaps I cannot show some of my co-workers, the connection between Swarni and eveninging. If I have to win Swarni non-violently I must discipline my people. The madman and the blind and the ignorant cannot join the army of violence. There is also an advantage for working in the day. For a non-violent struggle there is no appeal, the blind and the madman and the hot-headed may serve, and not only men but women also. When the spirit of non-violence pervades the people and actually begins to work, its effect is visible to all.

"Now come your power. There are people you say, who do not believe in non-violence as you do. Are you to sit quiet? The friends ask, 'If not now, when will you act?' I say in reply 'I may not act now in my life-time, but my faith that victory can only come through non-violence is stronger than ever. When I spoke on the rostrum of the spinning wheel at Solapur, a newspaper correspondent imputed sentences to me. Nothing could be further from my mind. When I came to Swarni I was told the people might not accompany and might even boycott me. I said 'That may be. But this is the way non-violence works. If I go to a village which is still further off, the experiment may work better. This thing has come in my march after the technique of non-violence. And each day that passes makes my faith brighter. I have come here to bring that faith to fruition and to die in the process if that is God's will. Non-violence to be worth anything has to work in the face of hostile forces. But there may be action as motion, and action may be worse than inaction."

Violence is a Spirit of Love?

"Is it ever possible to substitute violence as a spirit of love?"

"No. Never. I shall give you an illustration from my own experience. A call was made and had developed hostile mood, he could not act and hesitated with difficulty. After three days argument with myself and my co-workers I put an end to the life. Now that action was non-violent because it was wholly unselfish inasmuch as the sole purpose was to achieve the calls called from pain. Some people have called this an act of violence. I have called it a surgical operation. I should do exactly the same thing with my child, if he were in the same predicament. My point is that non-violence as the supreme law of our being means to be with the moment you talk of operations."

"How is a minority to act against an overwhelming majority?" asked Prof. Hays.

"I would say that a minority can do much more in the way of non-violence than a majority. I had an English friend called Symonds. He used to say 'I am with you, so long as you are in a minority. After you are in a majority we are quits.' I had less difficulty in handling my majority in South Africa, than I had here

in handling a subject. But it would be wholly wrong therefore to say that non-violence is a weapon of the weak. The use of non-violence requires greater bravery than that of violence. When Gandhi defied the laws of the British and Portuguese, his action was non-violent."

Consequences to the Enemy

"Should the thought of consequences that might accrue to the enemy as a result of your non-violence at all constrain you?"

"Certainly. You may have to suspend your movement as I did in South Africa when the Government was faced with the revolt of European labour. The latter asked me to make common cause with them. I said 'no.'"

"And non-violence will never rebound on you, whereas violence will be self-destructive?" inquired the Professor.

"Yes. Violence must reject violence. But let me tell you that here too my argument has been countered by a great man who said: 'Look at the history of non-violence. Jesus died on the Cross, but his followers shot him.' This proves nothing. We have no data before us to pass judgment. We do not know the whole of the life of Jesus. The followers perhaps had not imbibed fully the message of non-violence. But I must warn you against carrying the impression with you that mine is the final word on non-violence. I know my own limitations. I am but a humble worker after Christ. And all I claim is that every experiment of mine has deepened my faith in non-violence as the greatest force at the disposal of mankind. Its use is not confined to individuals merely but it can be practised on a mass scale."

M. D.

FIGHTING MALARIA

XI

Appendix 2

The number of deaths from malarial fever in British India is less than 25,000 per year, while malarial fever takes a toll of one million lives, according to Dr. Halford Ross and Major J. A. Stinton. Malaria not only kills of a million, but also debilitates a hundred times as many every year. That is not all, however, as Dr. Fels says, "The gravity of malarial infection considered as a social ailment should not be looked for in its diffusion and in the number of lives it takes from society." He holds that malarial fever is beyond a character of regression on the population among whom it reigns as virulent and causes them to fall from the grade of civilization they have attained. "Compared to tuberculous malarial kills less frequently and less rapidly, but it insidiously destroys the most lively energies of men. It impoverishes the mind, saps all the forces of man to decay and efface, gives away the future for the possession of the

earth and the joy is lacking. Malaria impresses not only physical marks, but shows all physical degeneration on the face it confers bitterness towards work of a social character, diminished will-power, diminished liking for work, restricted vision towards all the phenomena of life, are special characteristics of those with chronic malarial and of the people who have long suffered from it."

Such is the formidable foe we have to grapple with. Yet how poor is our equipment in the unceasing struggle! In Great Britain there is a Sanitary Inspector and a Health Officer for every ten thousand of the population, but in Bengal there is one Health Officer for a million and one Sanitary Inspector for every five hundred thousand! (Hendley.) It is not possible for every village worker to qualify as a field sanitary officer but every worker must learn to recognize the anopheline mosquito (female), the carrier of the malarial germ, and to distinguish between the anopheline (malaria) mosquito and other groups.

The chief points of difference between *Anopheles* and *Culex*, the two important groups, are brought out in two following tables copied from M. C. T. Lyengar's *Manuale in Relation to Diseases*.

<i>Anopheles</i>	<i>Culex</i>
1 Eggs.—Laid singly on surface of water and provided with air bubble as water rises.	Laid in undrained masses of water masses consisting of numerous eggs cemented together.
2 Larvæ.—Floats parallel to surface of water, when feeding the head breaking slight.	Swims down from surface of water when resting, breathing apnea present.
3 Adult mosquito.—	
(a) Abdomen (1) Not straight when resting as in single with the surface as which is less curved.	Wings brownish-red, the female forming an angle with body, which is parallel to the tail.
(b) Wings (2) Wings spread.	Wings of uniform colour not spread.
(c) Palps (3) Palps as long as proboscis in female.	Palps very short as female.
(d) Palps long and slender as used in male.	Palps long but short pointed as used in male.

V. G. B.

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Rajput

HARIJAN

May 1937

1937

MARRIED BRAHMACHARYA

[By M. K. Dasgupta]

A friend writes :

"I have long since held with you that self-control is the only marriage, married life attaining effectiveness. That the sexual act is meant for procreation only, and apart from it, as my dear or from, would amount to an animal gratification of lust, needs no proof. But sometimes this brings one up against a grave dilemma. Supposing that the sexual act, once or twice, fails to lead to conception, what is one to do then? Where is one to draw the limit? It is hard really to give up all hope of having offspring. On the other hand, unbridled self-giving in the sexual act must result in the man being drained of all vitality. Again, should such a person be told to regard his failure as being progeny on the face as the sexual channel, as a mark of inferiority, this and so that, were to detract from having any further resources thereafter? But that would require an exceptional degree of self-discipline and spiritual strength on the part of the person concerned. Instances of people having progeny in their declining years after repeated failure during the years of marriage and youth, are by no means either unknown or rare. That makes the chances of complete sterility still more difficult, and the picture becomes further complicated when the person happens to be otherwise healthy and free from any physical defect."

I admit the difficulty but the difficulty is inherent in the problem itself. The road to any progress is strewn with such difficulty, and the story of man's ascent in the scale of evolution is co-terminous with the history of the unceasing overcoming of these difficulties. Take the story of the attempts to conquer the Himalayas. The higher you go the steeper becomes the climb, the more difficult the ascent, so much so that the highest peak still remains unascended. The enterprise has already created a heavy toll of sacrifice. Yet every year new fresh attempts made only to end in failure like their predecessors. All that has, however, failed to damp the spirit of the explorers. If that is the case with the conquest of the Himalayas, what about the conquest of self, which is a harder job by far, even so the reward is richer? The scaling of the Himalayas can, at best, give a temporary feeling of elation and triumph. But the reward of the conquest of self is a spiritual bliss that knows no ending and grows ever more and more. It is a well known maxim of the ascetics of Brahmacharya that impotency in the case of a man who has properly kept the rules of

Brahmacharya, cannot ought not to, fail to lead to conception. And this is just as it should be. When a man has completely conquered his sensuality, involuntary impotency becomes impossible, and the desire for sexual gratification for its own sake ceases altogether. Sexual union then takes place only when there is a desire for offspring. That is the meaning of what has been described as 'Married Brahmacharya'. In other words, a person who abides this rule though leading a married life abides the same rule as one who is equal in mind to one who completely abstains from the sexual act, which is only a means for procreation, never for self-indulgence. In practice, it is true, this ideal is seen to be rarely reached in its completeness. But in shaping our minds we cannot think in terms of our weaknesses or the possible future. The present tendency, however, is to take a complete swing round, and the propaganda of eugenics have almost set up self-indulgence as their ideal. Self-indulgence ultimately can never be an ideal. There can be no limit to the practice of an ideal. But unbridled self-indulgence, as everybody would admit, can only result in certain destruction of the individual or the man concerned. Hence self-control alone can be our ideal, and it has been so regarded from the earliest times. Therefore we have to explore the means of its attainment, not to circumvent it.

It has become my settled conviction that most of the difficulties that are experienced in connection with the practice of Brahmacharya are due to our ignorance about the laws and world of themselves. Suppose if we discovered them. Let us, for instance, consider the power propounded by our correspondents in the ideal light. In the ideal state, in the first place, such a correspondence will never arise, because in a normally healthy couple, who have from their childhood upward observed the rules of Brahmacharya, sexual union can never prove infertile. In practice, however, anomalies do arise. The only rule that can be laid down in such instances is that the union may be permitted once at the end of the monthly period till conception is established. If the union is achieved it must be repeated fortnightly, for more sexual gratification should never be in the object. It is my faith based on my experience that bodily and mental health increases in the same ratio as bodily and mental strength. Nor is it to be wondered at. A substance that is capable of producing such a wonderful being as man cannot but when properly conserved be transmitted into station energy and strength. Anyone can test for himself the truth of this observation of the chances for himself by personal experiments. And

"The most striking example of this in European history is perhaps afforded by Leonardo, the spirit of Polype, equally concerned for his hands and vision about whom Galileo has observed 'he never satisfied his husband's advances but for the sake of privacy. If his legs were balled, in the evening month he retained the experiment.'"

the sole little good in respect of women no less than men. The real difficulty, however, is that we vainly expect to be free from outward manifestations of bias, while harbouring it in our minds, with the result that physically and mentally we become ugly wrecks, and our lives, in the words of the Gita, become a living lie or hypocrisy personified.

[Translated from *Harjan* Vol. 1]

WEEKLY LETTER

A Sinful

Kashinath Kachhar, who presided over the third day's session of the Parliament of Religions which met in Calcutta last week, carried a message from Gandhi which was expressed in a question, "What will the Parliament of Religions say in respect of all-religionism?" too all religions are equal, as we hold, or is any particular religion the sole possessor of truth and the rest either untrue or a mixture of truth and error as many believe? The opinion of the Parliament in such matters must prove a helpful guidance. I do not know that the Parliament did express any opinion on this crucial question, but as we saw in the last issue, Gurdwara Rahitnamah Tagore's discourse left no doubt on the question. Kashinath invited the leaders present on the third day to express their opinion, and the Hon. Yashwanthrao Chavan, in response to the invitation is reported to have said "To Mahatma Gandhi's question I would add another question: Are all religions equally good? All religions are not equally good, but each would think his own nation as the best in the world. Similarly each one would regard his own religion as the best in the world. At any rate that was certainly the impression that he gained at the World Congress of Faiths last year. Each one did honestly believe that his religion was the best. I have come in very close contact with people of diverse faiths and have discovered a fundamental unity among all these religions. It is this fundamental unity which I desire the Congress to realize and deepen and make it permanent and abiding."

There was far from being a direct reply to the question asked, for if each one regarded his own religion as the best, there was hardly any possibility of finding religious unity which should be the first object of a parliament of religions. For if regarding one's own religion as the best means regarding other religions as inferior to one's own, there is an end to peace. Behind the claim to universality is the belief that every religion is superior to that of the one which one seeks to convert.

So Kashinath invited Mr. Franco to realize the full implication of his attitude and said "Indeed every one of us regards his own nation as best, but does he therefore expect us all others to give up their own nations and adopt his

own?" in other words, just as one's own mother is best for oneself, so is everyone's religion best, each for himself, just as each one's country is best for oneself, everyone's religion is best, each for himself. The equality of all religions lies in each being adequate or best for its respective adherents.

An Ajar Sinful

Perhaps from the point of view of clarity Miss Jane Addams, the greatest woman of America and an apter simile in her opening speech at the first session of the World Fellowship of Faiths in 1928: "If I may use the old simile of colours of the prism, we all know that the various colours are but portions of the white light. We also see the truth in different colours but the white crystalline truth is the only thing worth having in this world—that and the effort to win the good life, which can only be obtained when we know the truth and attempt to live up to it and die for it if need be."

And then she told a story to illustrate her talking of simile and the reality of mistaken valuation. She had heard it herself at youth-bazaar from Father Wolfensky, a distinguished Russian.

"There was a woman down at the bottom of a pit. I suppose every religion has a pit of some sort, and this woman was at the bottom of one. Where she was so very hot and uncomfortable that she took up prayer after prayer in the House above, begging that she might be taken out. Finally word came down to her that if she could think of one worthless thing she had ever done it might be sufficient to save her. She thought and thought a long time, and because she had been a very selfish person she simply could not think of one really worthless act. Finally she remembered that one day she was sitting in front of her house preparing sauce-curry for dinner—a blind beggar came along, and asked for something to eat—and she had given him a half carrot. She realized that it was not a remarkably fine deed, but as it was the only one she could think of she took that up as her one worthless act. Very soon there came down into the pit a carrot on a string. She was told to take hold of it. Clinging to the carrot she went up and up into an atmosphere less hot where she was getting quite comfortable. Then all of a sudden, as she looked down she saw that somebody was hanging on to her foot, and as she went further down she was horrified to see that somebody was hanging on to his foot, and someone on his, so that there was a long line of immensely starved-looking beggars. Suddenly she realized that the carrot was bad—was a rotten one in fact, so that she grew frightened and thought that it would break the carrot down, 'Let go of me, it is my carrot. It is my chance to get up.' And immediately the carrot too broke—and they all went down together."

"And so I suppose," exclaimed Mrs. Johnson "we can get that Jesus out of this Fellowship of Friends—that no one is going to get up by himself—we must all go up together if we go up at all."

What Causes Strife?

Bishop Doane of the Liberal Catholic Church was refreshingly outspoken at the Fellowship of Friends of which I have just made mention. He referred to the Christians who looked upon him as the idea of a World Fellowship of Friends, and explained that there was "danger of breaching the Christian faith to that of heathen religions", and said "It is perfect truth that causes strife. One thinks of God as a Deity, another as a Trinity. We have Theism and Deism, Monotheism and Pantheism and Polytheism. We have Unitarianism and Trinitarianism—all separated from one another. There is truth in all these conceptions of God—they are not mutually exclusive of each other. It depends upon the point of view from which he is studying the universe. God is great enough inclusive enough, universal enough, to include them all."

And then he turned to the facts of history and remarks "It is not an accident that deemed that some men should be born Buddhists, others as Hindus, others as Christians. It was God, and none other, who brought us to birth in different religions. Still Krishna is the Unapproachable, again? However men approach Him, even if He I welcome them, for the path men take from every side is His." Our Christian audience says that God hath made of one blood all the nations of men—we are the offspring of God. We may be sure that the ancient Father-God of the world looks impartially and lovingly upon all humanity—that He regards Buddhist as well as Christian, Jew and Pagan, Mohammedan as Hindu. The trouble with most people is that they have about other religions been blinded of that faith. If you want to learn about Buddhism, do not read what Christian Missionaries have to say, read *The Light of Asia*, by Sir Edwin Arnold who made a sympathetic study of it.

And then he has some hard things to say about those who introduce strife, which only he, as a Christian has the right to say "Those who introduce strife and competition into the world, by the colonial conquest and imperialism of Foreign Missions, take a very serious responsibility. I do not say that Missionaries may not be kind, sincere people—but so are American Marines. The question is what right have American Marines to a foreign country? Those who introduce strife excuse themselves by saying that Christ told them to preach the Gospel to every living creature—and that they substitute a bit of incredibly foolish theology for that Gospel. When Christ was asked to give the essence of His Gospel He said it was all summed up and expressed in one word—Love. On this hangs all the law and the prophets. Why is that

Gospel not preached in the workshops and among the slum shacks of the United States? Hate and domination is passed to foreign countries and then called the Gospel—the word Gospel means good news. Until the Christians of the world abolish economic slavery and the disgrace of organized charity in their own countries it would be better to hang their heads in shame, rather than send missionaries abroad."

The Name of Fellowship

"In our language," said the Liberal Catholic Bishop, "we pray for those of other religions—not that they shall be converted to Christianity but that they may truly live their own noble faiths—the Hagenoy Bishop in India will not admit non-Christians into the Christian faith without first asking them to leave the religions into which they were born. If they insist, he will accept them. But they are not required to give up Buddhism or Hinduism or whatever their religion may be." In fact the Bishop says, "Christ is called the Jesus-Christ, in the Buddhist faith He is recognized as the Lord Mahaveya. The name is not important."

The same speaker noticed a pointed fact about the Fellowship, viz. that the Church of Rome did not cooperate with such fellowships or parliaments, because of the authoritative declaration of the Roman Church *Extra Ecclesiam nulla salus*—Out of the (Roman) Church there is no salvation.

But is that not an honest position? For an opinion offered with the careful reservation, however politely disguised or hesitatingly expressed, is, if not the reverse of honesty, certainly not fellowship. For the idea of equality runs at the root of fellowship. Look at the cooperation of those that participated in the fellowship. Chancellor Katschinski alone speaking on behalf of Islam said that the faith was revealed through all the prophets and yet stated that it was revealed "in its complete and final manifestation through Mohammed", and extended the following say "Hearst" invitation to all "All these promises have been fulfilled in the advent of Ahmad of Qadian. In him (RA) the Hindus recognize Krishna, the Jews and the Christians recognize the Messiah, the Muslims had the Promised Mahdi, and so on. Fellowship was certainly made of much honest stuff.

Religion for Solution of Problems

Edmund Katschinski pertinently asked in the course of his address at the Ontario Parliament what the several religions were doing to offer to solve the difficult social, economic, political problems with which the world was faced, and why religion which once held together had quarried as a disruptive force, and why at the root of much of the strife in the world was religion. The chair was answered at the World Fellowship of Friends in 1923, that Islam did offer a solution of all problems and was a religion that promoted world peace. The same

ENFORCED WIDOWHOOD

(By H. E. Smith)

Practical has mentioned the following interesting subject on the widow and widowhood from the Indian or universal history by Dr. John G. Cooper who lived in the era of Julius Caesar.

Now it was no secret law among the Indians that when young men and widows were married, not only they did not marry according to the judgment of the parents, but by mutual consent. But when proposals were made between parents of common age, members of prominent sets of frequent, convenience and when both sides expected their union, many of the women became depressed, and through immaturity fell in love with other men, and when at last they wanted to leave the husbands they had been chosen, but could not be divorced so as openly, they got rid of them by means of destroying life which they could readily procure in their country which produces in great quantity and various kinds of fatal poisons, some of which cause death of widely extended in number and kind. But when this method became too common, and many lives had been sacrificed, and when it was found that the punishment of the guilty had no effect in deterring other wives from their course of enmity, they passed a law whereby that a wife, when the one pregnant or had already borne children, should be buried along with the deceased husband and that if she did not choose to stay the law she should remain a widow in the rest of her life, and be for ever separated from the mother and other relatives as being an impure person.

If these accounts give a faithful account of the origin of the two Indian customs, we have reason to thank Heaven for the suppression of the custom by law imposed upon us. No subject suggestion can now make society of the universal widowhood of girls who don't even know what marriage is. The reform can come first by the force of enlightened public opinion among Hindus, secondly by parents recognizing the duty of marrying their girl widows. Third they can do, when the girls' consent is lacking, by extending State action to the maintenance of their marrying. Naturally this refers to girls under age. When the so-called widows have grown to maturity and they do not desire to marry, nothing is necessary save to tell them that they are free to marry provided as if they were maidens unmarried. It is difficult to break the chains of prejudice who long since, mistaking them as criminals, as girls and even grown up women do regard their widow or widow status and rings as criminals.

THE COMING NATIONAL WEEK

At a meeting of the A. I. T. I. A. Board held on 24 October 1936, it was proposed that at the time of celebrating the National Week (15th to 21st April) the Association should produce the products of one or two indigenous industries such as handmade paper and stamps made from the skins of naturally dead cattle along with other indigenous articles, a supply of which can be arranged for locally.

In case it is found impossible to arrange for a local supply of handmade paper and stamps made out of the skins of naturally dead cattle, the following producing centers may be approached, and arrangements made directly with them for a supply of the articles required.

There will have to be done immediately as other what it will not be possible for these centers to meet all the demand of other.

A. For handmade paper:

1. Sh. Keshavlal Chhabra, Rajpi, U. P.
2. Acharya Jagad Kishore, Lal Garwa, Mathura, U. P.
3. The Secretary, Sri. Ganga Devi Dying Singh, Lal Garwa, Mathura, U. P.
4. Sh. S. M. Kishore, Kumbhari, Jaisalmer District.
5. The Secretary, Maharashtra Provincial Congress Committee, Poona (for the paper producing centers in India).
6. Sh. P. D. Ghosh, 101-12, New Lane Street, Calcutta.

7. Sh. Raghunath, (for paper producing centers in Assam) Tezpur, Nagaon, The Path, Bombay.

8. Sh. Harish Chandra, Dindori, Adampur, Haryana, Ajmer.

B. For leather or stamps—

1. The Manager, Sahani Tannery, Bhilgaon, Adampur, Wazir, U. P.
2. The Manager, Bhagat Adampur, Sahani, Bhilgaon.
3. Sh. Gopal Chhabra, 100, Darya, Bhilgaon, 11 College Square, Calcutta.
4. Sh. P. N. Rajpi, 100, Chhabra, Patna.
5. Sh. Manish Chhabra, 100, Darya, Bhilgaon, 11 College Square, Calcutta.
6. Sh. Chhabra, 100, Darya, Bhilgaon, 11 College Square, Calcutta.
7. Sh. Chhabra, 100, Darya, Bhilgaon, 11 College Square, Calcutta.
8. Sh. Chhabra, 100, Darya, Bhilgaon, 11 College Square, Calcutta.

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HARIJAN

Editor: MANMOHAN DESAI

Bunder the Aqueduct of The Poona Bungalows

Vol. V No. 7

POONA — SATURDAY, MARCH 27, 1937

[ONE ANNA]

SHAMEFUL IF TRUE

[By M. K. Desai]

A correspondent in British Malabar writes:

"I desire you kindly to comment on the following incident which has agitated me most deeply. A public procession was organised by the Congress members of our village on the eve of the general elections to the Assembly. A Harjan boy of the place wished to go along with the procession. But the organisers requested him to keep away, nobbly saying to him, 'Of course as you know we are in full sympathy with you. But the procession has to go through by-lanes along which you people are not generally allowed. Then again, we fear that the activities may make this a plea for acting against the Congress. We therefore consider it probable that you do not accompany us.' The poor boy returned with a heavy heart, and when questioned as to why he did not leave an accompanying the procession since it was a public one and organisers had to prove to some like with a list of this kind, he only replied: 'I thought that I could not become a hindrance to their work though they have not learnt to do justice to us poor Harjans'."

I believe in humanism and I hold that we need not expect freedom till we do justice to the neglected and before I say that the Harjans have as yet no liberty in those parts to use public thoroughfares and by-lanes and that they are not admitted to hotels or restaurants. These day-to-day disabilities of the Harjans have not yet gained due publicity and public attention. Our human sympathisers are not aware of these limitations but at the present time "the waves only leave where the ship ploughs."

The Harjans of the whole Harjan land, if the report is true, deserve severe condemnation, not victory at elections or in other matters, is not worth anything if it is bought with the suppression of Harjan liberty. The prohibition against Harjans' making use of the roads in the place mentioned is an illegal act and ought not to be tolerated for a single day. Workers should march with the chapters, and if they do not follow, a list name should be made by taking a few Harjans through the prohibited streets. One would have thought that in Malabar at least such things as described by the correspondent would not happen.

WEEKLY LETTER

Revered Dedication

One thing emerges, more clearly than anything else, from all the busy activities of the past week in Delhi — the Congress Working Committee meetings, A. I. C. C. meetings, and the Convention meetings — something viz. revered dedication to the sacred cause in which the struggle of the best sons and daughters of India are being devoted for the past twenty years. It is not my purpose here to discuss either the efforts accomplished or the Convention resolutions. Even if I was so inclined, the scope of Harjan would not permit me to discuss these things. But one thing of great moment for all the Harjans in the broadest sense of the term — the oppressed and depressed of the country — must not be missed. That is the fact of what I have described as revered dedication.

This is what the President of the Congress said in his Convention address:

"Many of you are eager and desirous of doing something to relieve the torments of our masses, to help the peasant and the worker and the vast masses of middle class unemployed. Who does not want to do that? No one then says that and abandons, and we have bargained as long for real opportunities for serving our people through constructive effort. They cry about the masses, their unhappy millions of our countrymen and even when their values are slight, their dumb eyes are deepest with appeal. It is difficult to live in this country untouched by the human disaster and misery which what and the hands in their houses of death."

The talk of human and independence, but in human terms it means relief to the masses from their innumerable sufferings and misery. Humanity is that we work for human health and life."

And all the activities of the past week in the ultimate analysis centre themselves in a dedication for the securing of that relief to our millions.

The very language of the pledge makes it unambiguously clear. For every member of the Congress Convention pledged himself:

"to the service of India and work in the legislatures and outside for the independence of

India, will be ending the suffering and poverty of her people."

There is nothing new about the pledge. But it shows that the service of the post is not to be forgotten. And unless the activities of every one of us reflect themselves ultimately in a fight for the emancipation of the millions these activities will be valueless. Those who will go to chosen representatives of the nation, led by those whom they have selected as their leaders, will go there not to work the Constitution, but to work out the Congress programme, in so far as it may be possible, of bringing relief to the millions.

A Good Servant

And they are going there with the conviction that the chief among them will be those who are the best servants. Let me take but one illustration. I know best, I mean Sp. B. C. Kher, who has been perhaps less in the limelight than the vast majority of those who have been elected to the legislature. He has deliberately avoided it. He has pursued the profession of attorney to maintain himself and his dependents, but no one perhaps has given of his spare time and of his spare earning to the service of the post as he has done during the last ten years. If one came to see his work he has had to go a few miles into the jungle from Kher, a hamlet where he lives. With missionary zeal, he befriended the poor farmers living in that area, who though living so near the precious city of Delhi were as far removed from civilization as those who live amongst lions in the veldt. He has brought light and cheer, education and cleanliness and purity to those who until a little while ago lived in misery and ignorance and moral and material apathy. That people area has now a school which bids fair to do, top rate - a famous Institute. Sp. Kher has exemplified some of the best of our men whose activities were so far confined to the city to go to those harkle folk to find out what material was there for service. Then he has interested himself in adult education, and successfully tried the experiment in a hill village where three months ago there was not one Hindu man but where everyone can now intelligently read newspapers and books. One undersigned himself has reason to be proud of such other servants and have the assurance of their willing work that it is their cause and nothing else that will be served by them.

Harjan Industrial Home

Sp. H. B. Mahant, the indefatigable Superintendent of the Harjan Udyogshala at Delhi, takes upon himself and he has the backing of the hospitality of Congress leaders whenever they happen to have their meetings in Delhi. It is not with a view to interest the boys in Congress politics or in Congress work in general, but with

a view to interest the Congress leaders in Harjan work, and to interest the general public in the welfare of Harjans. I do not know that the Harjan Colony elsewhere attracts many visit here, but at least during Gandhi's visit and the visit of the Congress leaders it attracts large crowds. Among them come are many sight-seers, but there are others for whom the visit becomes an occasion for helping the Harjan cause. Thus whilst the workers of the Udyogshala collected during the year 1936 Rs. 1,175-48-8 by individual effort, Gandhi's presence every evening on the ground attracted visitors who pay their costs for the event. The collection during this visit will easily exceed Rs. 1,000. A lady came with a report that she would like to give the Harjan boys the members of the Colony and all the Congress guests a dinner in celebration of her son's wedding. She herself came with a number of members of her own family who sat along with the Harjan boys and others to parties of the food in the cooking of which Harjan boys had helped. This has great value.

But why should it be difficult in a city like Delhi to maintain a Home like this without any grant from the Central Board of the Harjan? Last year's report by the superintendent says that the actual expenditure was Rs. 1,175 out of which over Rs. 1,000 was obtained as a grant from the Central Board. Why should not the city be able to run this Home independently of any grant from the Central Board? The reason is that there is not that active interest taken in the Home by the Hindu community of Delhi. Let them know that the Home has now 35 boys drawn from several Harjan castes, including a Brahman boy and two non-Harjan boys. Under the rules non-Harjans may not exceed 30 per cent of the total number admitted. Tailoring, shoemaking and carpentry are among the handicrafts taught, and for about 24 hours daily Hindi, mathematics (including account-keeping) and drawing are taught. 'Generally speaking,' says the report, 'boys in the shoemaking have made more progress than those in the carpentry shop. Proficiency in the shoe department has risen to an average of Rs. 115 per month. Even those have a steady and near market in adjoining villages. The carpentry section started late in May, and the monthly production has not as yet Rs. 40. Few outliers of these departments are just waiting at the full capacity and another a quite self-supporting. The example for how to maintain the scheme of work is expected to pay as partly in a money way and partly in a moral way. "where efforts are of course being made to run the Home on business lines without converting it into a bazaar, and education is being imparted without neglecting production."

But there is nothing extraordinary in these details. Of very great interest is the change the Home has wrought in the habits of the

students. They are living a clean healthy corporate life, doing nothing, watching, enjoying, grinding air by turns, and attending to the maintenance and rearranging of neighbouring villages every Sunday morning. The healthy moral atmosphere of the place may be judged from the fact amongst I propose to give of a half hour that Gandhi goes there the other day.

A Half Hour with Boys

The first question that Gandhi asked them was to pick out the 'worst' boys from among themselves. Those who had obtained a name for misbehaviour or misdeeds stood up. No more," asked Gandhi.

After a brief pause two more got up.

Then came the question about the best boys. There was natural hesitation. No one would get up. But one or two popular names were taken and the boys stood up.

"Now tell me who amongst you are given to misbehaviour lying."

Finally all hands went up in reply to this. There was just one boy who was not amongst them.

"Now this boy," said Gandhi, "has not raised his hand. Do you all certify that he never tells a lie?"

They were inclined to certify and Pooja, as Paul Mahajan is called by them, also certified that he had not known him to tell a lie.

Gandhi next asked them if they had any complaints to make against their teachers. The teachers could be asked to go away to leave them free to talk as they liked. But no one seemed inclined to send them away. "No and so I need to thank you," one of the boys said, after a good long pause, "but he has gone away."

"But what about this who is still there?" inquired Gandhi, smiling benignly.

"Pooja is very good," they said. "he takes care of us, he treats us like his own children."

"Then tell me who is bad?"

One of the boys got up at long last and said "The drill teacher because we not only when we are at drill but even in the workshop." It was found that the drill teacher was so full-time working that a student coming from Delhi specially to teach them drill.

Then the boys were asked to put questions. One of them stood up and said, "It is all right that you teach us tailoring and help close shoe-making. But that is not what our villages want. We must learn some thing that our villages need."

"You are partly right and partly wrong," said Gandhi. "The villagers may not need these things, but the city people need them. Why should they not depend on you rather than

others for these things?" If thereby a living contact can be established between the cities and the villages, it will be very good. You have not to teach the villagers whatever you learn here.

The boy's next question was also intelligent and interesting. "It is not to do tailoring and shoe-making which are the occupations of our teachers and which have kept us uneducated since for centuries, but are you going to destroy uneducability?"

"Not by asking you to give up the occupation of your teachers but by doing it ourselves. Don't you know that I am a master-carver? But nobody treats me as an uneducable. Why should they then treat you as an uneducable? And if they treated you as a teacher only, would you give up professions which are so useful to the community, where is the harm? Uneducability will not be removed that way. For then they will treat as uneducables those who will need the most modern tools. Uneducability cannot be destroyed that way. It can be destroyed by the so-called uneducables also doing the modern tasks and by impressing on the orthodox that however modern their tools they are as uneducable as any other and more useful than many."

I would strongly advise visitors to attend the program, morning or evening, held at the House. There are men or two boys who lead the program beautifully. They make the Gandhi songs properly and the singing of the hymns is excellent indeed. When these boys go out to watch their example is bound to work as better enough to raise the whole camp.

M. D.

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HARIJAN

Mar 27

1937

'A VOICE IN THE WILDERNESS'

(By M. E. Gandhi)

"Just lately I read a notice of your acquaintance with Mrs. Sanger, the Birth Control advocate. I was so deeply moved that I am writing you to express my appreciation for your stand. God bless you for your courage."

For the past thirty years I have been teaching boys. I have always advocated the control of the body, and urged boys to live sensibly.

When Mrs. Sanger was in my neighbourhood, the high school boys and girls took advantage of the information to carry on their illicit intercourse with as few as possible. Should Mrs. Sanger have her way, the time would come when the whole world would look the same and how would she I reckon it will also continue to educate the public to higher standards, but there is as time like the present to begin. I fear the mistake passes for love, for love is of the spirit and never here of here.

Dr. Abinai Carol agrees with you, in that sex control is not harmful except to those who find their passion and are thereby weakened. Mrs. Sanger is wrong in saying that men desire better satisfaction is harmful. I find many leading doctors and scientists belonging to the American Social Hygiene Association hold that control is harmful.

You are doing a noble work. I have followed with interest all the vicissitudes of your long life struggle. You are one of the few who have this higher spiritual viewpoint on the sex question. I want you to have I wish out to you across the great waters as follows:

Let us keep up the good work as that youth may have the light, for the hope of the future is at their hands.

I add a question from one of my talks to boys:

"Guns — always mean. The world is made, splitting, splitting. But the moment you seek to gratify the senses by merely slipping the restraint given, you begin to shoot another and to destroy all these higher spiritual forces within you. It is not only a disappointment."

"Control, physical, mental, and spiritual, is my goal. If you are merely seeking the satisfaction of the flesh with no thought of control, or even trying to avoid the use of control, you are perverting nature and killing your spiritual power."

"The result will be pain, uncontrolled, — attraction, disappointment, and defeat. It is never living out those three qualities on which we can build a new race of spiritual men and women."

I know this is like a prophet crying in the wilderness, but I am convinced of the truth of it, and I am here just the way."

This is one of the letters which I occasionally get from America in confirmation of the use of contraception. Several Americans don't believe in the use of the birth control, but I believe that in America some but little and therefore support the use of this modern method of birth control from the knowledge of the experience which improves the body and spirit and by doing it the supreme enjoyment. That American produces an such momentary satisfaction as the act which is tedious and tedious as to perform without incurring the risk of the ordinary work. I do not put before the readers of *Harijan* merely letters of individual confirmation received from the West. They have their use for me as a reader but very little for the general reader. This letter, however, from a teacher of boys with thirty years' experience behind him has a definite value. It should serve as a guide for Indian teachers and the public — men and women — who are carried away by the overwhelming tide. The use of contraception is infinitely more tempting than the white body. But it is no more lawful than the smoking of opium for the total temptation. For one opposition to the use of either is given up in despair because their use seems to be growing. If the opponents have faith in their religion, it has to be passed. A value in the wilderness has a potency which value stored in the midst of 'the smoking sword' path. By the value in the wilderness has meditation, deliberation and unapproachable faith behind it, while the habit of value has generally nothing but the backing of the experience of personal enjoyment or the false and sentimental play for the unwashed children and their suffering mothers. Argument of personal experience has as much weight as an act of a deviant. The argument of play is a trap into which it is dangerous to fall. Sufferings of unwashed children and of equally unwashed motherhood are punishments or warnings derived by hereditary nature. Dropped of the law of discipline and restraint is suicide. One is a state of protection. If we refuse to bear the yoke of discipline we must follow like animals, we avoid battle and give up the only joy of living.

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SOIL EROSION

[By C. F. Anderson]

The appalling facts in the Mississippi and Ohio valleys, which are likely to cost the United States of America more than \$1,000,000,000, could have been prevented, if there had been an absence of ruthless exploitation of the soil by the use of huge agricultural machinery and an equally ruthless cutting down of forest timber in order to supply the paper mills with wood pulp. Modern civilization has carried out vandalism on such a vast scale that the devastation caused by barbarian armies in the past (from whence the name 'Vandal' was derived) was literally as nothing in comparison. The importance of this great subject is only very gradually becoming recognized in the long run it carries with it far greater significance than many of the political and social efforts which we place in the foreground of our national programmes.

This truth first came home to me, with a misery that I can never forget, owing to the floods in the delta of the Mississippi, which devastated Orleans. Every whole inquiry which we made at first then pointed to the deadly harm that had been done, in the upper course of the river and its tributaries, by denuding the land of its covering of forest trees, which held the masses of water till it sank into the soil. One lesson I learnt by heart, namely, that there would be no real remedy against future floods until the old course of the Mississippi was not altered by a Conservation Board which would deal with the flow in its upper reaches and not with the delta only.

In a very important article, in *The Spectator* of Feb. 13, Mr G. B. Jucker declares that soil erosion, leading to glacial floods, is taking place not only in America, but also in South and East Africa, and in India and Australia. He calls it Nature's verdict against modern civilization. Either Nature will win outright in the end and a much larger surface of the globe will become barren, or else man will learn to modify and curb his own wonderful habits. "The worst," he writes, "of soil erosion is that it is insidious, and often not noticed until the land is already so ruined that reclamation is impossible. The devastation produced by soil erosion has to be seen to be believed. Consequently, scientific planning, with land reclamation as its objective is now the only chance for countries that are most affected." He continues with some more, in the same line. "Man has dreamed of a prosperity dominated by technology, hydraulic digging, city skyscrapers, etc.; but present indications show that, perhaps, the first really scientific civilization will be based on some primitive things, such as nature barriers, afforestation, dams, and above all the maintenance and improvement of grass."

At Southwicks, we have seriously traced the rapid increase of soil erosion during recent

to our own lifetime. The main effects were already being made visible on the dairy pasture which I took last November between Warble and Squire, across the open country. Evidently, each morning is taking its toll of the good soil and washing it away. Surely in India there is a fearful field of cornmeal, waiting for some lover of the soil to explore it thoroughly. One of the very best lessons, and perhaps the greatest of all, will be that, that only by a return to simplicity of living and by getting back into the soil these elemental substances which we take out of it for our daily food, can we live in harmony with Nature, and help, instead of hinder, her beneficial work.

OUR MUNICIPAL SWEEPERS

From a Human Point of View

[By J. F. Thelmer]

All municipalities of cities and towns engage armies of sweepers for sanitary service. Cities like Bombay, Calcutta, Madras, etc., employ them by thousands, towns by hundreds, and smaller ones sometimes and village panchayats by dozens only. If these were treated as human beings and as useful public servants as good as others, their work would be improved at once and their performance would not be considered degrading.

Dwellings. Let us consider how they are treated in the matter of housing. Generally speaking, nobody would let them dwellings for love or for money. Clerks and other teachers and petty leaders born in the District Magistrate's court would not get rooms on his premises in Bombay, so late as 1925, when the British Government began to take help and loaned a large number of rooms from the Bombay Improvement Trust and sub-leased to them individually. In Calcutta the Municipality has been willing enough not to provide dwellings even up to this day to say but a negligible fraction of their thousands of employees. Even Bombay of thirty years ago used to house the necessary servants in one or two levels of dirty, rented houses that distended out. In dozens and hundreds of municipal towns such houses, not fit for keeping even dogs and pigs, are being used as dwelling houses or hives for poor servants. But some municipalities go even further and house their public latrines, or latrine depots, or stinking night-soil carts close to their dwellings, so if they make very good company with servants' houses. I can cite the names of several such towns, but I refrain myself.

At the same time, I must say that some towns have made a beginning with the construction of good dwellings for them and have provided them with water and lights and other amenities. But such cases are rare, and an systematic attempts are made in that direction. At present it is left to the good will of the Municipal Board and

office. It should be imposed on them as an obligatory function by a statute, or going one step further, I may say that it should be made a fixed charge on municipal revenues.

Salaries. The wages that the sweepers and scavengers get in different parts of the country are extremely low. The town of Jaipur which gives Rs. 3.15- to Rs. 3.4- p. m. to its women sweepers can be easily put down at the bottom of the list. There are towns (or villages) much smaller than Jaipur, which give Rs. 2.4 or 2 p. m. to their whole-time sweepers. But the number of such places is reduced day by day, and I hardly notice any place giving Rs. sweepers less than Rs. 3 p. m. In the generality of cases the scale varies between Rs. 3 and Rs. 15. The latter amount refers to Calcutta. Bombay pays Rs. 25 to 75 to sweepers, and Rs. 4 more to scavengers. Every month we hear of strikes by sweepers in some town or other for increase of wages mostly and for the release of other grievances. There should be a minimum scale of salaries laid down by law.

Several towns can be named where sweepers have to pay regularly every month a sum (from eight annas to two rupees as excessive money) or what is popularly called "ghose", to the municipal inspecting staff, in Bombay up to 20 years ago, this illegal procedure was common, and even now it cannot be said to have completely disappeared.

Service Conditions. The conditions of their service are anything but satisfactory. Though they work their whole life-time as sweepers and scavengers it is known that no other profession is open to them, they are not treated as anything better than daily wage earners. They are not entitled to any pension, gratuity or provident fund on retirement, except in a very few cases. They are not entitled to a monthly holiday return to an allowance of an absence. When some obstinately Municipal Chief Officer is addressed on this point, he merely starts at you in mute surprise, as if meaning to say, 'What nonsense are you talking?' Weekly half holiday to sweepers? No such leave even under a doctor's certificate, no casual leave of a single day except on loss of wages no privilege leave under any circumstances. Even maternity leave is given in the generality of cases without any pay, though the women may have worked satisfactorily for years past. The conditions under which they work at present is anything but human.

Sanitation. The sanitation of sweepers and especially Bhangis, is proverbial. They are victims of very repulsive marriage and death feasts, and subject to the custom of child marriages (Nirwa Act is completely ineffective here), and last but not least, on account of the unbounded interest they have to pay on their loans, their burden of debt increases, almost in geometrical progression, and "soon to debt, change

we debt. An ordinary moneylender would not deal with them; they get easily into the clutches of the shrewdness Patan money-lender with his heavy lathi, and are compelled to pay weekly 25 to 100 per annum, and in some cases 150 or 200. Caste are not unknown where members of Municipal Boards or the office staff of the Boards with the connivance of the Municipal Chairman or Chief Officer advance loans at exorbitant rates of interest.

Co-operative Societies. One or two co-ops of sweepers already exist and other municipal staff also in smaller towns, whereby they will learn thrift, and be advanced from all grosser ideas of interest, thus liberating them from usurious debts. Such societies, wherever formed under proper guidance, have done them wonderful good and have changed their whole life. They themselves break up into castes, pass self-interest, and can look up with dignity. The Co-operative Department of every Provincial Government does exactly model rules for the formation and working of such societies. Of course the societies can work only with the goodwill of the municipal authority who must help in removing hindrances of loans advanced by societies to them every month at the time of payment of wages.

Primary Education of Children. There may be hardly any groups or communities of persons so ignorant, ignorant, most illiterate and so in general than sweepers and scavengers. If at least the few literates in caste Bhangis, their ignorance will certainly decrease. Left to themselves they will not send their children to schools. Municipal bodies therefore should impose a condition, at the time of their engagement, that they shall send their boys and girls of a certain age to school and that the employers will provide them with all school requisites free of cost. Education of adults may also be encouraged by means of night schools and prizes for attaining a certain degree of literacy. Municipal bodies also should, in their turn, promote schools for their children which may be called two years preparatory schools, 4 years preparatory to the children being drafted to common schools. At present most large municipalities are thoroughly apathetic to the education of children of sweepers; in fact some of them think it another municipal interest.

Machines Ago Down. At the present day large numbers of Bhangis are being thrown out of employment by construction of new drains, water-bushed latrines. No doubt the new method of disposal of the nightsoil is more sanitary, but at the same time it takes away the bread from many's mouth. This is usually being discussed as taking place today in the cities of Bombay, Calcutta and elsewhere where the drainage system is almost complete. Hand sweeping machines worked by handbells or motor power can be sent working in Bombay and other cities. There are

also during many out of employment. Thus it is evident that at least the children of workers should be given an alternative in protection, before they become quite unemployed and hence truly socialized.

Amateur. Large houses or colonies of workers, wherever existing in large towns, should be provided with water-taps or wells. Paths or rights, well-guarded approach to roads, roads between the fronts of their dwellings, and drains. These are primary necessities of a city life, but none often not provided for workers free provided.

Survivors of Europe. Life should be undisturbed for all municipal and other towns that require workers and managers by local conditions going round to state and every municipal town in all the 11 provinces of India and in all the large native States and their conditions studied fully. This is the best means that should be done for uplifting those most depressed of the depressed war world otherwise would a very large group of people be slowly struggling under death. The recommendations of such committees should be acted upon with all due speed and not lost to the posterity. It was most often.

[There is nothing new in the foregoing view. For truth requires to be repeated in a variety of ways till it is acted upon—and who would do it more effectively than the servant of I. K. G. G.]

HANDICRAFTS IN GERMANY

(By F. J. Mott)

In his article in this journal on the basis of the *Handicrafts Labor Act* for January 1937 (Vol. XXIV No. 1) Mr. E. Schneider deals mainly with the comprehensive process of reorganization that handicrafts have undergone in Germany in recent years. Handicrafts in that industrially advanced country have shown most remarkable power of resistance to the depression that there is now no danger of their early extinction or even decline. There are maintained in Germany an official list of handicrafts and a handicrafts council and handicrafts organizations are provided by local legislation which attempt to show a legal status and regulate the conditions of production and apprenticeship. The last census of establishments carried out in June 1933 shows that the proportion of small establishments employing one or three persons rose from 38.4 per cent of the total in 1913 to 53.4 per cent in 1933, while 70.9 per cent of the total establishments employed not more than 5 persons as against the corresponding figure of 33.4 per cent in 1913. The number of workers actually employed in the small establishments rose from 3,000,000 or 19.6 per cent in 1913 to 5,744,000 or 37.1 per cent in 1933 so that nearly two-thirds of all the

workers in industrially organized Germany were employed in small establishments. The small establishments are not synonymous with handicrafts, and turning his attention to the latter, Mr. Schneider indicates that including all the dependents of persons employed in handicrafts the picture in 1933 was that 10,000,000 Germans or nearly one-third of the total population shared their livelihood from handicrafts.

These figures convey an idea of the important place that handicrafts occupy in the economic life of modern Germany. That alone would not, however, have achieved without explanation. It is in a detailed explanation of the lines on which handicraft producers have organized themselves in Germany that Mr. Schneider discloses the greater picture of his article. For all handicrafts there are public laws are the direct outcome of the article that shaped independently a part in the economic life in the industrial period of the history of Europe. The public chiefly concern themselves with and question on the professional interests of their crafts including the protection of apprentices, technical training and supplementary training for workers, performance and apprentices and in production and maintenance of a corporate spirit and of the honor of the trade. Offices control the corporate spirit and for honor of the trade are particularly under the regulations now in force, and so to enforce competition. The public can guide their members in the favor of fair and legitimate prices, but they are forbidden to fix minimum or standard prices or to prevent or restrict fair competition. A specially important function of the public is to regulate the working of apprentices, and another function assigned to them is the protection of facilities for vocational education. Some of the public have a free and others a compulsory membership and for purposes of joint action these committees divided into chambers of handicrafts, federations of public and guild committees with a Congress of Chambers of Handicrafts and Trades at the apex. The chambers of handicrafts public determine the aims of the different public, are responsible for their supervision, maintain handicrafts registers, conduct courses of instruction, organize examination tests, have jurisdiction of companies, regulate arrangements for apprenticeship, divide on matters of general policy and confer disciplinary penalties. The object of all these organized efforts and of the new legislation enacted to facilitate and govern the working of the associations is to maintain the principle of efficiency in handicrafts on a social basis, judging by the figure quoted at the commencement of this article handicrafts with the aid of these new organizations mainly, have succeeded remarkably in maintaining their status in the economic life of modern Germany.

The great stimulus for Berlin will be made in the light of the

Reviews

THE MEANING OF IT

(By M. K. Gandhi)

I have a wire from Gadhok saying that the notice board in Mahadevdeva temple in Ujjain, prohibiting the entry into it of Harijans and those who may be associating with or working with them, has been withdrawn by the Mahant. Before our last pronouncement on the notice it is necessary to know the full meaning. If the prohibition is not withdrawn but only the offending notice board in the withdrawal, leaves no relief to the involved Harijans and their caste associates. It may even bring punishment to the greedy who using the notice board withdrawal may venture to enter the temple. If it means withdrawal of the prohibition itself, one would expect a notification to that effect. And if the prohibition is withdrawn from one temple, why not from all State-owned temples of which I am informed there are nearly fifty in Gwalior State. I hope, therefore, that the State authorities will clear the point and tell the public what the withdrawal of the notice board means.

Indeed there seems to be a quality of the part of the Priests and their advisers on this matter of doing elementary justice to the present and the needs of their people, and that too in a matter which has first class religious value but which costs them nothing materially. The most striking example of Travancore should have shown them that if they throw open their temples to Harijans there would be no disadvantage. But it may be that the Priests are afraid of the middle class Hindus with whom they come in daily contact and that they are not concerned about the other matters—the bulk of the present whether they be Harijans or others. There are a few Priests who may be counted on the basis of such words the vast majority have themselves no religious scruples about untouchability. When the Hindu Priests who are supposed to be custodians of the faith, as is shown by the office they assume, continue to conduct the obvious duty of throwing open their temples to Harijans? I don't think the other day to the title of the Mahant of Travancore. Now I learn from D. D. Rao Hindu Sabha that the Mahant of Cochin has written Dr. Ambedkar to say that as they are ministers of the deity of their clan, and that when ever they visit their temple in Cochin they officiate. This points for the story. I would therefore respectfully urge the Priests and their advisers kindly and sympathetically to throw open the temples in their respective States and prove themselves worthy leaders of their faith.

Non-Resistant or Self-Defence? (The Editor)

London's notable title last week has carried a most welcome to every a year. Price Rs. 1. Passage 1 is Available in European Knowledge—Abolition and Ending, and also at Harjan Office, Dacca 4

NATTAR HARIJAN AGREEMENT

(By M. K. Gandhi)

The following has been received from Sir L. N. Gopalswami, Secretary, Tamil Nad Harjan Narak Sangh

"I am very glad to communicate to you the very good news regarding the settlement of trouble between a big number of the Nattars called the 'Tamil Nattars' and the Harijans of that locality.

The following is the true substance of the agreement entered into between the heads of both the parties

- Copy of the Agreement dated 24-2-37

We, the Harijans and Nattars of Tamil Nadu, have in the presence of that, Honable Commissioner, Secretary, Harjan Narak Sangh, Madurai, today resolved to forget and forgive all the differences in the past between the two communities. In future should we have not met hand in the conditions of the agreement referred to below

1. The Harijans will not be forced to do labour. They are at perfect liberty to take wages for the work they do and refuse to do work for those who do not pay

2. Forgiveness of sins. The Harijans are entitled to all rights and upper caste as they like, and the removal of all kinds of ornaments as they please. But on the one day festival of Karthika and Akavaram, the Nattars will not wear crown as the other Nattars themselves do not do so.

3. The Harijans can hold any type of houses they please according to their wishes and capacities

(signed)

Harijans	Nattars
Yandhi	P. N. Karuppalu Arinchan
Kallan	C. Karuppalu Arinchan
P. Ramaswami	P. Chakravarthy Arinchan
	B. Paramasathi Pillai

This is indeed good news, and those who brought about the agreement deserve congratulations. One may hope also that the Nattars will be strictly observed by the Priests. But it is humiliating to find that a portion of Indian humanity cannot wear the dress or ornaments they like and receive wages for their labour except by the grace of another supposed to be superior to them but in reality no better than the first

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HARIJAN

(Editor: MARGARET BERRY)

Under the Direction of The Harijan South League

VOL. V No. 2

POONA — SATURDAY, APRIL 2, 1937

[ONE ANNA]

WEEKLY LETTER

A Unique Choice

The Hindi Sahitya Sammelan is making bold innovations every year. It had chosen for its President man from village-factory ranks. Was for instance it if the Maharaja Gokulraj of Patoda, Gandhiji, Bala Kumbhakar Prasad. All the three had been chosen not for any distinctive contribution on their part to Hindi literature, but for the capacity of each, in his unique way, to serve the cause of Hindi. This year it chose a businessman for its President and Madras of all places as the venue of its session. And the businessman was none other than Seth Jankmal Daga, who can claim the rare privilege, like some of our scribes of old of describing himself as practically unlettered, and yet who has served the cause of Hindi prachar as no other businessman has done and certainly no few letters are here due. The work of Hindi prachar had made rapid strides in both India, but if it is not to make substantial progress it needs the organizing genius and businesslike habits of Jankmal to push it further forward. Though somewhat of Hindi letters Hindi, he said in his brief presidential address. Because his position as early as 1928 when he was elected and staged up the famous English eloquence in our National Congress that passed over his head as carefully over those of southern sister India's sons and daughters. Thus it was that Dr Ambedkar represented the cause of the depressed and oppressed in society. Jankmal became the representative of the depressed and oppressed unlettered who were mostly neglected by the handful of English-educated scholars. But in a better way Dr Ambedkar in his important suggestions would want the Harijan to set themselves apart from Hindustani and Hindi. Jankmal does not want the names to set themselves apart from the handful of classes but wants the classes to realize themselves, to come down from their proud pedestal, to speak for their mistakes and become one with the masses. His whole speech was one passionate appeal to the classes to use the power of their ways, in Jankmalish English, to set the unlettered position and to establish Hindi in its natural position.

Let no one run away with the thought that he is quite unlettered. He is more lettered than many of our English-educated folks and is indeed a polytechnic without having ever studied

of the languages he knows. He can speak Hindi, Marathi, Gujarati with the same fluency as his own Marathi, because he had the expert house-keeper's command over to use those languages as the means of communication. He treated English also in the same way with the result that without ever learning it he speaks it as the Gujarati businessman speaks it, and yet understands it as well as anyone else.

Why Hindi?

In his opening address at the Hindi convention, Gandhiji explained how he felt upon Hindi as the only language capable of becoming the *rahit-hat-hat* — the language of the land. 'Original' I said to myself, meant by the language. Not more than a thirdish part of the people of the country speaks it. They are I to find Tamil, Sanskrit, Marathi? What about Marathi, then, I wondered. I knew Marathi. I claim among the Marathi-speaking people some unique virtues. I know the Marathi's efficiency, capacity for self-culture, and their learning. And yet I did not think Marathi — the language that Lokmanya Tilt called so wonderfully well — could be our *rahit-hat-hat*. When I was thus musing this out, let me tell you that I did not know the actual number of people speaking Hindi, and yet I instinctively felt that only Hindi would take that place, and no other. Did I not appreciate Bengali? I did, and I thought highly of it as the language of Chaitanya, Ram Mohan Roy, Bankimchandra, Vivekananda and Mahatma Gandhi Tagore. And yet I felt that we could not make even Bengali the language of interprovincial intercourse. Could any of the South Indian languages become the *rahit-hat-hat*? Not that I was wholly ignorant of them. I made, while in South Africa, a desperate attempt to learn Tamil. Pope's Tamil translation surprised me, but also I was released before my time and could not get of full give any time to Tamil. But how could Tamil or any other South Indian language be the *rahit-hat-hat*? Hindi, after all, was and later known as Hindustani as even Urdu, and written in Devanagari or Urdu script, could be and was the only possible common medium.

What is Expected of South India

He then proceeded to say what exactly is expected of South India. It had without doubt made rapid strides. As Jankmal put it, it was

hundreds language, knowledge of Hindi had been imparted to 4 lakhs of people at the expense of only four and a half lakhs of rupees. 35 thousand old men and women had taken their first examination certificate, 15 thousand old had taken the second examination certificate, and 4 thousand old the final examination certificate during the past 18 years. There were 25 full-fledged professors and 300 vikramas (corresponding to University M.A.s). Among those who received their diplomas at the hands of Gandhiji that evening were men and women from all the four parts of South India and Maharashtra, some of them above the age of 80, and there were two Christian South Indian ladies too. All this had happened because entirely of the industry of those engaged in the task, but more because of the application of men and women in South India. Then Sri Parashambhadas Tandon who delivered the congratulatory address cited in his address the instance of a man whom he had come across in 1915 during his tour in South India. He was the Chairman of a District Board, he had in his hand the Hindi newspaper *Pravasi* which he had profoundly worked in red and blue pencil. Every new word that he came across he had marked. On enquiry Sri. Tandon was told that he used to give these hours every day to Hindi, as he gave three hours to the spinning wheel.

Certainly an extraordinary performance, but nothing compared to the millions of hours he had given to acquiring an indifferent knowledge of English. But Gandhiji did not want them all to imitate that president of the District Board "I sincerely congratulate you," he said, "on what you have achieved. But I should be satisfied only when distinguished people like my friend G. A. Narayan, member of the Council of State, give half an hour each day to the study of Hindi. Let him not please old age. If he is not too old to edit the *Indian Review*, if he is not too old to study Sanskrit, and issue Sanskrit publications one after another, if he is not too old to go to the Council of State, why should he be too old to learn Hindi?"

[Earlier during the same speech Sri. Narayan had become the object of much affectionate banter from Gandhiji. On seeing his hand among those who raised their hands to show that they did not know Hindi, Gandhiji exclaimed with loud laughter 'Where?' 'I accept the honour,' replied Sri. Narayan 'but will you release?' Gandhiji asked him. 'Let me tell you that Queen Victoria did so in her grey hair' And with this he took the audience into his confidence with regard to the affectionate friendship that subsisted between him and Sri. Narayan since 1915 and the night he had been surprised of publicly harrying him.]

"What I mean to say is that Up till now only the middle class people have taken up the study of Hindi. Why will our distinguished leaders take it up? When will the advocate

General shut half an hour to leave his briefs aside and devote it to Hindi? I want men and women among the most distinguished of the South to study Hindi."

The Purpose of the Marathya Sahitya Parishad

Along with the Hindi Sahitya Samaksh was also the marathi of the Marathya Sahitya Parishad, constituted at Indore in 1935 and brought into being in 1936, whose moving spirits are Sri. K. M. More and Kankesh Kalekar. Its brief career of a year or so has been full of vicissitudes, the one organ *Hind* had to be discontinued, and *Pravasi*, the distinguished Marathya who helped Sri. More and Kankesh, died a premature death. Even among these two the former had too many preoccupations to be able to give much time to this new work of Sanskarschali Dharma and cultural content. Thus though Kankesh has had to be ploughing practically a lonely furrow, he had done plenty of spadework, sowed the country surrounding people in the idea and in the question of a common script, and by defining the area of the operation of the conference. The conference, he said, might not interest itself in merely national or pure Marathi (not for the sake of) rather an enlightened Marathya, but in Marathya of purmanth worth which had enriched the life of the people.

With this end in view they had this year been fortunate in enlisting the services of the G.O.M. of Tamil Literature, Dr. Mahamahopadhyaya Sankaradasa Aiyar. He had devoted the best part of his life of eighty years to a historical research of old Tamil books, there is nothing good and great to ancient Tamil that Tamilians do not owe to his devoted labours, and his study 3500 full of those literary labours has earned him the popular title of the Vyasa of Tamil literature. The University of Madras has conferred on him the degree of Doctor of Literature perhaps an honour more worthily deserved than any other conferred on modern Indian men. With a humility as deep as his learning to read. "It is a very great thing to be living in Mahatma Gandhiji's time. It is a greater thing to be asked to take a place next to him." And with this he introduced his Tamil speech which was read out by a Tamil friend. The speech is so important and such a unique contribution to the subject that I translate parts of it (also from the Hindi translation and not from the original Tamil) which will appear in the next issue of *HARIJAN*.

In the course of his presidential address Gandhiji said "The Mahamahopadhyaya's speech has whetted my appetite for a study of Tamil, which neither age nor decay would deter me from undertaking, but only the want of time makes difficult. The object of this conference is to collect gems from all provincial literatures and to make them available through Hindi. For this purpose I would make an appeal to you. On certain evenings next leave his own language—thoroughly well, and he should also

know the great literature of other Indian languages through Hindi. But it is also the object of this conference to stimulate in our people the desire to know languages of other provinces, e.g. Gujarathi should know Tamil, Bengali should know Gujarati and so on. And I tell you from experience that it is not at all difficult to pick up another Indian language. But to this end a common script is quite essential. It is not difficult to achieve in Tamil Nadu. You look at this simple fact. Over 90 per cent of our people are illiterate. We have to start with a clean slate with them. Why should we not start making them literate by means of a common script? In Europe they have tried the experiment of a common script quite successfully. These people even go the length of saying that we might adopt the Roman script from Europe. After a good deal of controversy there was a consensus of opinion that the common script can be Devanagari and none else. Urdu is claimed as a rival, but I think neither Urdu nor Roman has the perfection and phonetic simplicity of Devanagari. Please remember that I say nothing against your languages, Tamil, Telugu, Malayalam, Kannada must be there and will be there. But why not teach the illiterate in these parts these languages through the Devanagari script? In the interest of the national unity we desire to achieve, the adoption of Devanagari as a common script is so essential. Here it is a question of just shedding our provincialism and narrowness. There are no difficulties at all. Not that I do not like Tamil or other scripts. I agree both. But service of the Motherland, to which all my life is being given and without which life would be meaningless for me, has taught me that we should try to lift unnecessary barriers of our people. The burden of knowing many scripts is unnecessary and really avoidable. I would appeal to men of letters of all provinces to resolve their differences on this point and be agreed on this matter of prime importance. Then and then only can the Bharatya Sahitya flourish to a success.

"Then you have to think of ways and means for carrying on our work. Hindi is now defined. Kalamash has told you that he is having periodical booklets now, but the whole thing cannot yet be said to have caught on. I want you to shed your apathy and lend a helping hand. You must remember that the whole work falls on the shoulders of the chief workers of the Bharatman. Our work suffers not for want of funds, but for want of workers. We want them from every province. Kalamash said that we had limited our number of the governing body to 50 members. But that does not mean that it does not want more workers.

'Today our literature is the interest of the few, i.e. of the few literates. Even among the literates there could be few who are really interested in literature. We have not reached the villages at all. In Europe not one per cent of the people can read literature in our night

clubs less than half a dozen people come even to listen to the newspapers regularly. We have to tackle this enormous task of lighting this ignorance. How shall we do it with a handful of people? We want the cooperation of you all.

'Kalamash has told you the kind of literature to which we have limited ourselves. I am not fond of literature for its own sake, I do not make a fetish of literary style. Literary must be out of the many means for intellectual development, but we have had in the past intellectual giants who were unlettered. That is why we have confined ourselves only to literature of the classical and traditional kind. How can we have this, unless we have your hearty cooperation and unless you are prepared to select suitable literature of your respective languages?'

An Epoch-making Resolution

It was at the Bharatman that Chaudhri sought to propose a resolution recommending the Congress to carry on its proceedings in no other language but Hindi Hindustani. But before the step was taken, it was necessary to know the opinion of the South. A number of prominent leaders including Srs. C. R. Prakasam, Konda Venkataswamy, Nagendrarao Rao Subrahmanya, Yashwantrao Chavan and others were invited to meet together and discuss the proposition. Another opinion was in favour of the resolution, but C. R. seemed inclined to fear that the element of compulsion would arouse the very issue which it was intended to help. In a fair, he asked, reading the feelings of the Tamilians, on the part of a majority to put an obstacle in the way of active participation in the debate by the majority? Were we doing well by the action in using the nation's desire for freedom as a weapon for imposing on it the Hindi language? Were we not doing violence to ourselves in refusing to utilize the resources available to us for a clear expression of our views?

Chaudhri explained that there was no question of compulsion, and no question of making what was a means an end in itself. It was a means of achieving a common goal. There was no question of compulsion by a majority, for it was open to the minority to reject the proposition forthwith. Non-violence in concrete language means self-effort. He would never want to trade on the weaknesses of others. The only question here was whether the proposal would advance the nation towards the goal.

Ultimately a proposition agreeable to all was drafted and moved by C. R. himself in the Congress, and supported by Srs. Prakasam, Subrahmanya and Kalamash Rao, who made speeches in Hindi for the first time but which were quite creditable to them. Indeed their speeches and the enthralling speech made by Lady Raman as Chairwoman of the Reception Committee of the Bharatman, were proofs of the fact that even South India made up its mind to adopt Hindi.

(Continued on p. 83)

HARIJAN

Apr. 1

1937

HINDI PRACHAR AND PURITY

(By H. K. Sharma)

On the 15th March there was the inauguration of the Hindi Prachar University for giving certificates to those young men and women who had passed the final examination. I was invited to present the certificate to the graduates. They had to take a three-fold vow which pledged them to the spread of Hindi-Hindustani, service of the mother land and personal purity for the good name of the University. I drew the special attention of the graduates to the last two parts of the pledge. The authors of the pledge, however, had a special intention in inserting the clauses about service and personal purity. They were evidently of opinion that if the young men and women who passed through the institution spread Hindi in the spirit of service, and if their personal purity was secured, then two further things would enhance the prestige of the graduates and they would themselves be the best advertising media for popularising Hindi-Hindustani. I therefore reminded them of the pledge that they had just taken. In order to enforce my argument, I quoted to the graduates the instance of the reported fall of a Hindi teacher who had already damaged the cause of Hindi prachar. When I referred to this report I had little thought of what was in store for me.

For the morning following I had a letter placed in my hands giving detailed information of the fall from purity of Pandit Shyamhar Sharma, the prime author of the pledge and the secretary of the Union. He is also a member of the Congress Ashram from its foundation. He and his wife qualified themselves for Hindi prachar work. He has been for years the soul of the Hindi movement in the South. At the Ashram he was held in high esteem. He was easily among those who were always regarded above suspicion, above reproach. I could not therefore believe the letter. I spoke to him the next morning, and though he denied the imputation for a while, the circumstance became too unbearable for him and he confessed everything. According to the Ashram rule he gave me permission to refer to the sin in public. I at once broke the news to the executive. They were unprepared for the stunning news. Pandit Sharma tendered resignation on the ground of the fall. The executive will have accepted the resignation and the administration will have been unshaken. Khandekar stayed in Madras to advise the executive of the Hindi Prachar Sabha.

But for me the matter does not end there. It may be thought that events like this do not need publicity. Those who think so seriously do

not know the full facts. The institutions with which I am infinitely connected have to deal with masses of mankind both men and women. They work through hundreds of volunteers. There here no authority but the moral. The volunteer workers inspire confidence because purity of personal life is assumed about them. Their influence will wane immediately they lose credit for purity. Publicity has never harmed the institutions or the persons involved in this.

It follows the workers throughout India to learn the lesson from Pandit Sharma's fall that they must be ever watchful of themselves and not be found sleeping and unwary to admit when the enemy smacks them. This remark applies perhaps with greater force to Hindi teachers in the South than to others. There is no purdah there, which there have been found to be more interested in Hindi than boys. Teachers by reason of their very companion manner and their people a moral authority which disarms suspicion and creates a confidence which would ordinarily be wanting.

I need a suggestion has already been made in the effect that in order to be fool-proof the Hindi Prachar Sabha should stop private talking of girls altogether. I have not been able to subscribe to the view. Lapses will take place no matter how careful one is. There cannot, therefore, be over-caution. But to stop private talking of girls is to attack moral hypocrisy. There is no married life here, so far as I know. The Hindi teachers in general have done their work without thought to the matter of personal purity. I have not suggested from the public any proved lapses. We may not create temptation nor may we shut ourselves in lone cages in order to avoid them altogether. We must be prepared to face them when they come undetected, shame fall because of invited temptation. He trusted himself too much.

Let the public that is interested in Hindi prachar work not be curious about the future of Pandit Sharma or about the details of his case. He will be with me while he is reforming himself. His disappearance from the organization does not cover the chain of a sugar of service. Indeed if this fall has brought him the lesson of his life, he will have lost nothing and Hindi prachar a worker of his caliber. To err is human, to own up one's error and to go out as to be proof against it is manly. Let us hope that he has the manly quality necessary for the task and pray that he may become a better servant for the fall. Some of the secrets of the world have been otherwise shown.

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AN UNFORTUNATE DOCUMENT

(By N. K. Chaudh)

Fourteen highly educated Indian Christians occupying important social positions have issued a joint manifesto setting forth their views on the relationship work among Harijans. The document has been published in the Indian Press. I was delighted to peruse it in HARIJAN, as after having read it more than once I could not bring myself to say anything in its favour and I felt that a critical review of it might serve no useful purpose. But I understood that my criticism is expected and will be welcomed so neither here would I and along it may be.

The reader will find the manifesto published as full in this issue. The heading is also the author's. They seem to have fallen between two stools in their attempt to sit on both. They have tried to reconcile the irreconcilable. If one nation of Christians has been aggressively open and efficient, the other represented by the authors of the manifesto is consistently prejudiced. They would not be aggressive for the sake of aggression. The purpose of the manifesto is not to condemn unscrupulously the method of converting the illiterate and the ignorant but to meet the *need* of preaching the Gospel to the millions of Harijans. The key to the manifesto is contained in paragraphs 7 and 8. Thus is what one reads in paragraph 7: "Men and women particularly and in family or village groups will continue to seek the fellowship of the Christian Church. This is the real movement of the Spirit of God. And no power on earth can stop that tide. It will be the duty of the Christian Church in India to render such aid as after the truth as it is in Jesus Christ, and provide for their instruction and spiritual nurture. The Church will cling to the right to receive such people into their fold from whatever religious group they may come. It will cling to the further right to go about in those days of prejudice and materialism to awaken spiritual longings in all." These few sentences are a striking instance of how the wish becomes father to the thought. It is an astonishing process but not one that cannot be open to criticism. Men and women do not seek the fellowship of the Christian Church. Four Harijans are no better than the others. I wish they had read spiritual hunger such as it is, they satisfy by visits to the temples, however crude they may be. When the missionary of another religion goes to them, he goes like any vendor of goods. He has no special spiritual merit that will distinguish him from those to whom he goes. He does, however, possess material goods which he peddles to those who will come to his fold. Thus mark, the duty of the Christian Church is India turns into a right. Now when duty becomes a right it ceases to be a duty. Performance of a duty requires one quality—that of suffering and introspection. Exercise of a right requires a quality that gives the power to

impose one's will upon one's neighbor through sanctions derived by the alignment of the law where one has no voice in the making of the right. I have the duty of paying my debt but I have no right to thrust the same upon (any) one the product of an unwilling neighbor. The duty of taking spiritual message is performed by the messenger bestowing a gift valuable by prayer and fasting. Conceived as a right, it may easily become an imposition on unwilling parties.

Thus the manifesto, undoubtedly designed to stir sympathy and create the needed feelings of Hinduism, in my opinion fails to accomplish its purpose. On the contrary it leaves a bad taste in the mouth. I venture to suggest to the authors that they need to re-examine their position in the light of my remarks. Let them recognize the fundamental difference between rights and duties. In the spiritual sphere, there is no such thing as a right.

'OUR DUTY TO THE DEPRESSED AND BACKWARD CLASSES'

AN INDIAN CHRISTIAN STATEMENT

As Indian Christians interested in the welfare of the country and the future of Christianity in the land we feel called upon to give adherence to certain convictions which are forced upon us by the propaganda that is being carried on in this country and the West regarding the present so-called equalized opportunities for the spread of the Gospel among the Depressed and Backward classes in India, and the consequent misunderstanding that has arisen in the minds of non-Christians.

REMARKS:

Our Analysis of the Situation

The general mood in the country during the past century has contained a note of religious quest among the people of India from the highest to the lowest. But, due chiefly to the spread of nationalism, religious values seem to have receded into the background, and in such cases as the self-respect and certain forms of social movements they seem to have been discarded as artificial and non-national.

An awakening feature of the national upheaval is the spirit of revolt manifested by the leaders of the Depressed and Backward classes against the lot that was assigned to their people in the social, economic and religious fields of Hindu Society for centuries and the huge measure of sympathy with which that demand for drastic remedies for their deplorable situation is being met by Hindu reformers. We cannot fail to note that these efforts have achieved a signal success in the great Temple Entry Proclamation made by the Ruler of what was expected to be a conservative and orthodox Hindu State.

There has always been a dissatisfaction with the tyranny of caste among Hindu-minded

Hindus. But at the present moment the chief drive to the removal of the unspicing governments of the Depressed and Backward classes comes more from nationalism and humanitarian ideas from religious considerations. The nationally-minded Hindu, who regarded unity and oneness, shuddhi as a part of his civilization, and linked with union churches in the steady drifting of many members of these classes into other religious communities, was suddenly awakened to the immense danger lurking in this drift, especially by the communal basis on which the principles of the new Constitution have been derived. Frightened by the feeling that the Indian Christian Community has, on the whole, remained outside the current of national effort and aspiration, the Hindu has come to regard any religious, large or small, from the Hindu to the Christian Community as a loss to the nation.

The entry of a political value into the realm of religion has had a two-fold consequence. In the first place, the Hindu has an larger look with sympathy upon conversions from Hinduism to other faiths, for they constitute a direct blow to his political strength. In the second place, the current of worldly motives which may enter into and vitiate religious conversions has been abstracted, increased, as the Depressed and Backward classes are better off within the Hindu fold than outside it. A rising and testing of motives has begun to operate not here, and symptoms and signs of a movement from Hinduism to Islam or Christianity which were assumed no later than a year or even six months ago will have to be measured if indeed they continue to appear in anything like the strength to which they appeared then.

In view of the political complications that have got so intimately mixed with the uprising of the Depressed and Backward classes and their desire for a fuller life, the religious testimony of Hindus and Christian leaders to support their religious to the acceptance of these people has naturally excited the suspicion and resentment of Hindus. Communal activities are therefore bound to be interrupted in the near future. This is a prospect which no Christian in India can contemplate with indifference. The danger present in this situation need not be overstated. But it is necessary to point out that beside the Christian with a true missionary motive lies the opportunity to conserve all that is conducive to national unity and depth of spirituality.

SECTION II

Conversions and Conscience

The above analysis, which we believe will appear correct to all who have watched the movement among the Depressed and Backward classes and the wider Indian. It has proved from the promulgation of the Indian Constitution, has brought to us their convictions and led us to their conscience.

1. We sympathize with the Depressed and Backward classes in their struggle to secure for themselves a fuller life and unity with God, and Hindu reformers owe the masses that has afforded their combined efforts it social and economic uplift and over the fact of their having been full recognition of the principles of religious equality in Government. We trust that they will give further stimulus in these directions.

2. We believe that the process of absorption of the Depressed and Backward classes into the Hindu community in which a serious beginning has been made, is likely to center on the per-

sonal persuasion of the Depressed and Backward classes themselves locally on a large scale which the Church will not be able to give in the whole community.

3. We are of opinion that with the political privileges which the Indian Constitution and the Poona Pact have conferred on these classes, with the special educational and other advantages provided in many Indian Provinces for their economic uplift, and with this great gesture of friendliness which the Hindu leaders have shown them, they will not have the same identification with Hinduism which Christians led them to guarantee towards Christianity or Islam. Therefore we are unable to share the hope that the general upheaval is going to result in an influx of the Depressed and Backward classes into the Christian Church by the phenomenal manner in which, it is said, it is going to happen.

4. We believe that the Christian Church in India should welcome this movement not only as a laudable effort to uplift these Hindus on a spot-by-spot and steady basis, but as a reform which is bound to have a wholesome effect on the entire social structure of India, including the Indian Church by solving the problem of caste prejudices in the home of such people. We believe that this is certainly an effective way in which caste which has proved itself such an inhuman danger to the Christian Church also can be most successfully overcome.

5. It is not new there is an obvious danger to any progress by Christians in which the religious element of the street is assumed as the extent of clearing the road toward a social upheaval. An aggressive crusade-like program formulated in these circumstances will, besides being misunderstood as an exploitation of the difficulties of the Hindu work, be undermining any attempt at concerted action on the part of all communities as necessary for the success of this great endeavor towards social justice.

6. Mass Conversions, from the point of view of the Depressed and Backward classes was in the past, mainly the outcome of the desire for social justice and all-round uplift, and the Christian Church has succeeded in helping large sections of converts from these communities to a higher standard of life—social, economic, moral and spiritual—and to real transformation in the life and character of individuals and groups belonging to these classes. Further, these results have provided the serious thought and attention of the Christian Church to the claims and aspirations of the Depressed and Backward classes. We have, however, to recognize that these mass conversions have generally lowered Christian standards so badly as to have left for the Indian Church a legacy of deplorable caste prejudices and passions, on account of which its progress, religiously and its performance witness to the sincerity of all humanity at Christ Jesus suffer not a Hindu even to this day.

7. We recognize that in an atmosphere free from the heat and dust of the present upheaval and apart from all political considerations, Christianity will continue to exercise the attraction which it has always had for the poor of the land and others in whom a hunger for the things of the spirit has been awakened. Men and women, individually and in family or village groups, will continue to seek the fellowship of the Christian Church. That in the next movement of the Spirit of God, And no power on earth can stop that. It will be the

day of the Christian Church in India to receive such members after the truth as it is in Jesus Christ and provide for them instruction and spiritual nurture. The Church will cling to its right to receive such people into itself from whatever religious group they may come. It will cling to the further right to go about in those days of revival and waterbaptism to smother spiritual hunger in all.

Indian public men shall have to concede, as indeed they have done to the Executive Congress Resolutions, to all religious groups the right not only to profess and practise, but also to propagate their religions. And in view of what Christianity has done to those who have entered the Church and to the whole of the country as a moral force and spiritual leaven, they would not want to curtail its freedom to continue to render this unique service.

4. We are convinced that the Gospel of Jesus is a Gospel not only to the poor and down-trodden masses in India but to all sections of the country's population, and that the task before the Indian Church is to permeate the ideology and outlook of the land with a genuine respect for the teachings of Jesus and a willingness to accept His leadership in all that concerns personal happiness and national well-being. The service that is now under to the depressed and backward classes and its own development in membership as well as in spirituality should form part of this larger programme. We recognise with thankfulness that this larger task of evangelisation, underlined by economic and political upheavals, has been and is going on. Therefore we deem it very much at this juncture to attract the sympathy and aid of the spiritualities of the Hindu to the Gospel by any ill-considered attempts at external results of a questionable value. The Indian Church by striving itself of the present opportunity to show that it is one with the rest of the people of the land in its desire to support every good cause that makes for common uplift, social justice, national solidarity and greater spirituality, should disown any such and win for itself recognition as a national asset to the best sense of the term. Thus and thus only it can augment the laudable process which is also an important task of the Church and command the Gospel to the whole of India.

From Mrs. Sarah Ashram, Poona.

N.B.—Those who have signed have done so in their personal capacity.

WEEKLY LETTER

(Continued from p. 36)

as the language of national deliberations there should be no difficulty. The South Indians are known for their linguistic genius, and in the course of a few years they would lead men from other provinces. The resolution was also heartily supported by Yashwantrao Chavan, Mr. Chavan, would have professed the use of the expression Hindustani instead of Hindi-Urdu. The resolution as adopted has been officially translated as follows:

"This Conference appeals to the Working Committee of the Indian National Congress to resolve not to use English in future in the proceedings of the Congress, the A. I. C. C. and the Working Committee and to use Hindi-Hindustani instead, provided that those who are not able to express themselves fully in Hindi-Hindustani may use English. If a member who is unable to express himself in Hindi-Hindustani desires to speak in his provincial language, he may do so, and arrangements may be made for translating such a speech into Hindi-Hindustani.

"If any person finds it necessary on any occasion to speak in English to make himself understood by any section of the audience, he may do so with the permission of the Chairman."

A Natural Consequence

After the passing of the resolution, the Sammelan became a shikhar of the Bhambhaya Sabha. Perhaps, in his speech Ghandhi explained how the foregoing resolution was a natural consequence to the resolutions they were passing in the Sammelan and the Bhambhaya Sabha. He said:

"If the Congress went on as usual while we passed resolutions in support of Hindi as the common language, our work would be painfully slow. This resolution appeals to the Congress to exclude the use of English as a language of inter-provincial communication. English it says, should not be allowed to take either the place of the provincial languages or of Hindi. If English had not ousted the languages of the people, the provincial languages would have been wonderfully rich today. If England had adopted French as the language of her national deliberations we should have had no English literature today. French was the language then after the Norman conquest. But then the tide turned in favour of 'English unadorned'. That created the great English literature we know. When Yashwantrao Chavan said was quite right. The Mussalman contact had a great influence on our culture and civilisation, so much so that there were men like the late Pandit Agasthya who were perfect scholars in Persian and Arabic. If they had given to their mother tongue all the time that they gave to the study of Arabic

K. K. Chandy, B.A., Secy., Christiansmen, Alwayar

E. Chinnayyan, B.A., Calicut

S. Chinnayyan, Secy., Mission Hospital, Coimbatore

S. Chinnayyan, F.R.C.S., Secy., Christchurch, Tirunelveli

M. P. John, B.A., L.T., Secy., Christiansmen, Alwayar

G. V. John, M.A., L.T., St. Columba's High School, Chingleput

G. Joseph, Secy., Apo Hospital, Trichinopoly

K. I. Mathai, B.A., Secy., Christiansmen, Alwayar

A. A. Paul, B.A., International Fellowship, Madras

S. R. Ramaswami, M.A., Down School, Ravivoyal, Annamalai University, Madras

A. N. Ramaswami, B.A., Editor, The Christian, Madras

P. F. Sathyanarayana, B.A., L.T., Madras Christian College, Madras, Hon. Secretary, Indian Christian Association, Madras

D. M. Sathyanarayana, B.A., S.D., Nagapattinam

G. Y. Sathyanarayana, M.A., Up-Adhyaya, Chittoor

and Persian, the mother tongue would have made great progress. Then English came to occupy the dominant position. It does not that day University professors can be eloquent in English but will not be able to express their thoughts in their own mother tongue. Sir C. V. Ramana's speeches are all contained in his papers in English. They are a useful hint to those who do not know English. But look at the position in Russia. Even before the Revolution they managed to have all their text books (including scientific) in Russian. That really prepared the way for Lenin's revolution. We cannot establish real mass contacts until the Congress decides to have all its deliberations in Hindi and of its provincial organizations in the provincial languages.

"Then resolution becomes as much a language of the Bhavatiya Parishad as of the Samastha for the Bhavatiya Parishad is intended to advance the cause of the provincial languages, and if the Congress does not adopt the resolution its object will be to that extent frustrated."

"It is not that I am making a fetish of language. It is not that I would refuse to have French if I could have it at the cost of my language, as indeed I should refuse to have it at the cost of Urdu and Sanskrit. But I insist so much on the language because it is a powerful means of widening national unity, and the more firmly it is established the broader based will be our unity."

"Don't be alarmed at my proposal of everyone learning Hindi plus a language of other provinces, besides his mother tongue. Languages are easily learnt. Man Mulla knew 24 languages, and I know a German girl who knew 11 languages when she came here five years ago and now knows two or three Indian languages. But you have needed before your minds are a beginner and someone told that you cannot express yourself in Hindi. It is our mental habit that we have made no progress in spite of Hindustani being adopted in our Congress Constitution three 27 years."

Yashwantrao Chavan asked me why I insisted so much on 'Hindi-Hindustani' and was not content with having simply 'Hindustani' as the common language. I could take you through the genesis of the whole thing. It was as early as 1912 that as President of the Hindi Sahitya Sammelan I suggested to the Hindi-speaking world to broaden their definition of Hindi to include Urdu. When I presided over the Sammelan once again in 1925 I had the word Hindi properly defined as a language that was spoken both by Hindus and Mussalmans and written in Devanagari or Urdu script. My object in doing so was to include in Hindi the high flown Urdu of Mirza Asaf Khan and the high flown Hindi of Pandit Bhanuprasad. This came the Khairat Sahitya Parishad, also an offshoot of the Sammelan. At my suggestion

the name Hindi-Hindustani was adopted in the place of Hindi. Abdul Haq Sahib strongly opposed me then. I could not accept his suggestion. I should have done violence to myself and to the Sammelan, if I had given up the word 'Hindi' which was the word of the Hindi Sahitya Sammelan and which I had persuaded them to define so as to include Urdu. We must remember that the word Hindi is not of Hindu origin, it was coined after the Muslim attack to describe the language which Hindus of the North spoke and studied. So many Mussalman writers of note have described their language as Hindi. And why now this quarrel over words when Hindi is defined to include the variations spoken and written by Hindus and Mussalmans?

"Then there is another factor to be considered. So far as South Indian languages are concerned it is only Hindi with a large number of Sanskrit words that can appeal to them, for they are already familiar with a certain number of Sanskrit words and the Sanskrit sound. When the two—Hindi and Hindustani or Urdu amalgamate and really become the all-India language, daily supported by the introduction of provincial words, we shall have a vocabulary richer even than the English vocabulary. I hope you now understand why I insist on Hindi-Hindustani."

"And then I would give a tip to each of you as to the advent of Hindi-Hindustani as the only language of the Congress. I insist it is a Hindi daily as a good book read about part of it regularly over the five minutes, select passages from well-known Hindi writings and speeches and repeat them to yourselves for correct intonation, make a point of learning a few Hindi words every day and I assure you that your capital grammar will be enough to enable you to express yourselves well in Hindi-Hindustani in six months' time and without putting an undue strain on your memory."

■ ■

NOTICE

Subscribers sending in Monday and Abhimatah on my last subscription at the following place:

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HARIJAN

Editor: KAMADEY DITAI

Under the Auspices of The Indian Social League

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[ONE ANGA]

HOW TO BEGIN

(By M. K. Dasgukh)

My conviction is that schemes were drawn back to work khadi workers so may be schemes to become adapted to the various processes relating to the production of khadi, has created a wide response and I have already received several communications on the subject. The object of the following remarks is to set forth a few practical hints for the guidance of these workers.

The first essential condition for anyone who wants to become master of any subject is to have a living faith in it. He must, and have the eagerness to learn and readiness to make the necessary sacrifices for the sake of his teachers and other accessories of education are of course necessary in a more or less degree, but passion for knowledge and eagerness to learn are the most essential of all. Given these, the other things will follow of themselves. I would therefore suggest to those intending students of the khadi scheme that they run at once make a beginning by finding out what processes relative to khadi production are being carried out in their immediate neighbourhood and picking up all the useful information with regard to them available there. The main task that faces a student of the khadi scheme today is collection and coordination of personal experience. A number of different processes relating to the production of khadi are today in vogue in different parts of the country. But there is no single person today who fully knows all of them. And yet a complete, detailed knowledge of all these different processes is necessary before the science of khadi can be developed. The task is obviously beyond the compass of a single individual. But if there are a number of persons who are truly fired by a scientific spirit of research and they apply themselves to the task in a systematic manner, they will by pooling their talents and experience be able to evolve a strong, growing science of khadi in a short time. But before they can do that, they will need to have themselves collectively mastered all the processes of khadi production that are in vogue in the country today.

To take a concrete instance, several varieties of khadi are produced in different parts of Andhra today employing different methods of carding

Now any khadi worker in Andhra who is anxious to acquire the science of khadi can begin by mastering all these various methods. For this he need not quit his province. Let him by way of a start pick up the process which is current in his immediate neighbourhood. A scientific study of carding would, of course, involve a knowledge of the construction of the carding box on the part of the student. He would further need to know the materials from which the gut string and other component parts of a carding box are made and how, what exactly the length of a carding box should be in order to yield the best results and the effects of departures from the standard length, when precisely the stroke on the bow-string should be delivered, and the reason why and so on. In respect of a host of other questions about which even the best of our professional master today know little and care even less. Scientifically, with regard to evolve a worker who takes up a study of carding as a science would need to know all about the different varieties of cotton, the length, strength and fineness of their respective fibres, the various processes through which it has to pass before it reaches his hands, where it is grown, what is the yield per acre and the total money value of the crop, what is the extent of the area under cotton, what was the crop grown there previously which has been displaced, or was the area under another lying fallow before, what diseases would it be liable to, the maintenance of another crop was substituted in place of cotton, etc. Then his practical experience will be illumined by scientific knowledge and give him such a firm grip of his subject and an insight into the techniques that to master the other processes of carding prevailing in different parts of Andhra will become comparatively an easy thing for him and take but little time. If, further, he keeps regular notes of his experiments and experience, they will in due time take the place of an authoritative treatise on the science of carding.

It will be thus seen that no khadi worker need leave his field of work in order to learn the science of khadi. If he is fired by the spirit of inquiry and has patience and capacity for concentrated application in a selfless manner, he will, by applying himself to an intensive study of the processes for which his neighbourhood offers special facilities, not only

— means a specialist in those particular processes but also gradually within the scope of his knowledge as to its diverse uses and values.

[Translated from HAKUAN MONTHLY by T.]

WEEKLY LETTER

An Extraneous Statement

Some time ago *Quadrant* republished an account of a London meeting published in the *LONDON TIMES* and challenged a few of the statements made by Bishop Fisher at that meeting. He had mentioned among other things that "Even Buddhists have testified—often reluctantly—to the power of Christianity to transform the character and lives of people whom they once thought incapable of religious feeling," and that "high caste people are now coming into the Church, tensely by dozens and hundreds, in areas where this transformation of life has occurred among the untouchables." *Quadrant* wanted to know the names of Anglicans who had testified to the power of Christianity to transform the lives of people, and also of the "dozens and hundreds" of "high caste people" who were coming into the Church. No such evidence has yet been forthcoming, but the Directory of Christian Workers and Churches for 1944-47 makes a statement which was suggested before a British audience in support of an appeal for funds. This is what Mr. F. O. Philby says in his "General survey": "All Churches and Missions working in this [Telugu] area report of the readiness of many *Shudras* to become Christians in families and groups. It is estimated that the number of those drawn from these higher castes to the Christian Church during the last decade comes to a little over 50,000 which of course is only a small part of the total Indian community in the Telugu area. This significant movement among the Indian proceeds from and is greatly influenced by the previous movements of the last seventy years as ones of the untouchables to the Church. The wonderful transformation that Christianity has worked among these down-trodden people is said to be influencing the higher caste Indian to the religion of Christ." (The italics are mine.)

"Commercial Exploitation of Vice"

I referred some months ago to the public that England witnessed of an agitation against the licensing of hotels, an agitation that was brought to a successful conclusion after 12 years of violent fight by that noble and intrepid spirit, Mrs. Josephine Butler. During the agitation she founded an "Association for Moral and Social Hygiene", one of whose objects was to overthrow all commercial exploitation of vice. Some of the noble women who had the honour of working with Mrs. Josephine Butler have now resigned from the Association for reasons which the readers of *Hakuan* would be interested to know. I take the following from the *LONDON TIMES* of February 2:

"Dr. Katherine Bushell, Mrs. Forster and Mrs. Howard Smith, who were its chief personal secretaries with Mrs. Josephine Butler, have resigned from membership of the Association for Moral and Social Hygiene, which she founded in 1835.

In their letter of resignation they state

"Although the objects of the Association include 'raising the standard of character and conduct in social relations and opposing and seeking to overthrow all forms of official legislation and commercial exploitation as vice', the society is unwilling to take any part in opposing the widely advertised public sale of appliances for contraception, the use of which is breaking down the standards of morality, and is even an acknowledged 'commercial exploitation of vice.'"

"The widespread advertisement gratuitously distributed to the homes of all classes of the people, the booklets widely derived in the display and sale of contraceptives, the accumulation of such articles in numerous booklets and groups are undeniably 'commercial exploitation of vice.' A powerful vested interest has been created the maintenance of these means are occupying themselves by convincing that in men and women, and the number of their victims including boys and girls, would be incredible to say less than five times."

Here is the warning voice of women who have waited for the nation of their sex. Will the sisters among our High-caste untouchables listen to it?

The Missionary's Hopes and Fears

In the India Number of the *LONDON TIMES* there are two articles which afford interesting glimpses of the Missionary's hopes and fears. Sir Francis Thompson in his article on "Religion in Indian life" asserts that it has the supreme place, but also says that "Christianity is very scarce, especially among castes, and without missionary work that Christianity will work upwards till all India becomes Christian as Europe did centuries ago."

The article is followed by that of a well-known missionary, Rev. William Paine who examines the prospects of Christianity under the new Constitution. He notes "the rapid growth of the Church in all its branches in India", and says: "During the last century period, while the population of India increased by 10 per cent the Christians increased by more than 10 per cent. It is well known that among the depressed classes, and not only among them, there has in recent years been a marked turning towards the message, teaching and life of the Christian Church. If present tendencies continue, the next century will show a still larger proportionate growth in the Church." "What the prospects of Christian evangelistic work will be under the new conditions it is hard to say," he adds. "In some circles of Hindu nationalism there is strong and even bitter opposition to the

growth of Christianity. Mr. Oswald, for instance, remarks the "Mass Movement"—that is groups or community movements—of Catholics and scriptures centers towards Christianity, leading to the principle of Swadeshi—"our own country"—a leading journalist and social reformer has urged that the King-Emperor should be proclaimed "Defender of the Faith" of India and that as a corollary to his declaration of Christianity should be forbidden, but it is easy to recognize the importance of such propositions.... But the fundamental of the Christian position in India are clearly antagonized by the laws of the country, and the more plainly the Indian Church is seen to be Indian the more seriously will be witness be looked."

That immediately shows why the Indian Church is becoming more Indian. Indeed every nationalistic nation is to be traced to this desire for the "growth of the Church". Missionaries, says Mr. Paton, "are not, as a rule, concerned with political matters, and do not usually enter the lists of public discussion. It is, however, quite certain that the great majority of them are in broad sympathy with the ideals of a just nationhood. They realize that every great people deserves to govern itself, and further, that for the Christian Church to be identified with the subjection of the Indian people must be a serious handicap to the growth of the Church."

The fact that some of the Indian Christian leaders favour the system of joint administration is also shown by Mr. Paton to be due "to the fear that the evangelistic witness of the Church will be affected by the system of communal administration." "The issue are both for the effect of communalism upon the witness of the Indian Christian community, and for an effect upon Christian evangelistic work and the expansion of the Church" (Indian note).

The Indian Village

Mr. Darling, the Punjab Civilian, has given agreeably pictures of the Indian village in the same number of the *Tribune*. Here, for instance, is a Bengal village "Each house has its courtyard, upon whose smooth, polished floor the newly garnered rice lies drying in the radiant sunshine. The village has a small primary school, and the boys are there to grow up on khadd side of the path, each carrying a little flag at the end of a bamboo stick. The houses have coats of arms and beads to every main avenue. The flags are only of coloured paper, but their blue and their purple, their red and their green glow on the sun shines through them. Two small boys start a song of welcome approaching us slowly as they sing. They bear garlands of marigolds, the spiritual flower of Hindu India, and having paraded us, they retire still clapping, making the joyful gesture with their hands as if moulding the words with their song. This is very different from the rough know-nothing ways of the English village, but in India village life has two or three thousand

years of civilization behind it. And yet, and as well as the fact of this of civilization, it is."

He gives other village scenes. Another is the village's greatest work and when the personal example of a courageous Bengali lady left us room for "Independence, courage and wisdom also, where they guarded her house for six months but someone should rescue her—"this would take is characteristic of the Indian peasant's feeling for hospitality." He also touches on the village's vegetation, and his "one thought of how to fill his stomach", and "yet good for sale is not a dominating motive in the Indian village. On the contrary the art of pleasant and hard is all towards generous hospitality living." "Nothing permanent," he says, "will be achieved in a village unless there is common living in it willing and able to teach and lead. The best efforts of the people are often most otherwise fail."

Here is a picture of a Punjab village. "The proximity of the Punjab are one of the finest in the world, and as we rode away we came upon a young man sowing his field with wheat. He was doing this broadcast sowing of the seed over his well-ploughed land with a quick rhythmic jerk of his right hand, and in his blue-shirted tunic with his sapper (head-down) down about his waist to hold the seed at his side, he looked like a young god come down to earth to quicken her with life. We asked him why he did not use the beam. 'Without doubt sowing is then is good, but to sow broadcast is our custom and we do it.' In saying this he expressed a feeling that is common to the whole of India, for custom, good and bad, rules the village."

He also describes a village "inhabited by men who 40 years ago were nomads, living the Gypsy life of India, but now settled in villages which, for cleanliness at least, might be the envy of any country in the world. Their houses and courtyard walls are made only of whitewashed bricks, but they are so well plastered that they shine with almost a porcelain lustre." The village has recently won the shikhs for being the cleanest in the district. I should like to see it one day to find out how far the song is deserved. But unfortunately Mr. Darling does not give the name of the village.

M. D.

The Hindi Conference

Delegates and visitors to the Hindi from Bengal and A. J. V. L. A. National Meetings are reported to note that the M. D. M. Railway authorities have arranged that Poota-Bangalore Mail and Express Trains shall stop at Mubhal (between the Hindi) between 10th and 20th April. They will also serve cheap street tickets for Mubhal from various stations between Poota and Ganga.

J. L. Davies,
Secretary, Hindi from Bengal, Poota

H A R I J A N

Apr. 15

1937

WONDERFUL IF TRUE

(By B. K. Ghosh.)

During our morning and evening walks, Khamseh Abdul Gaffar Khan and I often talk on matters of common interest. Having travelled in the frontier territories as far as Kabul and beyond and knowing the frontier tribes well, he often describes to me the habits and customs of these simple folk. He tells me that these tribesmen who are estimated by the so-called civilisation to be principally on maize and barley bread and lentils supplemented at times by mutton-milk. They get meat but rarely. The only way I could account for their well-known hardiness was their spartan life and unswerving attitude. Khamseh promptly added, "That is not enough. The secret of their strength lies in their clean lives. They marry, both men and women, after full maturity. Unfathomable, abstinence or chastity here are practically unknown. Union of soul and body is possible by death. The married party has the right to take the life of the woman-free."

If this story is so related as Khamseh describes it, it furnishes me in India a lesson that we should take to heart. I suggested to Khamseh that if the two physicians of the tribesmen was largely due to their continence, there must be perfect cooperation between the mind and the body. For if the mind harboured after satisfaction of the flesh and the body resisted, there must be tremendous waste of vital energy leaving the body thoroughly exhausted. Khamseh agreed that that was a fair deduction and that, so far as he was able to judge, he felt that the tribesmen were so habituated to continence outside marriage that young men and women never seemed to desire sexual satisfaction outside marriage. Khamseh also told me that the women in the tribal areas never observed the purdah, there was no false modesty there, the women were freedom, roamed about anywhere freely, were well able to take care of themselves and defend their honour without seeking or needing male protection.

Khamseh, however, admits that this continence not being based on reason or enlightened faith breaks down when there men and women of the tribe come in contact with civilised or semi-life where departure from the custom results in punishment and public opinion looks upon unchastity and adultery with more or less indifference. This opens up reflections which I could not discuss just now. My purpose in writing this just now is to seek consideration and further light from those who know these tribesmen as Khamseh does, and to suggest to young men and

women of the plains that a servitude of continence if it is really entered to the tribemen, as Khamseh thinks it is, should be equally entered to us. If only we would inhibit our thought world with the right kind of thoughts and deal vigorously with the tribemen. Indeed if the right kind settles down in sufficiently large numbers the tribemen will be absorbed not so much. The process requires courage, but self-restraint never access to the faithless. It is the beautiful fruit of watchfulness and constant effort in the form of prayer and fasting. The proper or not vain repetition may fasting more starvation of the body. Prayer has to come from the heart which knows that by faith, thought and fasting is satisfaction from evil or ignorance thought, activity or food. Starvation of the body when the mind thinks of a worldliness of ideas is worse than useless.

KHAMSEH IN SWADESHI EXHIBITIONS

(By B. K. Ghosh.)

In all other parts of India where Swadeshi exhibitions promoting self-help are held the A. I. S. S. has as a rule refused to exhibit itself. And the rule has answered the purpose for which it was framed. From U. P., however, the promise has come to relax the rule. But I have hitherto resisted the temptation. U. P. Khadi workers made a special reference for their guidance. They are almost all congressmen so less violent than the others, but they have dedicated themselves to the Congress service through its constructive and the most difficult programme, Khadi. Appreciating their difficulty I relaxed the question to Shri Jawaharlal Nehru for his opinion. I have received the following reply from him:

"I have just learnt of the risk Khadi exhibition about Khadi in exhibitions. The matter has been repeatedly discussed by us at the request of the past year our own my return from Europe. The U. P. Provincial Congress Committee suggested us to two exhibitions in the three years back. Since then they have not repeated this. But eventually came at the Khadi Committee again exhibitions. Now this has given rise now Exhibitions suggested by Swadeshi Sabha, however, without last November the All-India Swadeshi League had their annual conference. At that they exhibited self-risk. They wanted us to open the exhibition. For several months I refused to agree because of the risk matter. Ultimately, however, I agreed to do so on various reasons, chiefly local. I felt that my refusal would be misinterpreted and would do us more injury. In my opening speech there I dealt largely with this question of risk.

The question you have put is not easy to answer. The strongest Khadi worker seems to be of opinion that Khadi should not be exhibited if self-risk is attached there. Other Congress workers are usually of a contrary opinion on

the ground that it would militate there is usually a good why not think. Obviously the opinion of the Hindu writer, who is presumed to be an expert at his job and who is anxious to push Hindu, should be almost final. I would therefore hesitate to give my dissent against him unless I seemed to contradict him. I imagine that from a certain long distance there is no better man to judge some few men or to avoid producing any confusion in the public mind or to what Hindu is and what is not. This can only be done by adherence to the present policy of leaving untouched Hindu side in such exhibitions.

At the same time I find that educated Hindu is not in such exhibitions and plenty of people patronize it. There are quite large numbers of people as you know who are not particularly keen on buying colonial cloth, but who are prepared to do so if it comes their way. The point is we are to cater for the people in any special manner, or are we to concentrate on leading them to those who desire to use pure Hindu only? The question has not only to be taken into the psychological side. Hindu has on the one hand built up a fine tradition for itself, and there is a body of men in the country who must have pure Hindu without the rest of the trouble. At the same time Hindu does not spread so rapidly as it might among other classes who only occasionally exhibit it. For Hindu writers the object should be to develop the Hindu habit in the labor. This habit comes largely from appeals to the mind or heart and partly from their habit. Willingly appearing it would be a good thing to meet as many varied problems as possible so that they may get used to buying and wearing Hindu and thus develop the good habit. The present policy to treat cotton keeps away this social prejudice and thus reduces the field from where regular Hindu buyers might be drawn.

It is reported that exhibitions there is another difficulty. Often enough there is no real cooperation over the staffs that come in and trouble made of foreign ones are taken, or even more trouble which are largely foreign and have put a lot of Indian material and work on them. This may perhaps be got over with a more intelligent control. But the usual trouble, large numbers is not definitely free over the matter.

Swadeshi exhibitions often cause other losses who which cannot be ignored. For instance last year I decided to open it because I felt that my other duties as my post would have given rise to some trouble and hindrance and this would have come in the way of my work.

Therefore, if you want my final opinion, I cannot give it very definitely, and because of my own being so divided I must respect the opinion of others who are working for Hindu. I am, however, inclined to think that it might be preferable to allow Hindu to be exhibited and sold in these exhibitions under certain

conditions which would prevent as far as possible (1) smuggling also being allowed for Hindu and the distinction between Hindu and all other being clearly preserved, (2) the exhibition of purely foreign stuff from the exhibition.

In the absence of final opinion which he is unable to give, he would respect the opinion of others who are working for Hindu. He is, however, inclined to think that it might be preferable to allow Hindu to be exhibited and sold in these exhibitions. My own experience however tells me that it is dangerous to bring the same mind by putting Hindu in juxtaposition with the goods well-made cloth. It is very like putting horses beings side by side with robots. Human beings may be wanted in the competition of their alive themselves to be compared to robots. Even so will Hindu fare, in competition with well-made cloth. The plans of the two are different. The aims are opposite. Hindu gives work to all, well cloth gives work to some and deprives many of honest labour. Hindu serves the masses, well cloth is intended to serve the masses. Hindu serves labour, well cloth exploits it. My experience is backed by that of the Hindu workers throughout India. I hope therefore that with this foreboding before the congresses of U. P. will support the experience and the policy of the A. I. S. A. in preference to their own opinion. It is to be noted that of the A. I. S. A.

"THE LESSONS OF TRAVANCORE"

To

The Editor

HARRIS

Sir,

In a pilgrim to the Far East, I decided that it was a duty as well as a pleasure to include Kerala on the way — Kerala found some ancient times for its legends of nature as depicted in the pages of Kalidasa's *Meghaduta*, retaining the many ancient forms of Hinduism, unaccompanied by Muslim or Christian, and with social institutions and laws differing from other parts of India. The recent Proclamation of His Highness the Maharajah of Travancore in regard to temple entry and the visit of Mahatma Gandhi were additional incentives.

In November 1935, I ventured to write a joint address as open letter to Mahatma Gandhi and other Hindu leaders pointing out the urgent and imperative necessity of setting our own house in order and purifying by social transformation and inner-cleaning the institutions of our present caste system which "divides and weakens Hindu and, like a malignant growth, absorbs all the vital forces to itself at the expense of the community." In his reply headed "Come here to go" Mahatma Gandhi responded, "The reform will not come by perilling the orthodox. The change will be gradual and spontaneous. The so-called higher classes will have to descend from their pedestal

before that "old India" was, irrespective of the so-called lower classes." The truth of these remarks has been amply borne out by the course of events in Travancore. For those of us who share Mahatma Gandhi's view on untouchability and caste, Travancore furnishes a valuable experiment.

During my short stay, I had the privilege more than once of attending the ceremonies in the Sri Padmanabhaswami temple itself and of seeing these Hindus of all classes and castes from the Nair down to the Harijan subjects. I repeated to me that the Proclamation was not like paper but was the outcome of a new spirit on the part of a Hindu Ruler and his subjects imbued with the real Sanskrit Hindu spirit in which alone Hinduism can survive permanently as opposed to its formal name and shadow, no other method for the progress, order which Hinduism has been steadily depressing. Hinduism and caste which may exist and make and disfigure. For myself, I desire to pay my tribute to every Hindu and forsighted Hindu in the State and, as a Hindu from another part of India, to have and to profit by the lessons of Travancore. Violence to the North are struck by the extreme form of untouchability prevailing here. Yet in this most orthodox of Hindu States a step has been taken a first step it is true, but a tremendous and a momentous step, considering the long-standing conservative forces against it. And it has been carried out with a smoothness and an absence of friction which should every valuable lesson for us in other parts of India.

When I compare the course of events here with the scenes in Poona and in Nashik a few years ago, when the Hindu often calling himself a nationalist and an advanced nationalist, unprovoked and perhaps even with a secret feeling of triumph, thousands of Harijans vainly offering Satyagraha before our temples on a broiling day. I felt ashamed of the fact that I was myself a favored Hindu. All honor to the Hindu of Travancore—the Highness who had the opportunity and above all the courage, the Hinduism and benevolence who had the correct sense and the liberality in the interests of Hinduism, to have away that absurd and childish pride of caste on which so many of us in India place ourselves instead of being, as we should be, thoroughly ashamed of it, and last but not least, to the Harijans. They neither provoked Government nor demanded themselves by having of Hindu sacred books or by inflicting punishments in order to pose as leaders.

As far as I can judge from my short stay, none of the main causes for the smooth working of the reform in Travancore are as follows. The Ruler and his House have been the leaders of the Hindu. They have always taken special care to keep alive the ancient forms and ceremonies and their own contact with temples and priests. If anyone speaks slight to private life they have maintained the old Hindu traditions of clean-

ness and simplicity and not sacrificed them for Western fancies and their glamour. The Hindu of the State, therefore, including the Brahmin, look upon them as their spiritual leaders in matters not merely political but also moral and religious.

The average literacy in the State even among the Harijan is far higher than in any other part of India. In 1911, a year after his accession, His Highness appointed a Temple Entry Committee representing all castes to go thoroughly into the question. The report of this Committee a year later was, with one dissentient, unanimous. Their conclusion was, however, somewhat halting. They recommended as the most safe of Harijan up to rather than within the temple. They added a recommendation of a Parishad or meeting of subjects to consider the question further. With these conclusions the Ruler was evidently not satisfied. Where, I think, no such Parishad was held, but the report and the whole question were thrashed out in the newspapers of the State which number over a hundred. Public opinion was thus allowed to open up to speak of itself, and, with a statement at the helm of affairs watching for the psychological moment, the momentary step was taken without haste or rushiness, as the German phrase goes, and every Hindu temple there open to all Hindus without distinction of caste or sect. Not only so, but many private temples have followed the lead. And to me, I repeat, it was a great pleasure to meet, in the chief temple of the State and on ceremonial occasions honored by the Ruler himself, all castes of Hindu officials and non-officials.

It should be noted that whether because of literacy or of the beauty of nature or of both, the standard of life at least in regard to externals such as cleanliness and clothes, among the Harijans of Travancore, appears to me to be somewhat higher than among the Harijans of the East Coast and elsewhere. This makes such meetings easier. And in any case such contact of Harijans and Harijans in the temple is calculated to raise the standard of self-respect and of cleanliness and to promote friendly feeling and unity not only among Hindus but also indirectly among Christians and Muslims since the converts here to these creeds usually observe distinctions of caste to a large extent even after conversion.

Spain forbids a longer analysis. As the Dewan Sahib himself has said "this is but a first step." We must beware of complacency at a first success. In social as in other reforms, patience and caution are most necessary in the hour of first triumph. The real struggle and the greater difficulties are still to come. Yet with all the necessary caution it may be permitted to rejoice in this as a definite step in advance to learn from it as that it may be followed in other parts of India and the ground prepared for the next step forward. As the

Tamil proverb has it, "It is but the first step which counts." Each province has its own peculiar difficulties. And the way everywhere may not be so smooth. But even while it adapts its own steps to its own circumstances, every other part of the country can at least applaud and learn from Tamil Nadu.

Trivandrum

I am, etc.

27th March 1937

G. D. MADHAVAN

A PLEA FOR CULTURAL COMMUNION

[The following is a summary of Mahasabha-palayan Dr. Srinivasath Aiyar's address of welcome at the session of the Bharadwaja Sahitya Parishad held at Madras in the last week of March.]

This Bharadwaja Sahitya Parishad is the noble lamp radiating the light of knowledge. It is fortunate that the President of the Parishad is the great man who lighted the lamp. There are many wonderful Tamil scholars whom you must have chosen to occupy the place to which you have invited me. I am but a humble man who has devoted the past many years to the service of Tamil whose eyes are dim with the dust of paludeness he has picked from the white soil and the water, but who is now thorough and warm with age. But perhaps you have regarded my age as a qualification. So be it, I welcome you. I know no other language but Tamil. All that I say will therefore be derived from my knowledge of Tamil.

In ancient times there was a wonderful brotherhood amongst learned men. There is a verse in Mahabharata, published centuries ago, which runs: "If the joy of paradise is said to exceed the joy of communion between learned men, I should like to go there and find out if it is really so." The writer meant to say that the joy of that perfected communion was superior to the joy of paradise.

The learned men of old were wonderfully free from racism or class. A writer in Purananuru says: "All countries are ours, all villages are ours, all are our brethren, we have no enemy." They even went and brought about reconciliation between warring princes, and their whole outlook was characterized by equal respect for all religions. They knew not only the Tamil province, they went out to other provinces and made friends with the learned men there. Learned men from other provinces also came to Tamilnad and were honored.

Sakayapattinam, an old Tamil poem published some seventeen centuries ago, records the fact that in Kaverippattinam many languages from various countries lived together in peace and unity. Madras too was a haven of such languages and they established one another with the leaders of their respective languages. That there was free social intercourse between learned men

of different provinces is apparent from ancient Tamil books written centuries ago. Mahasabha describes the story of an inhabitant of Kaverippattinam, who came on going to an island inhabited by Nagas was entangled by them. They were indebted. The man would have been devoured by them, had not his knowledge of the Nagas' language saved him in good stead. They took him to their king and set him free with treasure.

Artisans of Chozha, Hoysala, Hoysala, Chola and other places collaborated with artists of Tamilnad in creating marvellous specimens of sculptures.

It was believed that eighteen languages were current in ancient India. Scholars traced in all these languages lived in Tamilnad. Even now we have a number of languages.

A study of Tamil books shows that the word 'Arya' was synonymous with inhabitants of North India.—It did not mean any particular race or clan. Scholars from the North were called 'Arya mahatma'. Kings from the North were called 'Arya Raja', and armies from the North composed of men of many races were known as 'Arya sena'.

Aryaraj Sahasrabha, a king from the North, honored Tamil from the post-one King. King wrote a book called Kaveripattinam in order to acquaint him with the beauties of the Tamil language. He threw to posterity in Tamil—spiritual love.

Archaeologists from the North used to be always taken to the courts of Tamil kings.

About a thousand years ago the great poet of Tamilnad, Kambar, went to Telugu land and was honored by Paragurama, the then king for his Tamil learning. Three hundred years ago fourteenth century Maharajahs of Madras who was a Hindu scholar and was honored by the Emperor of Delhi. He finally went to Kashi, established a monastery there and called there. He used to visit Kashi-Kampan to the people there; he met the poet Tulsidas and as a result of their meeting many thoughts from Kambar and their echoes in Tulsidas-Kampan.

Madurai composed from Tamilnad used to go to the North to learn Telugu, Marathi and Hindi, and made use of their knowledge of these languages in their mutual compositions.

The Bharadwaja Sahitya Parishad has a noble ideal. I trust it will create a high unity—unity of the Tamil-speaking world, of the Dravidian languages, and of Tamil and other Indian languages.

In ancient times Sanskrit was our common language. Hindi alone can now take the place of Sanskrit, and through it we can know the original words written in the provincial languages. Tamil is an ancient language. Telugu is supposed to be nothing less than three thousand years old. Sangha Sahitya books are two



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POONA — SATURDAY, APRIL 17, 1937

1000 APR 17

SPINNING WAGES

(By M. K. Gandhi)

The Council of the A. I. R. A. passed the following important resolution at its meeting at Warden on the 12th and 13th instants:

"The Council votes with great satisfaction that the new mode of giving progressively increased wages to spinners and other handspun artisans, working on the line of spinner's wages, has on the whole succeeded beyond the expectations of the majority of hand workers. The Council wishes those provincial branches, who have undertaken, to submit proposals for further rise in wages with a view to early settlement."

"The Council also decided to submit the copies, according to amount of increase in price, at the introduction of the new scheme last year, for the purpose of increasing the efficiency of spinners and other artisans by supplying them more efficient spinning wheels and other necessary implements and accessories and also for preparing instructions by imparting scientific training to them in the necessary processes of their work. The Central Office is authorised to take effective steps in this direction and the provincial branches have been requested to submit their proposals of work as early as possible."

When the scheme was inaugurated many workers had given doubts about its success. They had thought that the consequent rise in the price of khadi will adversely affect the sale. Experience has dispelled the fears and the Council is anxious to take a further step forward. If it can at all be taken, at an early date. Whilst, therefore, there need be no haste about taking the further step, workers may not be long about it either. They should know that the goal is eight annas per day of eight hours. We have only nominally reached 3 annas which are unequally distributed between increase and efficiency. The efficiency savings do not directly affect the sale price. If anything, the efficiency of spinners improves the quality of khadi. The direct increase in the wages undoubtedly raises the price, but its burden is borne by the improvement in quality. Thus the increase is as judiciously regulated as to affect the pocket larger or at all or very slightly. I have no manner of doubt that if only the workers will themselves be more efficient, more vigorous and more helpful, they will reach the day when spinners can really earn eight annas per day of

eight hours' work without involving a phenomenal rise in the sale price. More scientific knowledge must improve the quality of hand spun, working looms and spinning wheels. Greater observation of spinners' work must result in their being more skilled and more efficient. Greater grasp of administrative detail and greater faithfulness must cause a substantial decrease in overhead charges. In other words, our ignorance of the science of khadi is at the bottom of our present inability to reach the goal of eight annas per day. The resolution is intended as a spur to effect. God helps only the ever-watchful.

BAD IF TRUE

(By V. K. Gandhi)

Had P. C. PHILIP of the National Christian Council has received the following complaint from Travancore:

"Many thanks for your letter. I am shocked by the fact that the Mahatmas will use his business in converting the ill-finding of the Caste Hindus in Travancore towards Christians and the depressed class converts. Last week, while my evangelist brother was ministering from a Church in N. Travancore after the baptism of eight Hindus, he was stopped by a Hindu Kaim (Government) man and was seriously mistreated. One of his eyes is injured by the blow. The man told the evangelist had no business to teach and prepare people for baptism after the Temple Entry Proclamation. I have written about this to the Minister, Kaim and the Missionaries, but my case has not appeared in the papers. Will you please give publicity to the Mahatma's act? Such news are not isolated ones, but are perpetuated with the knowledge of influential Caste Hindus who want to suppress if possible the progress of Christianity. You may forward a copy of this note to Mr. Gandhi. Connected herewith is also the brochure after the Temple Entry Proclamation."

A similar complaint was received by me a few weeks ago through the same source. I have forwarded the papers to the Travancore H. E. Singh for investigation. Meanwhile I have the foregoing. The brief post card contains most serious allegations. The writer claims that

(1) The acts are not isolated;

(2) They are perpetuated with the knowledge of influential Caste Hindus

(12) These things want to suppress if possible the progress of Hinduism.

(13) Government intend to run the Income after the Temple Entry Proclamation.

Now these statements might not be fully made. I advise the writer to furnish proofs to the Harijan Board. Though who, I promise will thoroughly investigate the whole complaint. The Board has a retired high court judge as its President and a well-versed and cultured man as its Secretary. I myself will have no hesitations in denouncing the slightest depravity by these Hindus from the slightest non-fulfilment. It is difficult for me to see why communal hatred should be on the Income Income of the Temple Entry Proclamation. Certainly I observed none finding any fault here in Government. And in so far as specific charges of violation are concerned I would advise Shri Pillay's correspondence to the complaint to the local courts. I may mention that I received complaints of a contrary nature from Caste Hindus alleging that Harijans living in or near Christian colonies were molested by Christians. I refused to publish the statements and referred the writers to the local courts. I would have likewise treated the foregoing post and not for the very serious allegations contained in it. They would only be dealt with publicly and by a public investigation.

A. L. V. L. A. TRAINING SCHOOL.

This school has gone through several vicissitudes because of the incompetence of the management. The A. L. V. L. A. has to cut the way as it proceeds through an education track. A year's experience and experimenting have made the management less ambitious. The teachers themselves are training themselves through experimenting. And when the entire community, there will be greater preparation than hitherto. Now is the time to start but more realistic preparation of the school.

"The students year of the All India Village Industries Association Training School the Village Workers will begin from 1st July 1937."

Admission will be closed on 15th June and applicants must present themselves at the school on later than 15th June.

1. Hindi will be the medium of instruction.

2. The school will be in the way as to be for a period of 18 months, of which 1 month will have to be spent in village study course for practical study in the first 18 months training in the following industries, together with some theoretical knowledge for village work, will be given:

- (1) Paddy-planting and Cultivating.
- (2) Paper-making.
- (3) Oil-pressing by hand.
- (4) Date-palm processing.
- (5) Tea-planting.

Students will have to select one of the above industries and devote six hours every day to it.

3. Students will be awarded at the end of the first, and if found necessary the course may be prolonged.

4. Applicants for admission should not be less than 18 years of age and should possess a healthy body. On arrival, most of those as the School Committee members will undergo practical work examination and will be expected to pass a test equal to what is known as the Vernacular Middle Class, and may be accepted if they do not possess adequate knowledge. They should have a working knowledge of Hindi, should be habitual workers of Hindi and should be prepared to do manual work such as ordinary service, kitchen work and spinning, and such other work as may be required under the discipline of the School.

5. Applications for admission written in the applicants own handwriting in Hindi or their vernacular should be sent immediately to the undersigned, Mysore, Madras, C. P. They should be accompanied by two recommendations. A sum to cover the return fare from Madras should be sent in advance as deposit. When the return fare is less than Rs. 10, the amount to be deposited shall be Rs. 10.

No one should come before receiving a letter of admission from the Secretary of the Training School Committee.

Tuition and lodging will be free. Mess charges will be about Rs. 7 per month. "Students will be supplied with complete equipment, such as their own bedding, bedding, bed, eating, drinking, etc., etc., one blanket, one towel, and one metal plate and writing materials."

6. A fee scholarship of Rs. 7 each will be awarded to deserving students. No scholarship will be awarded unless the applicant has already taken preliminary training in spinning (based on standards 100 yards of good yarn per hour)."

Let the applicants study the prospectus carefully. Those who are dissatisfied to do manual labour and apply themselves to the practical learning of the industry of their choice will be disappointed. Those who appreciate the necessity of mastering the industries mentioned will find ample scope for their talents.

A. Donations

The General Secretary, M. S. Rangh, writes

"A sum of Rs. 500 has been received as donation by the All India V. L. A. Training School, in memory of late Marudai Narayana Reddy, wife of Late Ch. Chidambaram of Chidambaram, towards the Harijan Welfare Fund and medical relief of Harijans."

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(1936-37)

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THE VILLAGE WELL

(By Late Montha Premchand)

I

"What stinking water you have brought me," said Jotin to Gangi as he lifted the pot to his lips. "It smells so offensively that I can't drink it and all the while my throat is getting parched."

Every day Gangi used to keep her filled with water. The well was far off and it was very difficult to go there often. Overnight when she had fetched water from the well there was no smell in it at all. Whence came this offensive odor now? Could it be that some creature had fallen into the well and died there and its body had decomposed?

Like the moneylender's well was in the outskirts of the village. But who would let her go there and draw water from it? Jotin who had been ailing for days began to feel very uneasy. His throat was very dry and he was almost dying of thirst. "Gangi," he called to his wife, "let me have the water you have in the house. I shall show my master and dealer of A a little to drink my thirst."

Gangi replied, "How will you drink that stinking water? I shall just run off to the village well and bring fresh water for you."

Jotin looked at her in surprise. "From where will you bring fresh water?"

"There are two wells, one of the Thakur, the landlord, and the other of Sahu. Wouldn't he let me have even a potful of water?"

"Don't be rash. The Brahmins will come you. The Thakur will beat you with his long staff. And Sahu will increase your debt fivefold. You will have your bones broken to bits. Who understands the pain of the poor? Even when we are dying nobody goes into our houses to enquire how we are faring. Could such people let you have water from their wells?"

Gangi had no answer to give to these arguments of Jotin. All the more she did not let him leave the stinking water.

II

It was nine o'clock at night. The worn out Brahmins had gone to bed. A few laborers were at the door of Thakur. They were talking of their earnings at the door of the court, the door of the display of physical strength being no more. Now the Thakur by letting the Police Inspector had got nothing in a particular case, here he had obtained a copy of a certain important document in the teeth of opposition and that too without paying a single pice. One must only know the tricks of the trade.

Just at that time Gangi came to the well to draw water.

The light of the oil lamp was dimly reflected on the wall. Gangi therefore waited for an opportune moment. But she said in her mind,

"The whole village draws water from this well; why should we be the only unfortunate to be denied this privilege?"

Gangi's heart began to revolt against social restrictions, and she began to think aloud. "Why are they called high-born and we low-born? Simply because they wear a thread? And yet every one of them runs with the others in cheating and confidence. They steal, they deceive, they lie false words. Only the other day this very Thakur stole a sheep of a poor shepherd and subsequently made meat of it. And that Pandit—his house is a gambling den all the year round. And our Sahu—he sells glass adulterated with oil. They get their work done and when we ask for wages they beat us. If it were thus in what respect are they higher than we? Perhaps because we don't cry out from every street corner that we are high-born? If by chance I walk into the village, they, garbed in human form, stare at me with bloodshot eyes."

Just then the sound of someone's footsteps was heard. Gangi's heart began to beat fast. She picked up her earthen jar and the rope and hid herself behind the dark shade of the tree, for she was afraid of those callous fellows who not long ago had beaten Mahgoon so severely that the poor fellow spent blood for a month—but only on being that he had asked for his wages.

Two women came to the well to draw water. They were continued talking in the shade. "These men don't let us sit quietly even for a moment. They order us to do this, that, and the other thing as if we were their mere servants hired for food and a few rupees." Then one of them said, "Stop, had I worked as hard in another's house, I could have been living in comfort. But what odds have it to enquire as that is spite of our hard work the master don't show any appreciation at all."

The two women went away after filling their pichas. Gangi came out of her hiding place. The Thakur was seen going towards his house to retire. "At last," thought Gangi, "the field is clear." She went to the well with greater caution and circumspection than the Prince of old who sat out in search of the stars of fate. When she reached the well she felt a thrill of triumph.

She put the loop of the rope round the neck of the pulley and let it down into the well. She looked round on all sides with eagle eyes as a soldier does while making a breach into the enemy's fort. If she were caught red-handed that moment, there would be absolutely no hope of pardon or mercy. She lifted her hand in prayer to the gods and plucked up courage.

Gangi gave three or four pulls to the pulley in the well and then drew it up with surprising swiftness. All of a sudden the door of the Thakur's house was flung open, and the open door was more dreadful than the mouth of the lion again. The rope slipped from the hands of

"Gangl, the ghader ball into the water causing a great sound. "Who is there, who is there?" shouted the Thakur and welcled fast towards the well. Gangl ran away with haled breath. When she reached home the Prasad Jukha was drinking of the self-made dirty water.

[Translated from Hindi by Gerald Mallick].

HARIJAN

Apr 17

1937

FOR STUDENTS

(By M. K. Gandhi.)

"With reference to your note entitled 'A Student's Difficulty' appearing on page 184 of the HARIJAN dated Jan. 9, '37, I submit the following as all knowledge for your final consideration."

I feel you have not done justice to the student in question. The position does not admit. You reply to his question in vague and general. You ask students to study all this volume of digress and read themselves among the common literature. All this general talk does not carry over far and is certainly not worthy of a supremely practical man like you.

There another the pattern of greater length and offer a detailed, practical and comprehensive solution with special reference to the following case:

I am a student of M. A. (Advanced Indian History) in the University of Lucknow. I am about 24 years of age. I have a love for learning and want to do as much of it as possible in my life-time. I am also troubled by your ideology of life. In about a month's time when the final M. A. Examination comes off I will have done with my education, and will have to enter life, as they say.

Besides a wife, I have 4 brothers (all younger, one of them married). I receive (both before twelve years of age) and my parents to support. There is no capital to fall back upon. The landed property is very small.

What shall I do for the education of the others and besides? Then the others will have to be married sooner rather than later. Above all, where are the food and clothing to come from?

I am not a lover of the material standard of living. I want just a healthy condition of life, besides providing for consumption, the support and for those who depend on me. It is more or less only a question of two healthy meals and tidy clothes.

I want to lead an economically honest life. I don't want to earn a living by any or by selling flesh. I have no ambition for personal success. I am willing to hold your constitution held down in the same manner as shown in the best of my ability.

But I do not know what to do? Where and how to begin? My education has been entirely western, and theoretical. I sometimes think of spinning, your pet passion, but that I do not know how to begin it and what to do with the open year, etc.

You, under the circumstances in which I am placed will you suggest my adopting constructive methods? I may assure you I believe in self-control and frugality. But that it will be more time before I become a brahmachari. I am afraid when I adopt artificial constructive methods during the period before the desired consummation of full self-control, I may get children and have economic troubles. Finally, and, moreover, I feel that you are it is not quite proper on the interests of a normally healthy emotional life of my wife to impose on her a life of rigorous self-control. After all, we live in a place in the face of normal men and women. I am not an exception to it, much less my wife who has not the equipment in mind and understood your great writings of brahmacharya or discipline of indifference, etc.

I regret the letter has been a little too lengthy. But then I wanted to avoid hurry at the cost of clarity.

You are at liberty to make what use you like of this letter."

Though this letter was received about the end of February last, I am able to deal with it only now. It raises issues of great importance, and demanding large enough space for two volumes of HARIJAN. But I must be brief.

The very difficulties the student raises, though serious in their setting, are of his own making. The very existence of these must show the futility of his position and of the educational system in our country. It turns education into a purely commercial product to be converted into money. For his education has a much nobler purpose. Let the student count himself as one among the millions and he will discover that millions of young men and women of his age cannot fulfil the conditions which he will have his degree to do. Why should he make himself responsible for the maintenance of all the relatives he mentions? Why should he grow-up ones, if of sound body, not labour for their maintenance? It is wrong to have many depend on you from the very beginning—though a mistake.

The remedy lies in his understanding many things. He must revise his ideas of education. His nature might not to repeat the expensive education that he had. They are developing their intelligence through learning some handicraft in a scientific manner. The moment they do so, they have development of the mind side by side with that of the body. And if they will learn to regard themselves as servants of humanity rather than the exploiters, they will have development of the heart, i.e. the soul as well. And they will become equal citizens of land with their brother.

WEEKLY LETTER

Inconspicible

I still remember the lines, I think of Lowell, which I read years ago, and which the free refusal of the two Harlan M. L. As of Bihar to join the Government voluntary went to my memory:

God gave us men—
A hint like the diamond
True mind, strong heart and feeling hands—
Now when the best of power will not fail,
Now when the best of effort will not fail,
Now who have opened and a well
Now who will not be

I ought to well discuss here the sister's marriage to which reference has been made in the letter. I do not know what is meant by marriage taking place 'somewhere other than later' in no case need it take place before they are 20 years old. It is no use thinking so many years in advance. And if he will strike the whole scheme of life, he will have the chance to choose their partners, and the necessary good never cost more than five rupees each, if that. I have been present at several such marriages. And the husbands or their sisters have been graduates in four circumstances.

It is pathetic to find the student so helpless as not to know how and where to have spending lessons. Let him make a diligent search in Lucknow and he will find that there are young men enough to teach him. But he need not confuse himself to spending, though it is a first becoming a full-time occupation able to give a village-minded man or woman his or her livelihood. I hope I have said here sufficient to enable him to do the right and cross the line.

And now for contraceptives. Even here, the difficulty is imaginary. He is wrong in underestimating his wife's intelligence. I have no doubt whatsoever that if she is the ordinary type of womanhood, she will readily respond to his self-restraint. Let him be true to himself and ask himself whether he has enough of it himself. All the evidence in my possession goes to show that it is men who have the power of self-restraint more than women. But there is no need for belittling his own ability to consider himself. He must carefully face the prospect of a large family and discover the best means of supporting them. He must know that against the millions who are strangers to the use of contraceptives, there are possibly a few thousand who use them. The millions are in no doubt of having to breed their children though the latter may not all be wanted. I suggest that it is cowardly to refuse to face the consequences of one's acts. Persons who use contraceptives will never know the virtue of self-restraint. They will not need it. Self-indulgence with contraceptives may prevent the coming of children but will sap the vitality of both men and women—perhaps more of men than of women. It is cowardly to refuse battle with the devil. Let my correspondent resolve upon self-restraint as the only sure and honorable method of avoiding unwanted children. What thought he and his wife had in the effort a hundred times? Joy is in the battle. The result comes by the grace of God.

NOTICE

Subscribers sending to Bombay and Ahmedabad can pay their subscriptions at the following places:

- (i) Gandhi Secretariat Office, Ahmedabad Building, New Queen's Road, Bombay 4.

Between 1 and 4 p. m. (S. T.)

- (ii) Neelganga Karyalaya, 125 Peshwa Street, Bombay 2.

- (iii) Neelganga Karyalaya, Gandhi Road, Ahmedabad Between 12 a. m. and 4 p. m.

The way in which Shri. Jagdishram Ram and Jagdishram Ram (two of the American Harlan members who were elected on the Congress ticket) refused to be bought makes a moving story, and though the fact is now known through the daily press, I must give the details in the words of Babu Narendran Prasad who described them vividly in a letter to me. When Shri. Jagdishram Ram, who is a doctor in the employment of the District Board of Meerut, was invited by telegram by Mr. Yousa to rush to Puna, he guessed why he had been called. He said to Narendran Babu that he was not inclined to reply to the telegram but Narendran Babu told him that courtesy required that he should reply to it. He did so and presumably he implied saying he was engaged for the purpose for which he was being called. Shri. Jagdishram Ram, who also feared that he might be called by Mr. Yousa, "went away to a village in Shahabad District to inquire into the condition of Harlans of a village which had been devastated by the Mr. Yousa sent telegrams to find out his whereabouts, and when Shri. Jagdishram Ram returned to Puna he was taken to Mr. Yousa's house and was situated with him till midnight. He was pressed, persuaded and implored to accept a membership but he remained firm in his refusal. He rose one early next morning and related all that had happened on the previous night. While we were talking a Mussalman friend came to me and wanted to talk to me in private for a minute or two. I asked Shri. Jagdishram Ram to wait in an adjoining room during other things that the Muslim friend told me was that our Harlan friends were going to be bought over and that their leader was with Mr. Yousa the previous night. I told him I knew all about the story and that the friend who was sitting in the adjoining room was no other than the person who had been with Mr. Yousa till midnight and that he had refused a membership. This was about 12 a. m. Shri. Jagdishram Ram went back to his place. Mr. Yousa had to extend the terms of his Cabinet at 4 P. M. At 5 P. M. one of his colleagues, whom Mr. Yousa had put on his Cabinet, saw Jagdishram Babu come again and was with him till a few minutes before 4 P. M., pressing him to accept the offer which gave him at least 15 thousand rupees within the next six months that the Ministry

was sure to leak! But Jaggarsen Nam was not to be bought, and as soon as that fibred left him Jaggarsen Nam left the Badogad mission to report to me the last adverse effort. He was the first to give me definitely the names of the Gaidans which Mr. Yamas had taken to the Governor, and further informed me that Mr. Yamas would insist on the names being announced that very evening. I have described the thing in detail just to draw Daga's attention to the whole point that these so-called anti-social tendencies of ours have played. I told Jaggarsen Nam that by this single act he had alienated both and raised the whole community sides high, and yet there are people who despise them! I know many of the so-called high caste Hindus and Musalmans who would have jumped at the offer and could not have resisted the temptation of the 4000 a month. These men of the suppressed classes have shown how one can be cast in poverty, high in business and self-respecting in the matter of honour and humiliations heaped upon them."

Will the so-called high caste Hindus take note of the content of these two paragraphs of mine?

Rights and Duty

An Indian Christian Missionary had a long talk with Ghandi the other day during which he put to Ghandi questions arising from Ghandi's recent criticism of a joint manifesto issued by several influential Indian Congress. It will be remembered that Ghandi in his article commented at length particularly on the portion of the manifesto wherein the members made this claim on behalf of the Christian Church: "The Church will cling to the right to receive such people into itself from whatever religious group they may come. It will cling to the further right to go about in those days of lawlessness and materialism to awaken spiritual awaken in all."

"I have been following," said the visitor, your comments on the statements regarding mass movements made by the Indian Congress. I wonder if those who made the statement were thinking of anything in the nature of a moral right. It is I think a moral right they claim more rather than a legal one."

"My criticisms would apply even if they had used the word moral right. But it is clear that they mean a legal right, because for one thing there is no such thing as a moral right, and secondly because in the very next para of the manifesto, in which they have referred to the Karmaki Resolution on Fundamental Rights, they make it clear that they mean by 'right' legal right. A moral right, if there is any such thing, does not need any asserting and defending."

"The main purpose of the manifesto was to shock the opinion that is going on in certain quarters. I admit that if it was meant to be a gospel, it was not properly drafted."

"That is why," said Ghandi. "I have called it 'an unfortunate document'. And is there anything like a moral right? Give me an illustration."

"Have I not a moral right to speak?"

"It is not a moral right but a legal right. There is no right but is legal. Derived from together moral right is a conscience. And therefore you either enforce a right or fight for it. Whosoever nobody wants one's duty. It is hereby performed. I shall take an illustration. You are here. You feel like something to see the Ganges, I desire the right and ask you to go away. If you refuse paying for me a duty, you will quickly go away and pray for me. But if you claim the right to prevent to me, you will call the police and appeal to them for preventing my obstructing you. That leads to a clash. But your duty to me does question. You perform it here or elsewhere, and if your purpose to that to change my heart are genuine, God will change my heart. What Christianly, according to my interpretation of it, expects you to do is to pray to God to change my heart. Duty is a gift. Right belongs to a position, and it would be a funny thing instead of a devout Christian claim to be a position!"

Spread Your Preface

"You have objected to Christian propaganda on the ground that Harjians are illiterate and ignorant. What would you say of propaganda amongst non-Harjians?"

"I have the same objection, because the vast mass of people of India would not understand the pre and sense of Christianity better than a cow. I repeat this simile to note of the fact that it has been observed to. When I say I do not understand ignorance any better than my cow, I do not mean any insult to my intelligence. In matters of theology the non-Harjians cannot be understood no better than Harjians. I would take you to England and show you that there is no distinction so far as respect to understood such things is concerned, between Harjians and non-Harjians. Try to preach the principles of Christianity to my cow. She can understand them no better than my cow. I can, because of the training that I have had."

"But," objected the friend, "we do not preach any theology. We simply talk of the life of Christ and tell them what a comfort his life and teaching have been to us. He has been our guide, we say, and ask others also to accept Him as their guide."

"Oh yes, you do say that. But when you say I must accept Jesus in preference to Ramakrishna Paramahansa, you will have to go into deep waters. That is why I say, let your life speak to us, even as the cow needs no speech but simply speaks its preface. Even the blind who do not see the cow perceive the fragrance. That

in the message of the Gospel. But the Gospel that Jesus preached is more subtle and fragrant than the Gospel of the man. If the man needs no sword, much less does the Gospel of Christ need any sword."

The Moral Requirement

"But then your objection is to the commercial aspect of the Christian propaganda. Every true Christian will agree that no trade should be allowed."

"But what else is Christianity as it is preached nowadays? For unless you make the preaching aspect drive your educational and medical institutions are they any worth? Why should students attending Mission schools and colleges be compelled or even impelled to attend Bible classes? If they must understand the message of Jesus, why not also of Buddha, Zoroaster and Mahomet? Why should the bulk of education be allowed for giving education?"

"That was the old way, not the modern way."

"I am due to you any number of modern examples. Is not the Bishop of Damask a modern? And what else is the Open Letter to the Depressed Classes of India. It is full of hints."

"He represents a type of Christianity which I do not approve. But where there is no one capable to attend the Bible classes, and only education is given, what objection is there to educational institutions run by Christians?"

"There is a subtle kind of propaganda when you expect students to attend Bible classes."

"As regards hospitals, I think philanthropy without the dynamis of some religious teaching will not tell."

"Then you commiserate your gift, for at the bulk of your mind is the feeling that because of your service some day the recipient of the gift will accept Christ. Why should not your service be its own reward?"

"But have done there. I think I can not tolerate of unconditionally free people who attend people to them by the example of their lives."

"I too can see such instances. Andrew is one such. But they are exceptions."

"But then you must judge Christianity by its best representatives, and not the worst."

"I am not judging Christianity as a religion. I am talking of the way Christianity is being propagated, and you should judge it by exceptions even as you may not judge the British system of Government by some few specimens of Englishmen. No, let us think of the bulk of your people who preach the Gospel. Do they spread the perfume of Jesus' lives? That is to me the main question. All I want them to do is to live Christian lives, not to convert

them. I have come to this view after laborious and painful search and I am glad to say that there is a growing body of Christians who accept my view."

Personality of Jesus

"Then, I should be obliged to hear from you your attitude to the personality of Jesus."

"I have often made it clear. I regard Jesus as a great teacher of humanity, but I do not regard him as the only begotten son of God. This opinion as its material interpretation is quite unacceptable. Theologically we are all begotten sons of God, but for each of us there may be different begotten sons of God in a special sense. Thus for me Christ may be the only begotten son of God."

"But don't you believe in the perfection of human nature, and don't you believe that Jesus had attained perfection?"

"I believe in the perfectibility of human nature. Jesus came as near to perfection as possible. To say that he was perfect, as to deny God's superiority to man, and then in this matter I have a theory of my own. Being necessarily limited by the bonds of flesh, we can attain perfection only after dissolution of the body. Therefore God alone is eternally perfect. When he descends to earth, he of his own accord limits himself. Jesus died on the Cross because he was limited by the flesh. I do not need either the psychology or the narratives to establish Jesus' greatness as a teacher. Nothing can be more satisfactory than the three years of his ministry. There is no subtlety in the story of the miracles being fed on a handful of loaves. A miracle can create that miracle. But was worth the day on which a miracle would be called as the Father of humanity. As for Jesus raising the dead to life well I doubt if the man he raised were really dead. I raised a relative's child from supposed death to life, but that was because the child was not dead, and but for my presence there the night have been wasted. But I saw that life was not extinct. I gave her an anema, and she was restored to life. There was no miracle about it. I do not deny that Jesus had certain special powers and he was undoubtedly filled with the love of humanity. But he brought to life not people who were dead but who were believed to be dead. The laws of Nature are unchangeable, unchangeable, and there are no miracles in the sense of subjugation or subversion of Nature's laws. But we backed things away all kinds of things and impose our limitations to God. We may copy God, but not be as. We may not divide them for men. Then for man is coming. For as there is past, present, and future. And what is human life of a hundred years but but then a mere speck in the eternity of Time?"

CHIEF PARTIAL BRIGHT

1 2 3 4 5 6

The reader will remember Raymond don't think later to me published in these columns some weeks ago. The editorial on it, some time ago, a letter from an English friend. She said it is me to read. It contained so much that was good that I asked for permission to publish the relevant portion. This she readily gave and signed it for me. Here are the incantations:

"I have been meaning to write to you ever since I read in Hindustan your letter to Mr. Gandhi. I want to tell you how very much I feel with you about what you said with regard to missionary work and to thank you for saying it in your own way to a man like Mahatma. When I was in India, just at a very extraordinary girl about, into a C. M. S. atmosphere, very many years ago, I felt that the approach of the missionaries to the people of India was all wrong and I had fairly times of being up against the whole system and put me usually being able to persuade my^{self} then or talk to others with my chance of being ridiculed. I was also not wondering if we as British people had any right, or to really feel and I remember suggesting this in those early days and being, slowly, slowly with!" But ever since those days on my thought life has developed. I have been getting to find, that lately, mentally the whole position of the Church in India was wrong and that the missionaries as a whole were sharing in the responsible complexion of those who called I am regarded, I know, as a real black sheep in missionary circles for I am thoroughly sympathetic with attitudes that I am sure, you have met with from those quarters." But what you said ended saying by someone who was a Christian and who yet was a different way of thinking but faith with others, and it makes all the difference when someone like you who is known and has a position in the country says those things.

We stop in our travels in England that grand
lyric where words I repeat you know, written
by that immortal mind and George Wallace.

-Sister we be, we would only that
 It varied some we strike a common bond,
 In diverse forms a common soul we see,
 In many ships we seek our spirit land;
 Sister we be.

Each was one colour in thy rainbow light,
Each laid upon our feet and curls its leaves;
There sat the bottom of our parted night,
We are two perfect till we find the moon;
(Chorus, see p. 7.)

Anyway it is a song by the 'Finn. Once
here's by ourselves." But I sometimes wonder
if the people here who sing the melody do
understand it.

THE PROBLEM OF THE HANDICAP

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 84

The following figures represent the aggregate nature of headlines using both indigenous and foreign oil from 1961 to 1984.

| Year | Average number of cloth
in hundred thousand pairs |
|---------|--|
| 1911-12 | 151 |
| 1912-13 | 115 |
| 1913-14 | 114 |
| 1914 | 114 |
| 1915 | 134 |
| 1916 | 140 |
| 1917 | 171 |
| 1918 | 170 |

It is difficult to say how far these figures are reliable. But I think it may safely be assumed that if they are at all it is on the side of underestimation. The actual production of the handloom is probably higher. We ought to be able to convert all these handlooms to the use of handspun yarn, but we are powerless to do that today. Our shoddy yarn today is neither of sufficient strength nor is it produced in sufficient quantity for long as we cannot produce handspun yarn that will stand comparison with the mill yarn in strength and uniformity, the handloom weaver will refuse to handle it and for very good reason too. In the first place, the employment of weak and shoddy yarn reduces the quantity of cloth that he can turn out in a given time and thus affects his earning capacity. Secondly, the handloom weaver today has specialized more or less in higher lines of production while our output of handspun yarn of a fine count is extremely meagre and that too is confined mostly to India. The solution of the difficulty involves a complete reorganization of the hand loom. But I am not entering vaguely on to this problem today. It can be the present work. There are a number of other problems which will have to be successfully tackled before we can cope with the question of the handloom. Only let it be borne in mind that this problem will have to be successfully tackled before the dream of universalizing Khadi is realized.

[Transcribed] from *Manuscript* [unclear] [unclear]

State Department is being prepared. (See item.)
Carrillo's vehicle has been which has worked
a small building in many a year. Since the 1.
Paraguay 4 on Available at Paraguay Office, Paraguay 4,
and on. (See item.) (See item.) (See item.)

| QUARTER | Point |
|-------------------------------|------------------|
| Stevens' Field | M. E. Gossard 10 |
| End of Test | M. E. Gossard 10 |
| A. J. F. J. A. Thompson House | M. E. Gossard 10 |
| The Yellow Wall | Proctor 10 |
| St. Stevens | M. E. Gossard 10 |
| Stevens' House | M. E. 10 |
| "St. Stevens' House" | M. E. Gossard 10 |
| The House of the Gossards | M. E. Gossard 10 |



HARIJAN

Editor: MURRAY DESAI

Makes the Slaves of The British Trade League

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[CONT. FROM

WEEKLY LETTER

Love Triumphs

Readers of HARIJAN know Sir. Menzies the reason about whom very of Sir. I write at length in these columns about a year ago. After long argument with Gandhiji last year he settled down to a life of activity, as distinguished from the contemplative life that he was leading, and pledged himself to devote practically all his waking hours to spreading the stick to his right partners of diet of course, containing himself to some flour and some butter, or boiled rice and mango and and some lemon. In case of illness he had been an invalid all these years, and it seemed to be futile to strive with him, to make demands to this delinquent diet. The diet was woefully deficient in protective foods and vitamins, and Gandhiji saw that if only to preserve his ability to meet some the things that he said he was pledged to teach spreading also, and Gandhiji should be the last man to ask anyone to alter his pledge.

But might one stick to his pledge even if it was shown to him that the pledge was a sure take one or die in ignorance? Menzies seemed to agree that if it was taken in mistake, one must suffer the consequences of his mistake. The argument went on for some months without any apparent result. Meanwhile the delinquent diet was having its effect. Menzies developed bad ulcers in the middle and suffered cheerfully for months. A time came, however, when he was completely disabled from his chosen house spinning and had to take to bed. Gandhiji again began to strive with him. He was pledged to take no medicine, and all that could be done by way of nature cure proved useless. The Civil Surgeon of Wardha who saw him about a couple of months ago suggested that the delinquent might be intermitted and advised that he should be moved to the hospital. If only to have them properly dressed. To this he agreed, but he would not make any alteration in the diet. His devotion to Gandhiji is equal to that of anyone else, but how could he alter a pledge deliberately taken?

"But," argued Gandhiji, "if I can convince you that the pledge was wrongly taken, you must be prepared to alter it. I will not ask you to make any unnecessary discontinuance with the spirit of your vow but in the face to

which the vow was taken I cannot help telling you that it is a human error described in the seventeenth chapter of the Gita. It is false notion of the flesh and confusion in spiritual advancement. You may not attempt to satisfy the palate, but neither may you make the body an abode of disease or an idle instrument of service. As for altering a vow taken in mistake, I shall also to you in two instances. When I took the vow of confining myself to only five articles of diet, I counted rice and oil as an article of diet. It was during our visit to Orissa in 1918-19 that the late Dr. P. J. Nair brought home to me the foolishness of the vow. He said rice water contained five salts and if I took water I had no business to count salt as a separate article of diet. Similarly I no longer count different kinds of green leaves as separate vegetables but count them as one. These mistakes in people greater than mine happened in the diet you take two pairs your vitality and reduce your capacity for service."

I am remembering the argument which was being waged on him from day to day with all the power of love that is Gandhiji's and which I cannot possibly convey. Through my feeble language Menzies the Civil Surgeon was pleading with Gandhiji to persuade Menzies to take some salt and fruit. But striving with his delinquency will seem to most of us to be futile, and I at any rate believed that the chapter was closed. But love never tires in this country in brief notes that were sent to Menzies from then to now from Nagpur Gandhiji pressed his argument again and again.

On the eve of our departure from Nagpur I learnt to the extreme relief and approval our part of us all that Dr. Nair had provided in a brief note of teaching timberline Menzies wrote to Gandhiji that Gandhiji was no longer striving with him and that he had decided to discontinue all his vows to him. "I leave it to you to prescribe the diet I should observe. I shall no longer bother myself about them. One thing only I desire, and I beseech you not to include in the articles of my diet expensive things that are denied to the millions of our poor."

Two Conversation Circles

The annual meeting of the Gandhi Socy. held at Raichur decorated by women's rain, was reported for various reasons. I presume the

epoch of it at length in the next issue. I am going to make myself in this issue to the two marriages and record several ceremonies we had under the blessings of the children of the Singh. For me it is a matter of personal gratification that prompts me to write these lines. But there were about three apparently private ceremonies in which the public are likely to be interested, and I therefore make an apology for occupying a part of these columns.

The Singh had in an official way—a body of public workers who approach the problems of work in a predominantly religious spirit, and their discussions are always full of self-inspiration. It was in the midst of things that Gurdip decided to perform the marriage ceremonies of his grand-daughter and my sister and the varied ceremonies of my brother and me under the auspices of the Singh. Nothing could contribute better to the understanding, on the part of the young parties concerned, of the seriousness of the life on which they were about to embark,—shows all to a conviction that the ceremonies were no trifles but solemn considerations. All outward show and ceremony was excluded, no invitations to friends or relatives were issued, and the parties came in the conviction that they would gain much from the blessings of a body of serious-minded, self-sacrificing, public workers. The blessings of relatives and friends which they should get as a matter of course. The ceremonies were performed by two Sikhs, Shri Hari Singh of Jullundur and Shri Laxman Joti of the famous Panna Pothohar at Wal, who offered their services without the thought of a reward. They knew the meaning of every part of the ceremonies, and Shri Laxman Shastri translated every matter in my head Hindi and listened on the parties understanding every word that they repeated.

Contrary to his wish, Gurdip did not address his remarks to the married couples in the presence of the audience, but privately. But they will almost all married couples and I encourage them here as best I can.

"You must know," he said, "that I do not believe in ceremonies except to the extent that they assist in as a matter of duty. I have had that attitude of mind ever since I began to think for myself. The ceremonies you have requested and the vows you have taken were all to Gurdip, but they were all translated for you. We had the beautiful text because I know that the Sanskrit word has a power under the influence of which one would have to obey."

"One of the widest segments by the husband during the ceremony is that the bride may be the mother of a good and healthy son. The wife did not shock me. It does not mean that procreation is obligatory, but it means that if procreation is wanted, marriage performed in a strictly religious spirit is

essential. He who does not want a child need not marry at all. Marriage for the satisfaction of sexual appetite is no marriage. It is *sex-pleasure*—*sex-pleasure*. Today's ceremony, therefore, means that the sexual act is permitted only when there is a clear desire by both for a child. The whole ceremony is sacred. The act has therefore to be performed properly. It is not governed by the usual morality designed to provide sexual excitement and pleasure. That must may only be seen in a lifetime, if no other child is desired. Those who are not morally and physically healthy have no business to marry, and if they do, it is *sex-pleasure*—*sex-pleasure*. You must understand the lesson. If you have heard it before, that marriage is for the satisfaction of sexual appetite. It is a superstition. The whole ceremony is performed in the presence of the sacred fire. Let the fire make sense of all the rest in you.

"I would also ask you to diagnose yourselves of another superstition which is rampant nowadays. It is being said that *sexual* and *sexual* are wrong and free satisfaction of the sexual appetite and free love is the most natural thing. There was never a more rational superstition. You may be incapable of attaining the ideal, your flesh may be weak, but do not therefore lower the ideal, do not make *sexual* your religion. In your weak moments remember what I am telling you. The remembrance of this solemn occasion may still steady and sustain you. The very purpose of marriage is restraint and sublimation of the sexual passion. If there is any other purpose, marriage is no consecration, but marriage for other purposes besides having progeny.

You are being asked in marriage to be friends and equals. If the husband is called *manu*, the wife is *manu*—each master of the other such helpmate of the other, such supporting with the other in the performance of life's tasks and duties. To you boys I would say that if you are gifted with better intellects and greater emotions, infuse the girls with these. Be their true teachers and guides, help them and guide them, but never hinder them in *sexual* things. Let there be complete harmony of thought and word and deed between you, may you have no words from each other, may you be one in soul.

"Don't be hypocrites, don't break your health in the vain effort of performing what may be impossible for you. Gurdip never ruins one's health. What ruins one's health is not restraint but outward suppression. A well self-restrained person grows every day from strength to strength and from peace to more peace. The very first step is self-restraint in the material of thought. Understand your health, know and do only as much as you can. I have placed the ideal before you—the right angle. Try as best you can to think the right angle.

But if you fail, there is no cause for grief or shame. I have simply explained to you that marriage is a consecration, a new birth, even as the sacred blood ceremony is a consecration and a new birth. But not what I have told you alone you can realize you. Always also in complete harmony of thought and word and deed. Always also in purifying your thoughts and everything will be well. There is nothing more potent than thought. Deed follows word and word follows thought. The world is the result of a solitary thought, and where the thought is mighty and pure the deed is always mighty and pure. I want you to go home armed with the armor of a noble deed, and I want you to go (unhappily) and learn you, as I have said, to reach me.

"Remember the various occasions that have been explained to you. Look at the completely ingenuous of you, look at the simplicity of the world. The whole world is full of such - great actors or honey - if only you will persevere of it after the end of the world has taken its share of it. It means unbroken by means of realization."

"But if there is no desire for progeny, should there be no marriage?" asked one of the holdovers.

"Undoubtedly not. I do not believe in Platonic marriages. In certain rare cases men are known to have married women to protect the latter and not for any physical union at all. But these cases are very rare indeed. You must read all that I have written on pure unsexed life. What I read to the Mahatmawati is daily growing upon me. Yrass is described therein as having performed aspas. He is not described as beautiful but he was the reverse of it. His form is represented as terrible, he made no amorous gestures, but he entered his whole body with glass before he performed the union. He performed the act not for lust but for procreation. The desire for a child is perfectly natural, and even the desire is satisfied there should be no union.

"There has descended the first child as Abraham — born out of a sense of duty, and children born after the first as Isaac — namely here. That gives us a model the law of sexual relations. And what is God but the Law? And to obey God is to perform the Law. Remember that you were there asked to repent. 'I will not transgress the Law in any respect.' Even if we had a handful of men and women prepared to abide by the Law, we should have a race of men and women sideways and free.

"Remember that I really came to enjoy my married life after I ceased to look at the monthly. I took the view of abstinence when I was in the prime of youth and health, when I was young enough to enjoy married life in the accepted sense of the term. I now is a faith that I was lost, as we all are, for a married existence I did not have then, when I was

married. But, on coming to my senses I felt that I must see that the marriage achieved the mission for which I was born. Time passed, still I realize two things. Time happiness came into our lives only after the war was taken, Pa. Though she looks dead, has a few wrinkles and teeth from smoking until night. She would never have done so, had she continued to be the object of my love.

"And yet I wake up late in the sense that I had lived the married life for seven years. You are lucky enough to be married in good times. Circumstances when I was married, were as unpropitious as they could be. For you they are as propitious as they could be. There was no money, though, but I persevered and that married me through. It was the utmost of truth. That persisted out and saved me. Truth has been the very foundation of my life. Strives, struggles and shame were born later out of truth. Wholeness, therefore, you do, be true to yourselves and to the world. Hold fast your thoughts if it is shameful to reveal them, it is more shameful to think them."

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In a press interview given at Fiume on the 11th last, Gaudin said:

"Having been barred in out of the way
Kumasi all these days, I had not seen the papers
that you have kindly shown me. It is very
difficult for me to believe that the Mahasarak of
Chokwe has passed the orders described in the
writing before me. I am understood by and
my family members' disbelieving words in the
Kwasi Marikwan temple, but I cannot understand
the order that already interferes with the rights
of the Mahasarak of Tressmore and the rights of
people who would be presumed to know religion
as much as the Mahasarak of Chokwe himself.
And if it is true that the Tressmore Marikwan
who have visited Tressmore temples are
prohibited from entering the Chokwe temples
and having access to wells, etc., apart from the
being unworkable it is unwarranted in invitation
now I cannot understand how the Mahasarak
Chokwe could have failed to describe the Mahasarak
from the action which seems to me to be
indefensible even from the point of view of
church Marikwan. I can only hope that the
reports in the papers fail to give the correct
version of the situation, and in any case I
hope that better accounts will appear in Chokwe.

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HARIJAN

Apr. 24

1937

CURSE OF DRINK

(By K. K. Pandit)

I, shree writes.

"On going to the village—I was more than pained to hear of the heavy drink in vogue among these people. Some of the women were at home. 'What can they do?' There is not a woman who would not like to beebled dratted for all time from men's hands. It is the cause of so much domestic misery, poverty, physical health and physique. As much it is the woman who has to bear the burden of this selfishness on the part of men. What can I advise the women to do? It is as hard as hard sugar and even cruel. How I wish the ladies in this position could concentrate on the removal of the evil rather than depend on men, strategy and hints on the influence of the Government. We are in apt to suggest the change that really matter for such situations as would make themselves of the moral stature of our people very small. Can't you write an appeal to the people on the question of drink? It is not to me these people hardly going to perform because of this evil."

My appeal to those who drink will be vain. It must be. They never read HARIJAN. If they do, they do so to read. They are here on account of being informed of the evil of the drink habit. They try the very well. But I would like to remind this sister, and through her all the women of India, that at the time of the Gandhi march the women of India did listen to my advice and made the fight against drink and the playing of the wheel their specialty. Let the writer recall the fact that thousands of women bravely surrounded drink-shops and often successfully appealed to the addicts to give up the habit. In the prosecution of their self-imposed mission they put up with the abuse of the addicts and sometimes even assaults by these. Hundreds went to jail for the sake of shutting drink-shops. Their women went produced a marvellous effect all over the country, but unfortunately with the cessation of Civil Disobedience, and even before the cessation, the work slackened. Into the reasons for the slackening I need not go, but the work still needs workers. The women's pledge remains unfulfilled. It was not taken for a definite period only. It would not be fulfilled until prohibition was proclaimed throughout India. The women's was the nobler part. There was to bring down prohibition by shutting drink-shops by an appeal to the men in power. Could they have continued the work, their persistence combined with earnestness would most assuredly have won the drunken folk to the habit.

But nothing is lost. The women can still upgrade the campaign. If the effect of those of whom the writer writes are to suggest, they can surely convert their husbands. Women do not know what influence for good they can exert on their husbands. They wish it unconsciously to do so, but that is not enough. They must have that consciousness, and the consciousness will give them the strength and show them the way to deal with their partners. The pity of it is that most women do not interest themselves in their husbands' doings. They think they have no right to do so. It seems wrong to them. That it is their duty to become guardians of their husbands' character, as it is the latter's to be guardians of their wives' character. And yet what can be plainer than that husband and wife are equal sharers of each other's virtues and vices? But who but a woman can effectively awaken the wren to a sense of her power and duty? This is not a part of the women's movement against drink.

There must be enough women with proper equipment to study the statistics of drink, the causes that induce the habit and the remedies against it. They must learn the lessons from the past and realize that mere appeals to the addicts to give up drink cannot produce lasting effects. The habit has to be regarded as a disease and treated as such. In other words, some women have to become research students and carry on research in a variety of ways. In every branch of reform constant study giving one a mastery over one's subject is necessary. Ignorance is at the root of fallacies, partial or complete, of all reform movements whose results are admitted. For every project corresponding under the name of reform is not necessarily worthy of being so designated.

Notes

A Dharmashala Is Opened in Pudukottai

One of Dr. Ambedkar's early past governments is that when he gave to a place like Pudukottai, he has no Hindu friend who would harbor him, one may Hindu Dharmashala or hotel where he might stay. I repeat what he said 'Hindu' he meant 'orthodox Hindu'. For I dare say there are numerous reformer Hindus in Pudukottai who would receive Dr. Ambedkar in their homes as their own brother. But even the premises of the orthodox are not breaking up. Dr. Ambedkar, K. Murali, one of the trustees of the big Marathi Committee Dharmashala and Dharmashala at Pudukottai, writes to me to say that the trustees have now removed their work from the rules which contained the use of the Dharmashala and Dharmashala to "High Caste Hindus, such as Brahmins, Vaidyas, Nambis and others", and resolved that hereafter "passage will be based on all Hindus who will abide by the rules and regulations thereof." The Dharmashala and Dharmashala is opposite the Pudukottai Railway Station, has eight family blocks, and four rooms, with a big

work with a wall in its centre and a generalised all round with extra space for Dharmadala. People wanting to stay for more than three days are required to obtain a pass from the Secretary (Buland, House, Ballard Estate, Bombay), and those wanting to stay for only three days may do so with the permission of the superintendent. Among the trustees are orthodox Brahmins like Devan Bahadur Godbole, who is 70 years old, and Principal Choppers, the well-known author of several books on Hindu Law. The other trustees like Devan Bahadur K. M. Jhaveri are all reformers.

There must be many such dharmshalas in India where rules made years ago when the institutions were built could be no applied. The trustees have to make up themselves as should be rescued from their slumness by the public and workers interested in Harijan welfare.

Sanitation in Mysore

Widespread Municipalities are now ordering their affairs in terms of ideal sanitation and ideal housing conditions for the poor. The Mysore Municipality, it seems, had a survey made of latrines in the city. The survey disclosed "that out of 17,600 houses in Mysore City only 1,234 houses had flush-out latrines, 8,662 had ordinary latrines whose removal at the night-soil was being done by hand, and there were many as 1,660 of these extremely noxious and filthy examples known as pit latrines, and the remaining 4,694 houses had no latrines at all." The president at a recent meeting said that "every house should have a latrine and that a good and efficient one. It was a matter of great discredit to a city like Mysore that its latrines should be so primitive and unsatisfactory, besides being a menace to the health of its inhabitants. The health officer and his staff had paid great attention to this question and during the last 18 months no less than 1,817 flush-out latrines were constructed."

It is because the existing ordinary latrines and the cesspits are filthy and unsatisfactory in the extreme, and a menace to public health, that the Municipality is working on flush-out latrines in Mysore. But there are numerous towns in India where there is no underground drainage system and where therefore flush-out latrines are out of the question. Efforts should be made everywhere to see that the 'ordinary' latrines are clean, that the sanitary staff is adequate, and that every one of the houses—even of the poorest—has a clean latrine. But have all our Municipalities made anything like a survey of the kind made in Mysore? We are anxious to beautify our towns with shining lights and towered roofs and spend vast sums of money on these things, but there are few towns where the sanitary commission of the city fathers has been sufficiently aroused to make them think of the latrine needs and breeding nests of the poorest before thinking

of beautifying the towns and the roads. I cannot say that even Mysore presents ideal conditions from this point of view, but it has made a beginning which may well be made everywhere.

M. D.

HARIJAN BASTIS IN DELHI

(By Anandram Sahas)

I have seen scores of Harijan bastis all over India, but it somehow happened that so far I had not visited the bastis in Delhi. During the Harjan Week last month, along with my co-workers, I went to some of them. Among others I visited the sweepers' bastis. I have worked among the sweepers and I am fairly conversant with their living conditions in many parts of India. It forms a very tale all over the country that I was not prepared for the terrible sight that met my eyes in Delhi. Undoubtedly I am to seeing poverty and the conditions attendant on poverty, the surroundings in which the Delhi sweepers live gave me the shock of my life. Never before had I seen even sweepers living in such filthy conditions. In the Suburban Bazaars and the Maya Bazaar their quarters are situated within a few paces of the public lavatories. In both places, on one side of the narrow courtyard open area bordered with houses and animal sheds are deposited, and in these courts the filth of the town is accumulated. The whole sight and the atmosphere is suffocating, and it was painful to stay there for any length of time. In the rainy season, I was told, that the filth in liquid form comes right up to the windows of the sweepers.

The Ajlota Gate sweepers' quarters are situated in the vicinity of a slaughter-house on the brink of a big open drain into which, I was told, little children often fall down while playing.

I do not want to make any attempt at describing these slums of human misery. They defy all description. I would only suggest that the readers should go and see them for themselves. As for description a detailed and clear account of these bastis is given in the report written by Professor Mahant and issued by the Harijan Sewak Sangh in 1935. That account stands true even today, for though the Harijan Sewak Sangh drew the attention of the Municipal Committee and the general public towards these repulsive slums and dirt where human beings are compelled to live, nothing substantial has been done to better the conditions during these three long years.

The existence of these bastis in the heart of the Imperial city is a great black spot on the fair name of the Delhi citizens. It is a shocking sight to see that behind the grandeur and beauty and wealth of the great town, there lies the other misery of the most wretched citizens, on the street of whose labour the town's health and cleanliness depend. That these conditions exist is the proof of the fact that we have

of nightsoil and farm yard manure was demonstrated in various places e. g. Kanchan (in Andhra).

Oil. There has been not much appreciable success in producing extracted rice, head-poured rice, per and phosphopress oil, nor is introducing balanced diet in villages. But research has been undertaken in Bengal with regard to vegetable and farm seed suited to conditions there. In Dacca a special study of Indian foods and diets has been made. Shark liver oil produced by the fishermen of Cape Concord was tested by chemical method (spectrometrically) and was found to be as good as cod liver oil in vitamins A potency, and has been found to cure and liver oil in yellowy or pro-nephritic condition, rickets, paronychia, diarrhoea, etc. A pound of cod liver oil costs Rs. 2-2-0 while the same amount of shark liver oil costs only 6 to 8 annas.

Salts of ripe palm-leaf frunk has been found in one of the centres in Coimbatore District to improve the strength of cattle and increase their yield of milk.

At Bagean palm-press per experiment was been a complete success. Shadi palm per and country made palm per, when analysed, were found to contain much greater percentage of phosphorus and less than most refined varieties.

Defoliation: Handpicking gave employment to several chiefly in Coimbatore (Andhra), Bellary (Mysor), Madhavaram (Tamilnad), Chittoor (Coimbatore), Mahabub, Mahabubnagar and parts of C. P., Bengal and Orissa. In Coimbatore the total wages and salaries paid in connection with handpicking of rice amounted to Rs. 2,84,7-4 during the year, the average wage per bushel was less than three annas a day, the minimum wage fixed by the Association.

Of all the husking machines used at the Association, by far the most efficient and cheapest is the one of which was made at the Association. On this machine one person can produce 50 lbs. of unpolished rice per day of eight hours and earn about four annas a day. A large hand-worked machine from Manipal was tried on the premises and gave very satisfactory results, but its price (Rs. 120) is prohibitive. It takes 120 lbs. in an hour and is useful for those who may have large quantities of paddy to husk.

Oil-making from palm palm of Bagean has been mentioned. The experiment was started with 24 tons. The Government have now given the Association permission to tap 215 tons.

Oil-pressing. Sheds have been erected and encouraged in several places, chiefly in Bengal, Assam, Central Provinces, United and Orissa. In Kanchan (Bengal) where plans have been started, it has been actually found that the average daily wage which was not more than three annas and six pice has increased to, rice

annas. 270 mannds of palm oil were produced and sold at this place.

At the Association headquarters several plans have been tested, the Punjab plan having been found the best of all that have been tried, as it can be used for extracting oil both from linseed and gingelly and its percentage of oil yield is comparatively high. At Madhavaram during the year 2,000 lbs. of oil was extracted as against 2,220 lbs. during the previous year, and the sifting rate could be reduced from eight annas to seven annas a day.

Ginning and Girding. By Laxminarayan P. Anand concentrated his attention on furthering the experiments with the ginning machine which was begun at the Khadi Newspaper Karyalaya, Subarnal, and in helping the Karyalaya to make it popular. The work of mounting the cording machine with this ginning one was completed during the year. By this machine Havard and French cotton is ginned at the rate of 15 lbs. per hour, but we do not find the same results with other cotton. At the same time the ginning speed of this machine appears to be three times that of the ordinary hand machine. Thus Havard cotton that can be ginned at the rate of five lbs. per hour on the ordinary hand machine is ginned at the rate of 15 lbs. per hour on this machine. But other varieties of cotton that take a longer time on the hand machine take a proportionately longer time on this one also. For instance, Bage cotton which is ginned at the rate of two lbs. per hour on the hand machine is ginned at the rate of six lbs. on this one.

One of the problems connected with the new machine is that it cracks cotton seeds if soft as in the case of Daghari and Kumbhari cotton. Efforts are being made to avoid this.

The cording machine works satisfactorily. It can cord very fine at the rate of 30 tons per hour. But it is comparatively costly for the villages. The ginning machine alone costs Rs. 58, and combined with the cording machine it costs Rs. 80. The cording machine alone costs Rs. 22.

A start has been made in regard to the revival of ginning industry in the Wardha District. About 40 country handgins have been introduced during the year. The new ginning machines described above has still to be adapted to Wardha cotton before it can be introduced here with profit.

(To be continued)

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HARIJAN

Editor: MARGARET BULLEN

Under the Auspices of The Harijan Seva Sangh

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[4001 AFRA

GANDHI SEVA SANGH AND LEGISLATURES

[The following is the summary of Gandhi's speech delivered at the Gandhi Seva Sangh Conference at Madras, a reference to which has made in the Weekly Letter in this issue — Ed.]

The boycott of the legislatures, let me tell you, is not an eternal principle like that of truth or non-violence. My opposition to them has considerably lessened, but that does not mean that I am going back on my former position. The question is purely one of strategy, and I can only say, what is most needed at a particular moment. Am I the non-cooperator I was in 1930? Yes, I am the same non-cooperator. But it is forgotten that I was a cooperator too. In the sense that I non-cooperated for cooperation, and even then I said that, if I could sway the country towards by cooperation I should cooperate. I have now advised going to the legislatures not to offer cooperation but to demand cooperation.

If what Frenchies said was seriously meant, I must tell her that my experience is quite to the contrary. I am quite sure that no one would have cared for my politics if I was not pledged to truth and non-violence. Truth was distinctive with me, non-violence came later. At first I was a lawyer and I began my legal career as a second-rate lawyer. My clients in South Africa were not at all impressed with my legal talent, but when they saw that I would not under any circumstances serve from truth, they clung to me. When I came to India and began taking an active part in the affairs of the country, it was neither my politics nor my intellect that appealed to the country. In Champaran people did not know the name of the Congress and neither my colleagues, Rajendra Babu and Shrikrishna Babu nor I ever took the name of the Congress before them. Frenchies says people in Bharat where she works do not understand truth or non-violence but they understand Swaraj. I go home there and say in spite of her that they do not know what is Swaraj. They understand understandability, they understood the spinning wheel, but not pure politics. I am quite sure they do not care for the legislature either. What they are concerned with is whether you can get them bread or a bucket of water. In Champaran you could indeed get thousands

to vote for the Congress because of the work that was done there without bothering them with politics or the name of the Congress.

If any of you have shown her view that truth and non-violence are meaningless apart from politics I tell you that truth and non-violence are all-mighty entities independent of ephemeral things like politics. These politics are nothing more divorced from truth and non-violence. Truth and non-violence are synonymous with God, and whatever we do is nothing worth apart from them. Our Hindu dharma and our Hindu systems will disappear, but truth and non-violence endure for ever. Any power that I possess, any influence that I wield is derived from my fifty years' devotion to truth and non-violence. They give me new inspiration and new power every day, so much so that if I was completely saturated with them, I would not even need to argue with you.

I should not be a votary of principles which depended for their existence on politics or anything else. I am their votary because they are omnipresent. Why do I regard truth and non-violence as synonymous with God? It is because I can make no one else or thing my God even as I have made no one my guru. They are timeless things and one has to purchase them with one's life.

Adding then that as I do to truth, am I always going to the legislatures? What Jinnahaji said seemed to come strongly from his lips. If fighting for the legislatures meant a sacrifice of truth and non-violence, democracy would not be worth a moment's purchase. The voice of the people is the voice of God, and it is the voice of 300 millions that we have to represent. Is it not possible to do so with truth and non-violence? The voice of those who are not the representatives of the people, who are not the servants of the people will be different, but not of those who claim to be the servants of the 300 millions.

A vast number of our people have secured the right to vote — nearly one-third of those who can vote. The elections gave us an opportunity of carrying the whole Congress programme to them. If that was so were the members of the Gandhi Seva Sangh to stand aloof? We are pledged to the constructive programme as duty,

but how can we ever expect to see that those who go there in our name also carry out the constructive programme? Remember that no political programme can stand without the constructive programme. The whole of that programme is a symbol of truth and non-violence, and it is the prime function of the members of the Gandhi Seva Sangh to see that it does not suffer in any way.

Ganapadaswami Dasgupta reminded me of what I said at Poona, viz. that I was one of the 114 crores who had no right to vote. But that has no relevance to the point at issue today. What was our duty as members of the Gandhi Seva Sangh? Could we well have asked the people to refrain from voting? The Gandhi Seva Sangh is a voluntary organisation formed to carry out the Congress programme. The leaders include every one of his workers in Congress, including the members of the Sangh, to these themselves heart and soul to the election. Could he do otherwise? Should we have won the election otherwise? Where else was he to find his election workers from? Was he to keep silent and say "No, I have nothing to do with the election, I am pledged to the constructive programme"? Ganapadaswami decided to stand for the Assembly. When after the event, we had a moment to ourselves he asked me about it. I told him he was free to do what he liked. He was as free a votary of truth and non-violence then I, in the Madras Presidency at least, we had such exemplary character because of the constructive work that was done there.

How was I to ask friends not to go to the legislatures? Was the Sangh, who went on inviting people to the assemblies, to be asked to resign the membership of the Sangh? Jinnah had helped the cause with his funds and otherwise. Was he to be asked to resign?

No. That could not be. We could not have converted into a narrow circle and remain aloof. That would be halting the constructive work of the Congress. And what is the Congress apart from its volunteers?

And it is not that I am asking you to prevent four members to go to the legislatures as a necessary evil. It may be a duty. The legislatures are today the representation of the people. We have to carry out our truth and non-violence there. I have withdrawn from the Congress for reasons spelled to me and in order to help the Congress all the more. All my time and energy are dedicated to it as long as it remains by the programme of 1929 based on truth and non-violence.

But how, if it is asked, may we go to legislatures to which we have been opposed? The legislatures of today are different from the old. We do not want to destroy them, we want to destroy the system which they are created to work.

We go there, if we do, not to sacrifice truth and non-violence but in order to vindicate them. Today the Congress has had to spend a few

lakhs on elections. When we have become an inextinguishable power in the land we should have to spend not a single pie. But the fact is that we generally only talk of the constructive programme. What have we really achieved until now? How many experts in kind science have we got today? If we had carried out the constructive programme to the full, there would have been no other party but the Congress party in any province.

But let me tell you that all that I have said does not mean that all of you should now begin thinking of the legislatures. Not only not all, but no one of the Sangh will attempt to go to the legislatures. What I mean to say is as one will think it, should an occasion arise. It does not need large numbers to be able to go there. Heavy and standard faith in the constructive programme are all that is needed. If you want there I should expect you to give your faith there, to work for prohibition and for the constructive programme. But there should be no assembly for power. That will mean our undoing. Only those will go as are asked by the Gandhi Seva Sangh to go. I do not deny that legislatures are a great temptation, almost like liquor-bouties. They hold out opportunities to self-interest and job-interest. But no Congressman or member of the Gandhi Seva Sangh can go with that world object. The Congress leader will accept election to the programme and will not permit the slightest temptation with it. Now then, pledged will go there out of a sense of duty and not as a necessary evil. We have, if we can, to fill all the eleven assemblies with such men true as pledged and pledged to serve and with no aim to grind.

As regards the oath of allegiance, I should ask to see to go there who has a constitutional objection to the oath. It is not a religious oath, so far as I understand the constitution, and it is wholly consistent with the demand for immediate and complete independence.

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II

Silk and Tasse Industry in Tashkent (Tangut)
 Rs. 1,000 worth of tassar was produced under the direct supervision of the Association. Utilization of silk waste was attempted in this center and in Samarkand. In both places waste was spun. The processes were demonstrated at the Lushanov Congress Exhibition. The yarn produced has now been woven. The piece cloth yielded with 28 inches width is 18 yards. About 1,000 pounds of silk waste is obtained as a by-product in India. In the manufacture of silk yarn it is at present exported to foreign countries at Rs. 125/- per pound, and the yarn produced from it is imported and sold in Calcutta at about Rs. 120 per pound. The possibilities of this industry are therefore great.

Paper-making. In Samarkand the work is done under the direct supervision of one of the Association workers. 400 pounds of paper were produced in the center during the year. Experiments engaged in the work was more about five pounds a day in Manchukuo paper is produced from a variety of rags, is of cream color and not up to the standard, but in Samarkand perfectly white and good paper has been produced from jute, although it is rather costly. At the Headquarters considerable advance was made in this industry over the previous year. Experiments were carried out in making paper from straw and wheat straw, grass bags, rice straw and bamboo. In the previous year paper sheets were formed on mats and then transferred to napkins. This method was defective for it invariably produced air bubbles in the paper and spoils it. It also took more time. We are now forming paper sheets directly on the napkins and we find that this method is not only easy and quick but does not spoil the paper sheets. In the previous year we used steam for heating the paper sheets to dry. But we found that in glazing the paper tended to tear along the fold caused by it by the steam. We are therefore now drying the sheets on bamboo sticks. We have also succeeded in making paper colored differently on either side. We tried to remove kinks in the paper by means of a steam iron, but without success. For pulp making we have introduced the steaks which we had given much time and labor. In the place of paper weights which are used for glazing, we used flat, smooth rods, steel bones and clay rods over the purpose better. We have had the benefit of the advice of a technical expert, who E. B. Jank of the Harvard Cellulose

Papermaking. Research in mechanical fiber rolling has been entered on by E. B. T. P. Harrman (Guthrie). The present process consists of most objectionable methods. The fiber is soaked in slugs, dried, and smothered with oil for several months and the laborer has to appear in the center to dry to be covered with water under water then gather water throughout the

day. The fiber is made in the bank some of the water in the process and the resulting web changes to different colors and strength. The new and simple method is to make a solution of Myrobolam Chloride (Kashmir) and wash the remaining water in it. The water does not so but undergo a process similar to tanning. The fiber is left unimpacted with the soft portion gets dissolved up and loosened by the action of the solution, and gets completely removed by the subsequent boiling of the bank by wooden gutters and washing. The entire rolling process is completed within 3 days. The bank is first wet thoroughly (see note) placed in a bath of water and put into the solution for 3 or 4 days. They are then taken out, squeezed thoroughly and beaten in a wet state, shaken and washed. If further removal is found necessary, the process is repeated till the soft matter is completely removed and only the web is left. The industry can be carried on in cottages and easily serves the worker about 3 or 4 acres a day. The solution is prepared in the following manner: one lb. of Kashmiri bark are boiled in 1,000 lbs. of water sufficiently to extract the essence of the bark. The heating should not reach the boiling point. When cooled the solution is ready for use.

Kashmiri bark which can be got in various sizes as in the making of strings, barks, mats and made in new dissolved because it breaks easily and does not last long. It has now been found by our Chinese Agent that if the fiber is soaked in Kashmiri solution for 14 hours it becomes very strong and durable. One inch weighs a quarter inch when the steam is removed. To this 3 oz. of water should be added and brought to the boil. Fiber treated thus lasts at least a year. If greater strength is desired a solution of three parts of fresh slugs (shampoo) mixed with four parts of freshly slaked quicklime is to be used and the fiber or fabric treated with it with a clean rag or brush dipped in the solution. This will make the type or fabric endure for ten years.

The Kashmiri treatment can be given also to other substances such as arum, ferns, seaweed leaves, palm-leaf stock, fern, peapods and stalk, cinnabar, wood and other grasses and fibers material to make them strong, durable and useful.

Hand-drawn paper in Samarkand. [see note]
 Samarkand's valuable silk web which has worked a great business in many a year. Since the 1st of January it is available at Samarkand Office, Samarkand, and at Samarkand, Samarkand and Samarkand. It is 1/2 inch wide.

OLD ENGLISH

Notes of 'English' (English) are available with or at the rate of 100 words per copy including postage. Orders must be accompanied by full price.

Manager

H A R I J A N

May 1

1937

HARIJANS ON BEGAR

[By H. K. Desai.]

The newspapers have given publicity to the threat of sending Harijans to outside villages to transfer their allegiance to the Christian Mission seeking to wean them from Hinduism under promise of better treatment, and especially freedom from taxes to which they are subjected by Savarna Hindus. It seems that representatives of the Hindu Mission and of the Harijan Service League visited the approved Harijans and got the Savarna Hindus to promise better treatment. The story has abated for the time being. I do not know what would have been the gain to the millions concerned if the Harijans had gone over to their fold and how far the Harijans could have been claimed as beneficial converts. This I have said such propaganda efforts demoralise society, create suspicion and bitterness and retard the all-round progress of society. If instead of wanting the so-called conversion on the plea of better treatment, Christian Missions co-operated with Harijan workers in their effort to ease the burden of Harijans, their help would be welcomed and the evolution of society would be hastened.

But I write this more to awaken Savarna conscience than to criticize the Mission methods brought to light. The system of forced labour exacted by petty landowners from Harijans and other classes called *hukudari* is almost universal in India. The petty landlords are mostly Hindus. Harijans and others can legally resist forced labour. They are slowly but surely being awakened to a sense of their rights. They are numerous enough to enforce them. But all goes well to meet when Savarna Hindus impudently resign themselves to their worked fate. Better surely by far if they will recognize their duty of regarding Harijans as blood-brothers, unified in the respect that belongs to man and to enable the payment for services voluntarily performed.

It is the privilege of Harijan workers, as superior to what organization they belong, to help Harijans, to study their condition in detail, to approach Savarna Hindus and show them as gently as possible what their duty is towards those whom they have treated as subordinates of society and deprived even of legal rights.

From the papers before me I further find that in Oda and some other villages in Gujarat the Savarna Hindus take from Harijans who dispose of their dead cattle half the hide. This is unlike the usual practice of allowing the Harijans to own the

dead cattle they remove. In some cases Harijans not only obtain the dead cattle they remove, but receive a payment for the labour of removing carcasses. The matter demands more investigation and fair adjustment. If Harijans were better treated and if Savarna Hindus had an interest in dead cattle and had an expeditious mode of disposal, they would learn the art of drying the dead cattle and turning every part of the carcasses into wealth, both to the benefit of themselves and the Harijans whom they may desire to help them in the process of disposing of their dead cattle.

WEEKLY LETTER

The Sangh Meeting at Hadd

Writing last year on the annual meeting of the Sangh at Savli, a village in Chanda District (C. P.), I explained at some length the growth of the Sangh and the nature of its constitution. This year the annual meeting was at Hadd, a village of 1,000 souls, in Belgawan District. It is St. Gangadharas Dasgupta's birth-place, but that was not why he invited the Sangh to meet there. It has been a centre of constructive work since 1924 when the Congress met at Belgawan. A well and a hall from the village in Kumbi (meaning a hill) where St. Gangadharas has his residence and where he has converted three of his houses into an ashram for weavers and workers. Kumbi has but a few houses of his parents and as Hadd is the main place, it was chosen to be the venue of the annual meeting. At Hadd considerable constructive work had been done, the people having cooperated in paving all the village roads, building wells and so on. Part of the work of paving was unfinished and it was intended that the members of the Sangh should finish it by working at it two or three hours each day of the week during the meeting of the Sangh. The village had also filed up most of its *maun-phi* in the interior of the village and made them outside the village. There was one big pit still left and the members of the Sangh had to fill that up too. Beautifully situated at the foot of a hill, the village lies within easy distance of Belhal Station on the M. & S. N. Railway, and the camp of the Sangh was pitched in the midst of a mango-grove in temporary shade made of *jamun* stalks. The meeting was originally to have been held in February, but the questions and time the Congress came in the way and it could not be held before the middle of April. Belawan does have occasional showers in April and May, but St. Gangadharas thought the temporary shade would really stand these passing showers. The Sangh met in right earnest, the manual labour programme was being gone through seriously and regularly, and serious reports came up for discussion, when on the evening of the second day came a severe storm followed by a steady rain and pouring rain. By morning there was not an inch of dry ground in the shade, many of the members were

accommodated for the night in the village, but quite a number of them stood out. But there was a heavy downpour in the morning and there was nothing for it but to move in shuffling rain to Karni where the three Ashram houses including the spacious wearing shed promised just enough accommodation. So all trudged to Karni on the morning of the 14th. All the commodious arrangements were upset, and dear Gandhiji and his workers had a hard job making arrangements for the stay and food of a couple of hundred people. They, however, worked like Trojans, without sleep or rest, and at the end of two days' incessant rain was succeeded with bright clear weather which made the opening of a little village relations extremely possible. After all it seems even the cruel weather which upset all arrangements was a blessing in disguise, however, as it tried the conscientiousness of the organizers of the meeting and the endurance of the members of the Sangh. For the Sangh is nothing, if not a body of workers whose main activities lie in villages where difficulties are their natural portion. The village folk also saw that though some of the members are crippled and most of them better educated than they, they could work with their hands and feet and that for the sake would have delayed the per-ling of the road and digging of the well.

The Sangh

The opening address was given by Gandhiji for whom a new value is the whistling wind sometimes serves as an occasion for deep self-interrogation. Someone who had been to Faizpur had seen the glorious red down by the palm of bullocks which took Pt. Jeebhari in procession to Faizpur. He thought he should have a similar red here too, and though no one rode in it, some wag seems to have remarked that if Faizpur was Jeebhari's Congress, Ruffi was going to be Gandhiji's Congress. I do not know how the joke came to Gandhiji's ears, but whilst it seemed to have no effect at the moment, the members of the Sangh saw what a deep effect it had made on Gandhiji's mind when he gave the opening address. I do not think most of them had even heard the joke, but nevertheless Gandhiji could not let go an occasion for driving home a lesson.

"The joke would seem to suggest," he said, "that the Gandhi Seva Sangh and the Congress were rival organizations. How could the Sangh be opposed to the Congress, when it was confined only to carry out the constructive programme of the Congress? It is purely an object of the Congress. The Congress is an ever-growing body trying to represent more and more people in the country. It rightly claims to represent three hundred million people. The Sangh represents no one. It may be said to represent truth and non-violence, in the extent that the members carry out these principles in their lives. A member of the Gandhi Seva Sangh thus represents

no one but himself, whereas a member of the Congress represents millions. Moreover most members of the Sangh are members of the Congress. Whereas, therefore, started the joke started an ostrich, and no one should have allowed ostrich to it.

"But that makes me wonder why the name of the Sangh should not be changed. You have associated my name with it because you are all pledged to truth and non-violence to which I am pledged. The Congress programme of 1920-21 was based on truth and non-violence and you are pledged to carry it out. My faith in it is brighter than ever, but supposing it grows dim, what will you do? Will you then forsake the programme? Do you independently believe in the programme or because I believe in it? If it is the former, the Sangh need not be named after me, if it is the latter you are worshippers of a person and not of a principle. And I may tell you that the worship of a person far from elevating ourselves one. That you accepted the principles, perhaps at my instance, does not matter in the least. You accepted them because they appealed to your reason and heart and because you assimilated them. If you have not assimilated them, they are of no use, even as ill-digested and unassimilated food is useless and even harmful. Ill-digested principles are, if anything, worse than ill-digested food, for the latter leaves the body and there is a cure for it, whereas the former ruins the soul and there is no cure for it.

"I would therefore appeal to you to consider my suggestion. That you should decide me to take part in your deliberations is quite proper. You have to question and cross-question me, test my faith and find out if my faith bears as bright as ever and if the value that up to 1920 still clings true. I may tell you that I am constantly evolving and the application of my principles is ever widening. You have to find out if the evolution is on proper lines. You cannot do all this if you will not think of these things independently of me, and there is every danger of your being exposed to ridicule if you cling to my name.

"Then there is another and a graver risk. There is the danger of your Sangh deteriorating into a sect. Whenever there is any difficulty you will turn to my writings in *Truth and Non-Violence* and *Harishchandra* and even by then. As a matter of fact my writings should be burned with my body. What I have done will suffice, not what I have said and written. I have often said recently that even if all our scriptures were to perish, one man's independence was enough to restore the values of Hinduism, but even that one man will be of no avail if there is no one to live it. Even so what I have said and written is useful only to the extent that it has helped you to assimilate the great principles of truth and ahimsa. If you have not assimilated them, my writings will be of no use to you. I

say this to you as a Bhaiyapatri meaning every word of it.

"I want you to face the problems that will come before you this week in the spirit of what I have said. My faith is truth and non-violence is ever growing, and as I am ever trying to follow them in my life I too am growing every moment. I see new implications about them, I see them in a newer light every day and read in them a newer meaning. That is why I am constantly placing new proposals before the Bhaiyapatri Association, the Harlan Creek Sangh and the Village Industries Association. That does not mean that I am unsettled or unbalanced; that means that there are living organizations and that, over your crisis as a tree is ever growing, I want you also to grow with me. I should not care to know what happens after I am gone, but I do wish that your organization may never be a stagnant pool but an ever-growing tree. Forget me therefore, my name is an unnecessary adjunct to the name of the Sangh; share not to my name but share to the principles measure every one of your activities by that standard and face fearlessly every problem that arises."

The report of the Sangh for the year 1935-36 is a remarkable document full of interesting details. The Sangh had on the roll 185 full members (Bhaiyas), 148 of whom are engaged in village work, 35 in khadi work, 14 in political work, 5 in village service, 4 in regional education, 2 in village industries, 1 in banking, 1 in Hindu practice, 1 in labor service, 3 in the Sangh's office, and 5 in miscellaneous activities, 11 associates (Bhaiyapatri) or probationers, and 11 helpers (Bhaiyapatri) who help the Sangh with material and other help. It is worth noting that among those who resigned leaving the effective total of membership as above, were 5 full members who resigned because they were elected members of the provincial assembly, one because he was guilty of a moral lapse, and another because he was supposed to have trifled with the rule of non-violence. Only 27 out of the total 185 drew their maintenance allowance from the Sangh.

The Sangh has two branches — one in Tumbaid and the other in Uthol. The Tumbaid branch was for its main activity khadi production and Harlan service. The branch had 1,025 spinners, its total ginning wages according to the new machine wage, 75 of these varied up to Rs. 5 per season, 1,715 from Rs. 1 to Rs. 3, 438 from Rs. 3 to Rs. 4, and 15 from Rs. 4 to Rs. 5. 22,710 acres of paddy were produced during the year as against 21,570 acres in 1932, the average given being Rs. 41,844 as against Rs. 3,125 in 1932. The total khadi produced was 332,628 yards worth Rs. 79,910. The branch also regularized bar-kaping, and has now 58 houses at the Peshawargan village and 30 in the neighboring village. The branch dispensary treated

during the year 19,677 patients, 361 being leprosy. The Uthol branch has for its activities khadi production, bar-kaping, swimming, night schools for Harlan, etc. It produced 1,665 yards of yarn and 1,978 yards yards of cloth. Figures of other work are unobtainable. Quarterly reports of work submitted by the members make very interesting reading. Extracts from these reports will be given in these columns from time to time.

The President's Address

That the president had addressed himself to the problems in the spirit reflected by Gandhi was evident from his address of twenty-seven printed quarto sheets. He is so much with the "ever direct face of people who put on religion" for seven days or seven weeks, but one whose life from day to day is lived as "ever in the great Yashwantra's eye", and who is particularly adept to be the head of an ethical body like the Gandhi Seva Sangh. Sri. Kishorlal Waghmare's address raised many questions of importance and was full of constructive suggestions to the workers of the Sangh.

He deplored the fact that men like Sri. C. Keshavnathrao had to resign the membership of the Sangh for having been elected members of the provincial assembly, and also the fact that following construction workers should have to be compelled to stand for election for work of better conditions. But he had no doubt that those who had pledged themselves to give their whole time to constructive work should not be drawn out of it by the elections. He suggested that they should either resign as a new class of members should be created for such as these.

He had some pertinent remarks to make against those who make their lives a shadowy existence because of the view they had taken and developed a morbid outlook on life. These are meant to strengthen us, to inspire us with a robust and cheerful outlook on life, and to enable us to face life's problems fearlessly. He appealed to the village workers to help the villagers to throw off their habits, their self-consciousness, and their contentment with their poverty, misery and squalor. The very backbone of village service, he said, was sanitation and hygiene, and no worker should be regarded as fully qualified unless he had qualified himself as an efficient Bhaiyapatri. Intimately connected with this work was that of road-clearing and road repair, construction of bridges, houses and of wells, playgrounds and parks. The workers should strive in these activities not only for the inhabitants of the village where they are working, they should bring the co-operation of neighboring villages, and thus encourage economic life and work. He expected the members to be able to give detailed statistics of this work when they assembled for the annual meeting next year.

He had a novel suggestion to make regarding the problem of individualism. He had no doubt

ESSAYS ON BARTER SYSTEM

(By M. K. Gandhi)

Readers will remember that a price of Rs. 500 was announced for the first essay recommending a barter system. The terms were also given. The idea for sending the essays having elapsed the Board of Examiners related upon their task and have reported that none of the essays fulfil the conditions laid down. The following is their report:

"None of the three Essays submitted on the Barter System come up to a level at which the Prize could justly be awarded. The writers have attempted to follow the treatment of the subject suggested in the original announcement about the Prize, but, in explaining the history of the Barter System, or in exhibiting the possibilities of its revival, they do not display any real understanding of the function performed by money in a society in which production is primarily for Exchange. For understanding the functions of the Cash System they do not, naturally, appreciate the true present-day role of Money Economy, where fundamental values are entirely left to grasp. It is expedient for them, therefore, to provide a scheme—other than Money—for a modern economy, society which would not be confined to a village, self-sufficient and without any Exchange of commodities or services with its neighbours, and even for a wholly self-sufficient village economy, it is not clear, from these Essays, at what form of a common Medium of Exchange and Measure of value would be altogether excluded.

For a sound study of the Barter System, and, more still, for a proper appreciation of the only form in which it could be revived and employed to advantage in a modern society or in any newly constituted society the competitors must have not only the history background but also the economic perspective in which the Barter System could be revived with its advantages. They must understand fully the philosophy of Money in the Society as at present constituted. They must appreciate the work done by the present civilization for money—in a way from including bank money—as also the virtues of such currency as India, Rupees and One anna Standard, Price formation, and its operation within a State as well as internationally, in a competitive society as well as in co-operative form in Co-operative society, what Money is understood, before a Barter mechanism appropriate and adequate in principle or future work could be devised. The competitors must therefore appreciate better than they seem to have done the nature of the task they undertake, and it is to be hoped the foregoing remarks will help them to do so."

The prize has not been withdrawn by the Board. The competitors, Prof. E. T. Smith, Sri

Vedranth Matha and Prof. J. C. Kamasappa, have kindly signified their readiness to examine any further essays that may be sent. I would, however, advise competitors, if any are willing, to strictly conform to the requirements laid down by the examiners. It is clear from their note and it is but natural that no essay will pass unless it reaches the level expected by them, and none will reach that level unless writers are industrious enough to study the necessary literature on the subject and build up their study on original thought. It may be that the prize is not sufficiently tempting for such an effort. If that is so, I can only say that those who write for the mere monetary value of prize hardly ever realize the expectations of donors. Without loss of the subject itself, high marks is not to be expected in difficult competitions like the one about the system of barter. The time for handing in the essays is fixed at 31st December, 1937. All essays should be addressed to Prof. J. C. Kamasappa, Mangawadi, Wadga. No further extension of time will be given, and if no effort towards the prize will be finally withdrawn.

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HARIJAN

Editor: MARGARET DESAI

Editor for England of The Indian Social League



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[ONE ANNA]

THE CONCLUDING DISCOURSE

[The following is the summary of Gandhiji's concluding discourse at the Gandhi Deva Sangh meeting reference to which has been made in the Weekly Letter in this issue. M.D.]

Rahmatulla's Fear

Having explained to you how I have succeeded in propagating Khilafat and beyond his resignation, I shall now try to dispel his doubts and I want you to help me in doing so. He doesn't like fear as the parliamentary programme always causes passion and makes one forget himself and so one naturally forgets truth and non-violence. The only thing that separates us from the brute, with which we have much in common, is the capacity to distinguish between right and wrong. We often lose even that and reduce ourselves to the condition of the brute. I grant that the parliamentary programme is likely to stir one's passions and expose one to great temptations. But still we shall be just because of this reason? Should we not resist them? But Rahmatulla says, "Having stood close of these all these years why betray these truths upon ourselves? We have enough work to do and we may not add to it." He also objects that the Congress resolutions do not always express the truth. Now this is unfair, for our resolutions express what is in our minds. For instance, the Congress resolution says that we want to end this constitution. Up to now we have been saying that we should not go over a thing we want to end. We have up to now laboured on the behalf of legislature, schools, courts, etc., which we wanted to end. This doubt is not only in Rahmatulla's mind but in many other minds. We are thinking of the language of the Congress manifesto in the drafting of which many like Pandit Jawaharlal, the Barber and Bhagwan Das have had a share. The operative part of the A. I. C. C. resolution was drafted by me.

Now, have I betrayed truth in drafting that part of the resolution, or have I written in a language which is inconsistent with the Congress manifesto? I can truthfully tell you that I am an uterine and an instantaneous, a foreigner is sometimes bound to use language which is capable of two meanings, provided both the meanings are obvious and necessary and there is

no intention to deceive anyone. The language of the Vedas and the Bible often yields several meanings. Tulsidas' Ramayan has scenes which often yield several meanings. Further the authors use the interpretations and commentaries were understood. The Congress resolution is undoubtedly drafted to satisfy two groups. Other acceptance is not obligatory. One who thinks it inconsistent with the object of ending the Act will naturally not take office. If those who go to the legislatures are pledged to truth and non-violence, fearlessness and selflessness and if they want to accept relationships on our terms, we could win freedom and make the present constitution give place to our own. Jawaharlal does not think so. That is a difference that is fundamental between him and me. In the same way he believes in the inevitability of class war and doubts the possibility of conversion of capitalists. Mahatma replied to him, but not capitalists who are amenable to conversion. And yet with these different beliefs we work together. Jawaharlal works with his colleagues in the belief that he will convert them in his time and day and his colleagues expect by association to convert him.

But according to that there has been no uterine as far, says Rahmatulla, what if he discovers uterine or violence being practised in future by the members of the Sangh who are pledged to truth and non-violence? My reply to him is, 'You may then smash the Sangh and give it a decent burial.' 'Who are I to do so?' he asks, I say to him, 'You have every right to do so as the head of the Sangh, it may even be your duty to do so. The Sangh must not enter if its members propagate uterine or violence.'

The Sangh's Programme

Our programme is one and one only—the constructive programme, for truth, the Dharma. But we sacrifice not an iota of truth and non-violence in going to the legislatures. Thus too we want to help constructive work. I tell you if we had been playing the wheel intelligently we could have had freedom, and should not have had to go to the legislatures. We have played with the wheel so far, not with it intelligently. Now if we want to do so, we have to be intimately associated with the representatives of the three lower votes. It does not mean that we should therefore all go to the legislatures or

allow all those of us to go on want to go there. We have to examine each case. This means that we do not throw the doors of the Bangli open to all the members of the legislature. We open them only for those who are pledged to the constructive programme and without whom the Congress should have to lose an assembly seat. Take for instance Jitendra of Assam. He has not the making of a legislator. He has no time for anything but his spinning wheel. But should the leader of his province feel that the Assam seat would be lost unless Jitendra stood for it, we should willingly send him. Indeed I should do it with pleasure because as it would be one charitra-bherra going to the legislature and we want if possible to fill them with all charitra-bherras. But you will say all of you are such and that therefore all should be permitted. I do not think so. Only those would go who are wanted there.

We charitra-phers are regarded as a damn lot, and indeed we should deserve the description if we pay it unthinkingly. Remember the story of Bhakara in Mahabharata, who made a clay image of Drona and set opposite to it working in order to achieve accomplishment in archery. For him it was no clay image. It was a living image and as his faith was rewarded. We should all have the faith of Bhakara. If we could have that faith in the charitra, it would be a living image for us. And then we would have in our eye, all our intellect and our will and our heart. It is this as a symbol of non-violence.

If you have not a living faith in the charitra and the other constructive programme of the Congress, Kulkarni's fear will prove true. I have no such fear because I believe in you. If I did not believe in you I should not be here, in making room for the parliamentary programme we are advancing a step further in the direction of non-violence. If I have brought this conviction home to you we shall have made rapid strides during the next year. Whether we or a nation are advancing further towards truth and non-violence has yet to be proved. It cannot be proved if we of the Bangli show our doors against the legislature. For we have proved if we go there with mental reservations. If we go there with all the strength of faith in truth and non-violence, we shall have fulfilled our trust and made further progress towards the goal and towards truth and non-violence. But if we don't, then as I have told Kulkarni he has had to renounce the Bangli. We have to renounce it cheerfully even as we do the body of one dead before, for we know that the soul has left the body.

But how can innocents within this body and non-violence be renounced as the Bangli is expected to do? I maintain that they can be so renounced. Otherwise they would for us cease to be eternal principles for eternal

principles, as the Jain say has no exception. Truth and non-violence are then no absolute virtues but applicable as much as the force and the legislature as in the market place. Your faith is going to be put to a severe test, but you will not shrink. It surely because it will be a severe test.

Truth and non-violence are not for the senses. Growth of them is bound to work in an all-round growth of the body, mind and heart. If this does not follow, either truth and non-violence are useless as we are useless, and since the former is impossible the latter will be the only conclusion. The whole of the constructive programme—excluding handicrafting and hand-weaving, Hindu-Muslim unity, removal of untouchability, prohibition—is in pursuit of truth and non-violence. If there can be any belief for us in going to the legislature, it can be only for this reason and for nothing else. Truth and non-violence are both the means and the end, and given the right type of men the legislature can be the means of achieving the concrete pursuit of truth and non-violence. If they cannot be that, it will be our fault and not theirs. If we have a real hold on the means, the legislature are bound to be that and nothing else.

What is Political Education?

That leads me to Sri. Thakur's question—whether introduction of the constructive programme in the villages is our goal or political education is our goal. I think it rather odd that this question should be put after 17 years' working of the programme. For as there is no political education apart from the constructive programme. If I went to the people just to win their votes, I should be guilty of the same error as I am laying at the door of our voluntary friends. There is no other political education but the constructive programme which is an education in itself. In South India, I did not give any political education as called by the so-called 'middle', but they ran to the Congress because of the solid work done in their midst. In 1946 the programme of Civil Disobedience was placed before the people of Madras, but the preliminary condition they had to satisfy was a fulfilment of the constructive programme. That programme was, in my shame and the Party's shame, never wholly fulfilled, but to the extent it was fulfilled, Madras carried on two successful Satyagraha struggles. After the C. D. campaign was withdrawn what remained was the spinning wheel and other parts of the constructive programme. The Congress has to carry out that programme and fulfil, towards the political, demands of the people if it still has faith in the programme. Otherwise it should throw the programme overboard.

We educated folk were found wanting in giving that political education. Even before the war, when I urged as my friends, I place

the same programme. Only thestrong could bear inspire the people with the power to claim all the land as their own. I cannot ask them to stand it from those who own it. All land belongs to God i.e. the people but does that mean that all Jamneshji's land should be distributed among 30 acres of people? All that we can do is to consolidate his estates for us. In Surges we offer me all the land that belongs to him, but I cannot take charge of it, for I have not the skill of his manager. But the work is that all the profits belong to me and all the loss belongs to him. If there is anyone who is prepared to carry out the programme as outlined by me, Jamneshji will willingly place him in charge of his other lands while Surges on the terms on which he has given the Surges lands to me.

The sphere of action of the A. I. Spicers' Association is limited, that of the A. I. Village Industries' Association is likewise limited, and also that of other bodies like the Tree Protection Association. But yours is unlimited. You are a body of workers pledged to truth and non-violence and to the whole programme that these principles require. Yours is a mighty tree of which the associations I have named may be called branches. The Indian National Congress is a mighty body of which we are parts, but it is a democratic body and must reflect, both the strength and the weakness of the millions it represents. Yours is a voluntary organization and therefore reflects, or should reflect, only your strength. Your action should be a matter of pride and perhaps to the different associations with their limited sphere of activity, all of which you are pledged to stand for. I expect you, therefore, to decline in no uncertain terms that you stand for all the constructive activities of the Congress, and that if you stand for the legislation you will do so for carrying them out.

If what I have said has failed to carry conviction, my language must be imperfect, I am imperfect. For me the spinning wheel is all in all. I do not know whether I am a Karyapari or any other Yogi. I know that I cannot live without work. I crave to do with my hand at the spinning wheel. If one has to establish communion with God through some means, why not through the spinning wheel? Him who worships Me, says the Lord in the Gita, I guide along the right path and see to His needs. My God is ungratified, and while sometimes I see Him in the spinning wheel, at other times I see Him in command truly, then again in removal of unreachability, and that is how I establish communion with Him according to the spirit above me.

Chapman comes to my Bank on Sunday or Thurs and I transfer to him the amount of the subscription for *the Star*.
MAYNARD

A. I. V. I. A. ANNUAL REPORT

III

Soap-making Good soap has been produced at Nakumall mainly out of indigenous materials. An institution called the Gramadhyam, Sain Karyapari has been established and an expert has been engaged to advise and supervise the work. The method adopted is as follows: To prepare alkaline lye a certain amount of soap consisting of 2 x 2 x 2 with a hole at the bottom is made and a false lid is prepared at the bottom of this tank by spreading pieces of wood. These pieces of wood are covered with gunny bags, and over this is spread a mixture of 15 pounds (1500 lbs.) of animal containing about 5% soda carbonate, and 1 pound (100 lbs.) of soda and 50 lbs of dried lime. This layer of animal-lime mixture is then covered with 25 pounds (1,250 lbs.) water and allowed to percolate. This percolated water is the alkaline water which is used for soap-making.

To manufacture soap 100 lbs. of groundnut oil together with 100 lbs. of animal oil is poured in a iron pan, and after a little warming about 200 lbs. of alkaline water is slowly added, and the whole mixture is boiled. After some time 25 lbs. coconut oil and 25 lbs. water oil are added, and the whole boiled for about half an hour. This is then allowed to settle for about 5 minutes when the spent water goes to the bottom and is withdrawn from a side hole at the bottom. This spent lye which is removed is added to the spent tank, and the soap in the tank is again boiled with more alkaline water obtained by percolation from the coconut tank. This process of boiling the soap with alkaline lye and removing the spent lye after settling is repeated for about four to five times when all the oil is changed into soap by stages. When the final stage has been reached the hot withdrawn of the spent water is only partially done, i.e. only half of this water is removed. The remaining water and the boiling soap are then given a thorough cooking when the soap forms separate grains and appears to be floating on the spent water. Now these grains of soap are removed in a basket form, which all water runs out, and the soap is then spread on a wooden plank covered with cloth. After this the soap is rolled or crushed by hand (covered with a thick bag) when the perfume, if any, is added. After thorough mixing, cakes are made and stamped in a hand machine.

The soap was analyzed and was found to contain 65% fatty acids, while free caustic alkali and free carbonated alkali were nil.

The reader will note here mention of soap-making, tanning, and various other cottage industries that the Association is interesting itself in. But they have been omitted because they are all in a more or less experimental stage, as village industries.

HARIJAN

May 8

1937

COCHIN-TRAVANCORE

[By M. K. Gandhi]

My word here have come true and Cochin and Travancore are at war with each other. The pity of it is that the war is over a matter of what is held to be Hinduism and therefore to the whole of India. It is a war between light and darkness. I am loath to think that the population of Cochin is led by the Cochin Maharaja. And he may regulate worship in the Cochin temple under his jurisdiction in any manner he likes. But even the most orthodox Hinduism would hardly permit him to regulate the private conduct of the visitors to the Cochin temple. In no temple in India where Harijans are not permitted to worship are trustees authorized to circulate the notions of Savarna Hindus who are notified as a matter of right to visit the temple.

In Cochin the Maharaja has interfered in respect of a temple over which he has no exclusive control. The Maharaja of Travancore too possesses substantial rights over the temple in question. The Cochin order is clearly an interference with that right. If Travancore has objection to it as an encroachment on Cochin, the Cochin order is an interference with the right of private judgment.

In this crisis the duty of the public seems to me to be clear. Meetings should be held all over the country condemning the Cochin order and asking for their withdrawal. The most orthodox Hindu can surely join such public meetings even though they may not be in favour of throwing open all temples to Harijans. Being that the Cochin public is directly interested in the action of the Maharaja, they may lead the agitation. The Pandits of India should dispassionately examine the order and express their unbiased opinion. I am inclined to think that the Travancore Durbar may well invite the opinion of Pandits on the single question of the religious propriety of the Cochin order and undertake to abide by their opinion. In other words Travancore may well cite to abide by the verdict of an arbitration tribunal consisting of unbiased Pandits who will be universally accepted as such. The opinion of an assembly of such Pandits would be the nearest approach to an authoritative verdict. For whilst the Travancore Durbar had a perfect right to open to Harijans the temples within their sole jurisdiction and conversely and without reference to the opinion of Pandits, it would hardly be right to propose a new Council in respect of temples where there is no jurisdiction. The Harijan order may be

demanded everywhere where temples exist. Travancore's glorious action is capable of standing criticism merely on the ground of moral consistency.

THE COCHIN TEMPLE ENTRY BAN

[Since the foregoing was written the following was received from Mr. C. K. Parameswaran Pillai, President, Konda Harijan Sevak Sangh, M. K. C.]

Mr. C. K. Parameswaran Pillai, who returned yesterday from Cochin after a brief stay there for studying the situation on the spot, interviewed by the Associated Press stated:

In a letter to the MADRAS MAIL from somewhere from Ernakulam, dated the 30th April, 1937, it is stated that "considerable movement is felt here at the criticism in Travancore of the Cochin Government's order regarding the Kuthamallam Temple at Irinjalakuda, and the vast majority of the Hindus in the State support the Government's action." The writer has not quoted the opinion of any citizen of the Cochin Government in support of this astounding statement. Again on the 1st April the MADRAS MAIL's own correspondent wrote to this paper that "leading citizens of Irinjalakuda support the Cochin Government's declaration that the temple was defiled by the participation in its services of people who had officiated in temples to which Agarwalas were admitted." He says: "A prominent gentleman interviewed said that the majority of the people in Cochin are definitely against the opening of temples to all classes of Hindus." It is difficult to understand why this 'prominent gentleman' has chosen to remain anonymous and what authority he has for the statement that the majority of people in Cochin are against throwing open of temples to all classes of Hindus. He that is it may, I was not a little surprised by these general and sweeping statements of the MADRAS MAIL correspondent. The Cochin Legislative Council has been passing resolutions year after year recommending to Government the abolition of untouchability. Hindusians were also present at public meetings on several occasions in support of temple entry for Harijans. Having reason, therefore, to doubt the correctness of the statement in the MADRAS MAIL, I went to Ernakulam on the 30th April accompanied by Mr. M. Govindan, a K. A. S. I., retired Judge and the President of the Travancore District Committee of the Harijan Sevak Sangh, to study the real situation of affairs in Cochin. I interviewed several important persons including the Thekkumbhaya Rajah, the administrator of the Kuthamallam temple, and the President of the K. A. S. D. P. Yogam. I am now in a position to say definitely that there is no foundation for the statements in the MADRAS MAIL that the majority of the people of Cochin support the action of the Cochin Government in accommodating the temple. The EDITOR of the 3rd April has

published two statements, one by C. Theppan Nambudripad, M. L. C., and another by K. Hantha Wazhar, M. L. C., P. Govinda Menon, M. L. C., J. A. R. Krishna, Vithanday, and C. Anantha Menon, District Court Vakil, Trichur, demanding the immediate removal of the action taken by the Cochin Government against the Netherampally Nambudiris, the temple concerned. On the 14th April a public meeting was held at Trichur under the presidency of Mr. C. Anantha Menon, B. A., B. L., to protest against the Cochin Government's order. Over 1,500 people are said to have attended the meeting, and a resolution protesting against the Cochin Government's order and praying for allowing temple entry to all classes of Hindus, moved by K. S. S. Nambudripad and seconded by K. S. S. Nambudripad was unanimously passed. On the 15th April another meeting was held at Kollam in Travancore, presided over by Dr. A. R. Menon, M. L. C., at which also a resolution condemning the action of the Government against the temple was unanimously passed. Swami Theppan Nambudripad and V. K. Krishna Pillai, B. A., B. L., M. L. C., were two of the speakers and the supporters of the resolution. I have also been informed that a series of protest meetings are contemplated to be held in Cochin State to record the feeling of dissatisfaction and disappointment of the people in Cochin at the order of the Government in question. Under these circumstances it seems self-evident as to how explicitly one may say that the Cochin Hindus support the order of the Government.

From information which came to my hand while at Cochin I have reasons to doubt even the legality of the order of the Cochin Government. It would appear that the Theppan Nambudiris raised their action on the order of the Cochin Government because he was asked to do so by the Political Agent. But the Political Agent has no right to interfere in spiritual and religious matters of this kind. I am very glad to understand from the HANNAH MATH of the 15th April that the Political Agent "is of opinion that it is entirely for the State concerned to come to an understanding regarding the spiritual matters and the permanent power comes only where the help is sought in the maintenance of law and order," and that his interference was only meant to secure the maintenance of law and order following the request of His Highness the Maharaja of Cochin who was anxious about the possible celebration of an upcoming festival at the temple. If this is so, his order will come to have any force when the festival is over and the Theppan Nambudiris will be entitled to resume the course of action adopted by him. I was also informed by the Theppan Nambudiris that the Cochin Government before passing its order gave no opportunity to the Netherampally Nambudiris to explain its conduct. If this is so, the action of the Cochin Government is directly contrary to the principles of

natural justice. But I am not very much concerned with the legal aspects of the question.

From the social and moral standpoint the action of the Cochin Government is unjustifiable and inconsistent. The Government clearly lay down that anybody who takes a sea voyage— even a person who remains in the sea for three consecutive days— becomes a *pasha*. It was for this reason that Professor (now Sir) Hargreave Wilson was ostracised by the Cochin Government and prohibited from entering into Cochin temples. A few years later when the Cochin Maharaja's son returned from England after his education, the rule was abrogated and admission was given to all English-educated ones to temples. The Cochin temples became polluted then, and the Travancore Government might have taken such steps against the Netherampally Nambudiris at that time which the Cochin Government have now taken.

If in fact we apply strictly the rules of the Government to the present day, the Netherampally Nambudiris will all have to be treated as *pashas* and they cannot enter the temples there. But in these progressive days an reasonable Government will think of doing such an unreasonable thing. I hope, therefore, that the Cochin Government will reconsider their order and withdraw the same. The Dewan, Sir M. K. Sivasankaran Chetty, is a cultured man of modern views and a supporter of the Justice Party. I have no doubt that he will do what is proper and restore public confidence in his administration.

SELF-INFLICTED UNTOUCHABILITY

Dear Mahatmaji,

The subject of this letter is self-inflicted untouchability. I have already told you in a previous letter that even the non-Brahmin *Savarna* Hindus are untouchable to the temple gods and goddesses. In all public temple pujas are performed by the *Savarna* Brahmins and all but the *Savarna* Brahmins are untouchable to the gods and goddesses worshipped therein. There are numerous private temples in the houses of non-Brahmin *Savarna* Hindus, there also the pujas are performed by the *Savarna* Brahmins. Even the *Savarna* non-Brahmin owners of these temples, who deliver the *arjapana* and pay the priests, are untouchable to the gods and goddesses of these temples. Is this not self-inflicted untouchability? I will put you a typical case of self-inflicted untouchability.

About three miles from my country house there is a village of *Savarnas*. They are untouchable and belong to a scheduled caste. They have their own Brahmins who are also untouchable to the *Savarna* Hindus. These untouchable Brahmins perform the ordinary pujas in the houses of the *Savarnas*. These Brahmins are called *Savarnas* or *Arjapana* Brahmins. The headmen of the *Savarna* village are rich and possess

invaluable landed property. They have a private temple of Jagannath built and maintained at their own cost in the precincts of their house where puja are performed daily at their expense by Brahmins (Bachchan) imported from Orissa. The Brahmins' services of the temple are not only unsatisfactory to the kula of Jagannath, they wendily through these imported Brahmins, but they cannot even enter the temple. During two days in a year, i. e. our festival day and where our festival day, the whole comes out of the temple, ride on the car and become accessible to their Brahmins' services. That is not all, the kula become impure as soon as they are touched by their Brahmins' services and cannot re-enter the temple without going through a purification ceremony called *shukla*. The ceremony also takes place just after the two our festival days at the expense of these Brahmins. What is this, if not self-inflicted unsatisfactoriness? The kula of the Hindu society believe, or rather is made to believe, that the material and spiritual salvation of the Hindu lies in the observance of unsatisfactoriness. The unsatisfactoriness have been taught to believe that they cannot reach an end or a Brahmin without committing a sin for which they are bound to go to hell. It is impossible to deal satisfactorily with the various complications of unsatisfactoriness that make the sovereignty of Brahmins a permanent institution. All this is due to an imaginary form of which the temple is the ritual. The unsatisfactoriness are badly in need of pure intelligence to appreciate truth, but the temple unsatisfactoriness gives them a temptation of a Buddha failed to meet the temple. He asked them: For a time Buddha temple had displaced the temple of unsatisfactoriness throughout India; but in course of time the latter overcame themselves and made the former things of the past. So it is not possible at all to meet the temple of unsatisfactoriness. The temple tradition must be ended for the sake of humanity. The three forces are favorable. The salvation of the unsatisfactoriness lies in satisfaction of these temples where unsatisfactoriness is the source of religion. The three forces are carrying the work of their unsatisfactoriness slowly but steadily. You are a sinner after truth. May God send a wave of pure intelligence for those unsatisfactoriness unsatisfactoriness through you so that they may follow you and find truth.

I remain yours truly,

Harman Dayal Nag

[The letter is printed to show the Brahmins with whom this great old man of Bengal approaches great problems. The first letter addressed to in the foregoing was inadvertently destroyed. Happily the reader has the gist of it in this that Harman Dayal Nag says truly that if the temple unsatisfactoriness is not destroyed, the temple have to be, and if temples go with them must disappear Brahmins as we know it. M. K. G.]

WEEKLY LETTER

Truth-seeking

I devoted considerable space last week to the meeting of the Gandhi Seva Sangh, and must do so this week, too, in order to give the readers—Western readers more than Indians—some idea of the Sangh. Gandhiji's speech of which I gave a long summary should go a great way to show the attitude of mind with which Gandhiji approaches questions regarded as political. But with the members of the Sangh, so long as with Gandhiji, all these questions cease to have a narrow political meaning, and it is their religious or ethical background that counts. This must be apparent from the questions in answer to which that speech was made. It became increasingly apparent as the Sangh proceeded with its resolutions, and on the last day matters came to a crisis. The President, Sri Kishorlal Banerjee, could not possibly identify himself to the resolution, passed evidently at Gandhiji's instance, and after the lead given by his speech, to the effect that the Sangh should purely work members as if though it to go to the legislature. He passed sleepless nights over it, comforted with friends, and came to the conclusion that he could not be at the head of a Sangh which, in his opinion, was about to launch on a risky moral adventure. It was all well to say that truth and non-violence were our creed, but how could one strictly adhere to them when one had to engage in noisy deals every day, make manifestations and resolutions about the language of which one could never be sure? And had not the Sangh work enough that it should think of adding one more item, and a risky item, to its programme? The Sangh members pleaded with him to walk. At last the matter came to Gandhiji. He too argued with him not with much success. But Nalini intervened and said if Gandhiji would ask him not to resign he might not do so. "Well, then," said Gandhiji, "since there is still some room in your mind for doubt about your position, I must take the responsibility of asking you not to resign. I am clear that your position is wrong. But I should not have asked you. If there was no doubt in your mind that your position was right, but since I see that there is the doubt I must give the word." "I shall obey your word," said Kishorlal, "but I confess I will carry on the work more or less like an automaton." That ended the matter for the moment, but when at the meeting of the Sangh Gandhiji took the chair and proceeded to explain how he had been able to persuade Sri Kishorlal not to resign, Gandhiji looks down after he had announced the decision and would not proceed for a few seconds. So great was the value he attached to the strength of Kishorlal's conviction so deep was his love for an associate whose attachment to love and truth was a matter of pride to Gandhiji.

INTELLECTUAL DEVELOPMENT OR DISSIPATION?

by K. K. Gandhi

During my recent wanderings in Transvaar and Madras I found that most of the students and 'intellectuals' who came into touch with me were an instance of intellectual dissipation rather than intellectual development. The fault lies in the modern system of education which encourages this vicious tendency, enfeeblens the mind, and thereby hinders its development instead of helping it. My experiments in Satyagra have only confirmed this impression. But they are as yet too incomplete to be cited as evidence. The views on education that I am now going to set forth have been held by me right from the time of the founding of the Poona's settlement in South Africa in the year 1904.

I hold that true education of the intellect can only come through a proper exercise and training of the bodily organs, e.g. hands, feet, eyes, ears, nose, etc. In other words an intelligent use of the bodily organs in a child provides the best and quickest way of developing his intellect. But unless the development of the mind and body goes hand in hand with a corresponding awakening of the soul, the former alone would prove to be a poor-headed affair. By spiritual training I mean education of the heart. A proper and all-round development of the mind, therefore, can take place only when it proceeds pari passu with the education of the physical and spiritual faculties of the child. They constitute an indivisible whole. According to this theory, therefore, it would be a gross fallacy to suppose that they can be developed piecemeal or independently of one another.

The harmful effects of absence of proper co-ordination and harmony among the various faculties of body, mind and soul respectively are obvious. They are all united in us, only we have lost perception of them owing to our present perverted associations. Take the case of our village folk. From their childhood upward they toil and labour in their fields from morning till night like their cattle in the orbit of whom they live. Their existence is a weary endless round of mechanical drudgery unvarnished by a spark of intelligence or higher games of life. Deprived of all scope for developing their mind and soul, they have sunk to the level of the beast. Like to them is a sorry sample which they make through sorrow. On the other hand what goes by the name of education in our schools and colleges is the same today as in mediaeval only intellectual dissipation. Intellectual training is there looked upon as something altogether unrelated to manual or physical work. But since the body must have some sort of physical exercise to keep it in health, they vainly try to stifle that and

by means of an artificial and otherwise barren system of physical culture which would be efficacious beyond words if the result was not so tragic. The young men who emerge from this system are in no way comprised in physical endurance with an ordinary labourer. The slightest physical exercise gives him headache, a mild exposure to the sun is enough to cause him giddiness. And what is more, all this is looked upon as quite 'natural' as for the faculties of the heart, they are simply allowed to run to seed and to grow anywhere in a wild unbridled manner. The result is mental and spiritual anarchy. And it is regarded as something inevitable.

As against this, take the case of a child in whom the education of the heart is attended to from the very beginning. Supposing he is set to some useful occupation like spinning, carpentry, agriculture, etc., for his education and in that connection is given a thorough comprehensive knowledge relating to the theory of the various operations that he is to perform and the use and construction of the tools that he would be wielding. He would not only develop a fine, healthy body but also a sound, vigorous intellect that is not merely sensitive but is firmly rooted in and is tested from day to day by experience. His intellectual education would include a knowledge of mathematics and the various sciences that are useful for an intelligent and efficient exercise of his vocation. If to this is added thoroughness by way of recreation, it would give him a perfect well-balanced, all-round education in which the intellect, the body and the spirit have all full play and develop together into a natural, harmonious whole. Man is neither more headless, nor the gross animal body nor the heart or soul alone. A proper and harmonious combination of all the three is required for the making of the whole man and constitutes the true essence of education. To say that this kind of education can only be given after we have attained our independence would, I am afraid, be like putting the cart before the horse. The advent of independence would be incredibly hastened if we could educate millions of our people through an intelligent exercise of their respective vocations like this and teach them that they live for the common good of all.

(Translated from Marathi Version by Prasad)

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HARIJAN 11/15

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[OWN AREA]

WEEKLY LETTER

A Purdah Programme

A correspondent sends me a long letter which opens with and partly goes to the point, but which I must summarise for the benefit of the reader. Briefly, in one phrase, has summed up the policy of the constructive programme. The constructive programme is the concrete organisation of truth and non-violence. The correspondent is often right:

"For me the constructive programme is the programme of simplicity, for it opens towards a simple and natural life. When Gandhi placed truth before our people none of us tried not that he was calling back the hands of the clock. I was glad to do so. We were going headlong towards simplicity and he was so back towards simplicity and non-violence. He is rightly saying the greatest emphasis on self-control. I should like to add that those who urge against self-control or good simplicity to increase it do so because they are unable to artificial conditions of life. In the constructive programme is a natural process which cannot be maintained under artificial or artificial conditions. And therefore it is in the nature of things that which Gandhi on these hand looks as simple as artificial methods of truth control and emphasis self-control, on the other hand by the constructive programme is a looking on which as the natural conditions of life. What else is truth and all it contains? To me the spiritual significance of truth is far greater than its material value. It means a regime towards simplicity and saving. With simplicity in dress, should come simplicity in diet — hand-picked food, hand-picked or simplified rice, hand-picked pot, and every I will simple hand-made basket of food and more? Asking people living in an artificial house, under artificial conditions, using highly artificial things (with tea and coffee and other stimulants) to exercise self-control or asking them to do the impossible. Ordinary people working might be too busy to allow or foster a necessary need relaxation — dancing, going, when working, the time the time people be asked to get up before dawn, have a cold bath water bath and other their progress to their Maker before beginning their day? And yet these things are essential to health and self-control. To me, therefore, the whole of the truth programme and the village industrial programme is a comprehensive constructive programme for taking

us back to simplicity, back to self-control from hedonism and artificiality. In their thinking, says the constructive programme is the concrete organisation of truth and simple. For truth and simple are impossible without self-control."

I hope the correspondent will agree that the foregoing is a fair summary of his long letter. Besides to say I agree with his analysis and his commentary on Gandhi's letter.

The Value of Indian Goods

Dr. Tolstoy, whom I mentioned in my article on the 'Uses of Gandhi' and who is now in London, writes as follows:

"I am much obliged to you for sending me to my home address a short cutting from your esteemed journal on the use of goods to Mahatma, for relating these points. The more I study the thoughts and the more I am convinced that goods in a good society. Agrahara conditions has called upon the past more much and has called on us to a variety of things. Indeed a large number of very common things available in our country are capable of great material use, but the want of Indian material production are unable to place them on their proper level. As an instance I may mention that very recently the Lancet has published an article by a European writer on the wonderful properties of bamboo which is known in India as bamboo. Only two months ago I estimated a couple of thousand in a worker here on the activities and characteristics of bamboo for an experiment as to whether it contained any properties in addition to its fire-resisting properties already known to the Agrahara conditions. And I was surprised that this very well and would had never seen or heard of him. The writer is the famous bamboo the 'bamboo' that bamboo is the most perfect fire-resistant bamboo. I then say there are many more such things in India which require further research in order to reveal their merits. And this requires a capital and patient study in the most exhaustively equipped laboratories by specially trained men, both of which are today wanting in India."

A large number of Agrahara conditions are extremely cheap and are really very effective, but we, trained as Western conditions, are so blinded by the look of the West that we scarcely look and think of we could use some of

the more cheap Indian drugs in place of the costly Western drugs."

The field of Indian plants and drugs is vast and unexplored, and it is impossible to place too much emphasis on co-operation between those trained in Western medicine and their Vaidya brethren, of whom the former look down upon the latter, and the latter in their turn will do no research but keep on arriving by the limited means achieved by their ancestral medicines age.

A Nutrition Committee's Report

But we in our unfortunate country are clouded in different problems, whilst people in the West can think continuously on their nutrition problem side by side with keeping in front in the race for increased armaments. The Advisory Committee on Nutrition, appointed by the British Minister of Health and the Secretary of State for Scotland, consisting of eminent medical men and scientists, has now submitted in a preliminary report "the results of a preliminary survey of the whole field". It reports a big improvement in the national diet since before the War, but says that "much remains to be done before the general health and physique of the nation reaches the optimum level." It advocates more balanced diet, laying special emphasis on fruit, green vegetables and potatoes, eggs and fish, but above all milk. "We record the consumption of a sufficient quantity of milk as the key to proper nutrition," says the report, and the Committee opines that the desirable amount of milk for children is from one to two pints a day, for expectant or nursing mothers about two pints a day, and for other adult members of the community half a pint a day—i.e. double the present consumption of liquid milk in England.

"From the health standpoint," says the report, "there is no other single measure which would do more to improve the health, development, and resistance to disease of the young generation than a largely increased consumption of milk with, especially by mothers, children, and adolescents, and we hope that, in dealing with the problem of milk now and in the future, the primary objective of the State will be to ensure that a supply of safe milk, to the amount we have recommended is brought within the purchasing power of the poorest. We declare the fact that there is a deficiency of milk in the diet of large sections of the population."

THE NEW STATESMAN AND Nation also figures of amounts available for food portions in the several income groups in England, and comments that "the advice to eat more fruit and eggs and fish and milk as is their present recommendation about as useful as advice to eat the moon." The remark would apply with much greater force in a country like ours. We have the deficiency, but who can find the means to make it up when several

million people are actually starving from year's end to year's end?

"Safe" Milk

What I was here concerned in pointing out was the effort that progressive nations are putting forth in the direction of national welfare. The reader must have noticed the word "safe" milk in the quotation I have given from the report. Clean and pure milk is not enough. It should be *safe*. It is now an admitted fact that diseases like tuberculosis, typhoid, scarlet and diphtheria, leprosy are milk-borne diseases, and the greatest emphasis is being laid on *SAFE* milk. The People's League of Health, consisting of scores of concerned medical men and women, has carried on research in this direction. The League appointed a committee to investigate the problem of the subject to which human tuberculosis was of bovine origin. The Committee's report showed that "In England and Wales about 1 per cent of all deaths from tuberculosis are caused by the bovine type of bacillus, that about 1,000 deaths in England and Wales, mostly in children, come annually from this cause, and that at least 4,000 fresh cases of bovine infection develop each year." It recommended elimination of tuberculosis among dairy herds and the subjecting of milk to thoroughly controlled pasteurisation or other approved process of heat treatment to make it safe. Dr. Campbell, a member of the League says that "bacterial tuberculosis can be absolutely prevented by a milk supply rendered safe by suitable treatment and by adequate measures of hygiene in milk production," and he states that in the age groups under five years "over 90 per cent of glandular cases, over half of leprosy and scrofuloderma, about a third of the bone and joint cases, and more than a quarter of the bacillary and fatal meningitis types are due to milk-borne tuberculosis."

Would that medical men will throw light on the condition of cows and buffaloes in India!

The "Oleo Bandit"

Dr. Drummond, who is on the Science Council of the People's League of Health, makes out a strong plea for providing every child with proper food which would enable it to build up a natural immunity to a number of diseases. In this direction, says Dr. Drummond, the Scandinavians, led by Prof. Behring of Oslo, "are far ahead of us. They have devised a special meal for children which will to a large extent rid the children of the food they get at home. It was born what is today widely known as the "Oleo bandit". It is served first thing in the morning. Every child receives a roll and biscuits of wholemeal wheat or rye, a tank of cream, about a third of a pint of milk, butter or margarine reinforced with the appropriate vitamins, and half an apple, orange, lettuce or carrot, depending, on the season. This is the essential part of the meal itself. It supplies vitamins, mineral salts, and

valuable system, which on examination of the home diet will almost certainly reveal to be needed for striking are the benefits from this meal, and as evidenced are the authorities that the growing child requires daily a supply of vitamins that in most centers the meal is offered to **WATER** child in the school, and through vacations as well as in school hours." Dr. Deussenard will not rest here. He says the beginning ought to be made earlier with the expectant mother, the demands of whose body for vitamins and mineral salts are greatly increased by her pregnancy. "Facilities as are the proposals to increase facilities for open air, exercise and games, their importance is quite secondary to that of determining and providing the proper food for expectant mothers, infants, and growing children."

Probably in our country the "Oats breakfast" might prove too heavy for children. Milk and fresh fruit should prove adequate. Here again medical men could help considerably.

M II.

"PREJUDICE DYING OUT"

The Reports of the Director of Public Instruction and the Backward Class Office of the Bombay Presidency for the year 1932-33 record a definite, though small, increase in the number of Harjias boys and girls receiving instruction in educational institutions recognized by the Government. The number rose from 73,186 in 1924-25 to 73,785 in 1932-33. The greatest rise (2214) was in the numbers attending primary schools. Besides providing a sign of "a good deal of general awakening among these classes themselves", these figures are remarkable inasmuch as they give a clear indication that "the prejudice against them is dying out." "The Scheduled class pupils," observes the Director of Public Instruction, "are now generally admitted freely into ordinary schools and are allowed to sit in the class along with other children." "School Boards," he goes on to say, "are anxious to afford these classes adequate and equal facilities and do all they possibly can to help these children. Teachers, however, where where schools are held in temples or private houses. The School Boards remove such schools to other suitable buildings, and if the villagers are unwilling shift the school to a village where equal facilities can be given to the classes. A desire to remove the school usually proves effective." In the Northern Division, which includes Gujarat, instances were reported of Harjians having resented the entry of Harjias children to common schools and Harjians having taken away their children from schools owing to social pressure, but, says the Report, "such instances were few and far between and the Educational Inspector, Northern Division, reports that there has been a definite change in the attitude of the people. Even in the French District where there was considerable opposition, a change for the better is noticeable."

The practice of having Harjias teachers to work in common schools continues to expedite removal of the prejudice, and deserves greater encouragement. The number of Harjias teachers employed in primary schools run by local authorities, common as well as separate, rose to 210 in 1934-35 from 212 in the preceding year, the number of those employed in common schools being 122 in 1934-35. Out of these, 117 were employed in Bombay municipal schools which are all common schools. "No complaint," reports the Educational Inspector, Central Division, "of discrimination against Scheduled Class teachers working in ordinary schools has been reported to the Educational Inspector and it has been found that the exercise of steady and tactful pressure in the matter of seating arrangements is having the effect of overcoming gradually the prejudice of Caste Hindus in this matter."

The reduction in the number of "special primary schools and classes meant exclusively for children of the Scheduled classes" to 421 with 14,258 pupils from 438 with 15,235 pupils in the preceding year, is a step in the right direction, but the decrease, even in the opinion of the Backward Class Officer, is "very small", and the pace of the reduction needs to be greatly accelerated. If, as all the officials concerned seem to be unanimous in testifying, the opposition against the Harjians' entry to common schools is dying out, there is no reason why advantage should not be taken of the change in the attitude of the Caste Hindus by admitting more and more Harjias children to these common schools and saving a good deal of expenditure now being unnecessarily incurred on separate schools. The Backward Class Officer makes the following important observation in this connection: "Further efforts are required in pushing on Government's policy of the gradual abolition of separate schools. The progress hitherto made in this respect shows the State Committee reported has been considerable. The fact that this has not resulted in any decrease in the number of scheduled class children attending primary schools—indeed rather the reverse—proves the inherent soundness of the policy and shows that further progress in this direction can safely be attempted. The social value of the common school and rooming-schooling in this regard is demonstrated." The abolition of separate schools is, indeed, the real and decisive test of a change wrought in Caste Hindu opinion. It should not, moreover, be considered enough for school authorities to say that they do not refuse admission to Harjians; they should be required to make special efforts to invite Harjians to their schools and to show at least a fixed minimum number of Harjias pupils on their registers.

Though for the total abolition of untouchability much more remains to be done, this is a real step and an essential one. The progress

generators of the Narayan, sitting in schools with Harijan children on terms of perfect equality, will breathe a new spirit which will surely lead to the abolition of untouchability. Harijan schools will, therefore, do well to encourage Harijan children to get themselves admitted to common schools in greater numbers than hitherto. All those whose school education either is hindered or given some advantage should be given wide publicity and should be brought to the notice of the authorities concerned.

E. K.

H A R I J A N

May 12

1937

THE CONSTRUCTIVE PROGRAMME

(By M. K. Gandhi)

The Working Committee has emphasised the necessity of the members of the Legislature and other workers taking the constructive programme of 1892 to the three worst villages between whom and their representatives a direct contact has been established. The representatives say if they choose neglect them, or give them some policy or even substantial relief from financial burdens, but they cannot give them self-confidence, dignity, and the power of continuously bettering their own position unless they will interest them in the harmful constructive programme, i.e. universal production and use of khadi through universal handicrafting, Khadi-Machin or other commercial units, promotion of total prohibition by propaganda among those who are addicted to the drink habit, and removal by means of untouchability cast and leprosy.

It was announced in 1892 and 1891, from a thousand platforms that attainment of Swaraj by the non-violent method was impossible without these four things. I hold that it is not less true today.

It is one thing to improve the economic condition of the masses by State regulation of taxation, and wholly another for them to feel that they have bettered their condition by their own sole personal effort. Now this they can only do through handicrafting and other village handicrafts.

Similarly it is one thing to regulate commercial conduct by means of laws between traders, voluntary or imposed by the State and is wholly different for the masses to respect one another's villages and universal observance. This cannot be done unless the legislature and workers would go out among the villages and teach them correct behaviour.

Again it is one thing to impose, or to enact, prohibition by law, and another to maintain it by willing abstinence to it. It is a defeated cause, after mentality which says that it cannot work without an expensive and elaborate system of espionage. Surely if the workers went out to the villages and demonstrated the evil of drink wherever it is prevalent, and if research scholars found out the causes of alcoholism and proper knowledge was imparted to the people, prohibition should not only prove inexpensive but profitable. This is a work essentially for women to handle.

Lastly, we may teach by example, as we teach, the evil consequences of untouchability. But we cannot have real independence unless people breathe the *satyagrah*-not' spirit from their hearts. The masses cannot act as one unit or with one mind unless they breathe untouchability from their hearts.

Thus this and the three other items are a matter of less mass education. And it has become imperatively necessary now that those classes of men and women have rightly or wrongly power put into their hands. However helpful it is to Congressmen and others who want the villages of these worst have it in their hands either to educate the three worst of mankind along the right line or the wrong. It would be the worst line to neglect these villages in matters which most vitally concern them.

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MANAGER

Shagard-gin

Abstract and Diagram, sitting from the Hindu Court, Shagard-gin and Hindu

By C. MANOJALAKSHI

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India, Japanese Chinaware, and flowered fan-dances, there exists a considerable variety, both as regard to quality and pattern. The flowered muslin was formerly in great demand both in India and Europe, and was the most expensive manufacture of the Deccan. There was a monopoly of the flower fabric for the court of India, these muslin for the Emperor Jahangir cost 200 rupees per piece. This muslin is now seldom manufactured at a quality of higher value than 80 rupees per piece.

In another part of the book we find the following tribute paid to the skill of the Indian weavers and weavers and dyers.

"The artisans of India, used in supplying important portions of covering of doted, their patterns are intricate and complex. In the spinning and in the weaving and dying of cotton and silk stuffs, of such kinds as are suitable for the clothing that they wear and in their habits, the manners and dress of S. E. Asia are not approached by any European race. Though machinery makes cheaper articles, the labour of the hand is much more durable, and their muslins, cloths, and gingham are not only greatly more lasting, but the colours are far more permanent. . . Every European author and writer who ought well to be the handicraftsmen of India for an example in the patterns, pure colours and transparencies which are the ground of their durability, and by which the importance of art are brought into notice and life. The wisdom of the art is important both in India and in Europe, and the loss of them would be a serious blow to civilization, and an injury to the pleasure and dignity of life. The art of S. E. Asia are indubitably based up with the popular superstitions of the country and the greatest Indian handicraftsmen's activity is a sacred nature, developed from before to now, working for generations at the same processes and manipulations.

In this connection, the following additional facts about the Deccan muslins will also be read with interest.

"Three hundred years ago, a piece of linen was three feet by three feet, could be made as fine as to weigh only 500 grains, but now a cloth of the same dimensions contains no more cotton, feeling the weight. The Afghans and the Hindus of the present time occupy the second and the third place among the Deccan muslins in point of quality, the famous piece being given to the famous Emperor as 'European muslins'—'Persianisation' and 'Shiraz' or 'Cotton India' and 'Michael Khan' as the 'King's Muslin', a piece of linen quality, measuring 20 yards long by 1 yard wide, cost no more than four George's large city is worth to make in less than six months, and its value will be Rs. 100 or £ 25. A Indian muslin of 20 yards of such a muslin placed within a cabinet shall not bigger than an cabinet egg case, according to Thacker, presented to the King of Persia by his ambassador in India on his return home. In delivery of business in Persia

and of silk, the Deccan muslins have not to put been surpassed by the highest quality of the machine-made manufacture of Europe." [T. N. Webster, *Handbook of Indian Products*, quoted by P. C. Miller in *A Survey Plan for Bengal* p. 191.

C. 3

THE LIGHT WHICH LIGHTETH EVERY MAN

(By Mohd. R. Saigoo)

Christianity, The word brings a shade of optimism. Yet for those of us who seek Truth there must be a solution other than keeping with Truth and Love. We perhaps will have had the solution by each bringing the Truth to think he has and then weighing the many aspects together.

If I, as a Christian, believe in the Bible as I believe in the Bible, does that solve the problem? I believe not. It only states that I accept elevated Hindu as my spiritual guide, whereas my common sense tells me that none of them are my superior and that some uneducated Hindus are my equals. I do not see superior. Furthermore, claiming God's Truth is sacred. However has often placed it in the hands of a group of priests who in every religion have been found unworthy of the trust. Even in this day of popular education, less than half the people of the world can read. Will God allow His Truth to be the monopoly of the clerical hierarchy? On the other hand I believe He gives His Light of Truth to every individual that He desires with His Every religion. I believe, recognize that Light. I see John 1:9, only because I first found it there.

More than a dozen years ago as I was living in an evangelistic missionary, I stayed in a small village and invited the people to come to evening prayers. A good many came and an elderly couple (Hindus—middle caste of Depressed Classes) shared after the rest went home. They told me briefly of the Light of Truth and Love that had changed their lives since ten years previous. I recognized that they actually had the "pearl of great price"—unwisdomly in the Kingdom of God. I jumped to the conclusion that they must have got it through Christianity. They said they had not. But their actions were Christian, so I still felt that they had unconsciously received it from Christian teaching. From that nation God had got to free me.

A little later I found the same uplifted Light in a Kshatriya—priest, educated by Hindus, Mohammedans and Christianity. In conversation we I asked God for an explanation and received it by a new interpretation of John 1:12, which transcended Christianity and was universal—Christianity begins with verse 14.

Then I began to search for this Light every where and found it everywhere after. Once I found it in a Hindu woman who said she had never talked to a Christian before, but was introduced to me by her son who was an evangelist.

"We at once recognized our spiritual oneness and I asked her to tell me her experience.

"When my son was conscripted for the war I could not bear it," she said. "I substituted every path of Hindu worship that I knew, and it did no good. When they took my son away I cried out, 'It is all in vain. Most Holy God, if thou thyself art here, show thyself to me!' And He did! Since that even sorrow is joy, for He is my very life."

Another time as I was passing through a strange village a Hindu-Guard stopped me and asked me to visit his home. He and his wife took me through their house, late every noon. I could not believe that I might really enter the scene of their worship, but the woman drew me to a room. "How was a room he conceived than you? We want to worship only the God dwelling in you and in us, making us one." That hour stands out in my life as a most precious hour spent in the presence of God. They asked me to come again and though I was never able to do that in body, yet in spirit I do so. If I ever left them—or if it is possible for souls having realized unity in God to be ever again separated.

This same experience I found often among Mohammedans. Strictly speaking, to a Christian "conversion" means finding this Light and expanding to it. Conversion does not mean changing one's religion. It found the Light among Indian Christians, Mohammedans; also I know many Hindus who found it through Christian influence and some of these became Christians and some did not. It happened that when I found it among Hindus whose it very ardently was not connected with Christian teaching, the followers of it were illiterate, usually from the depressed classes. That I failed to find it often among Savarna Hindus and never among educated ones, I attribute to my own intense consideration to the fact that I was an 'unconvertible' to Savarna, therefore I avoided them, and also to the fact that educated Hindus are much more reticent with me, due perhaps to a feeling that unbecomingly will not be help to their religious experiences as Hindus. However, while my personal contacts were negative, the True Light cannot be wholly concealed, and I could name quite a lot of educated Savarna Hindus whom I have never met, but yet I know that they hold membership with me in the Kingdom of God.

Now to business. How many of these Hindus and Mohammedans whom I found in the Kingdom of God did I add to the members of the Church? Not a one I didn't thank of it. I was busy speaking with them and the result that they had found the "Pearl of Great Price".

What respect did I get for their negligence from the "Great Wahabney Organization" in America who collect "officers" to establish the "Church in India"? They were so busy speaking that they forgot about numbers and did not ask me.

But what hundreds did ask me. "Don't you think Mr. Gandhi is really a Christian?"

"Why should I think he is a Christian when he says he is a Hindu?" I said then.

"But he follows Jesus even better than we.

None can deny that, so I try to explain it as I understand it. "Before God's great wisdom and love and care, we are but little children in our blindness to Him, in a motherless love little child help, although he is more of a weakness than a help, because she loves him and wants him near so she can teach him, then God loves to have us near so He can teach us to help show His love to others. But we Christians are mistaken in thinking He left us the sole responsibility of carrying His message of light. We are not worthy of that, and so have given it to us would have been unfair to His other children. He while He says to us, Love as Jesus loved, even to the uttermost parts of the earth, He tells us too that He gives His True Light without exception to everyone seeking into the world. Mr. Gandhi found this Light as a child in the Hindu religion among the wealth of our people, which all of us should know and love, when he found Jesus the Light was not changed but only strengthened.

"We Christians found the Light in Christianity and have concluded that it is 'Christian Light'. We are wrong, that says it is in EVERY man, we find it in followers of other religions and sometimes in those who claim to follow no religion. But it is the same Light of Love and Truth and Eternal Life. So Mr. Gandhi is a Hindu, but a believer in Jesus and a citizen in the Kingdom of God."

"Are there more such Hindus?" they ask me.

Again I tell them as it seems to me. "Many Hindus, like many of our people, do not know they have such a Light; others light their own path slowly, some light their households, some, a village, a few can be seen throughout the country; only one, so far, has been recognized to be the far corner of the earth, but can we think of any Christian whose Light has been so widely recognized as Mr. Gandhi's?"

They cannot think of any, nor can I. Even Jesus who has the True Light in its fulness shows in his lifetime only on a small part of the world. The Light in Mr. Gandhi has been seen everywhere, because facilities for spreading light are greater now than has been the responsibility of each of us, for every religion aims towards a time when God's Light shall triumph over the darkness of the world.

Our duty as God's servants under whatever religion we work, it seems to me, consists in inspiring men to live by the Light of Truth which they already have shed from God. By that Light of Truth each will be able to find for himself the path which for him will give the greatest scope for service and the fullest fellowship with God.



HARIVAN

Editor: KARANATH PILLAI

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[ONE ANNA]

TRAVANCORE v. COCHIN

(By M. K. Gaudin)

The reader will find elsewhere an authentic and informative note on the Ekkadmanikkam controversy prepared by Sri G. Narayanaiah, Secretary of the Kerala Madras Book Trust. The note is authentic in the sense that it is based purely on official records. Add to this note the following from the Kerala Madras Book Trust's office in Trivandrum:

In the last of HASTON of 15th May in the words 'Cochin- Travancore' by Mahatma in paragraph three, the following sentence occurred:

"The People of India should independently examine the matter and express their informed opinion. I am inclined to think that the Travancore Durbar may well leave the opinion of Madras on the single question of the religious property of the Cochin ruler and not only is it due to that opinion in other words Travancore may well offer to settle by the verdict of an arbitrator selected consisting of learned Pandits who will be mutually accepted as such. The opinion of an assembly of such Pandits would be the nearest approach to an arbitration tribunal. For while the Travancore Durbar had a perfect right to open to Madras the temple within their sole jurisdiction and eventually without reference to the opinion of Pandits, it would hardly be right to propose a new Durbar in respect of temples where there is joint jurisdiction."

I am herewith forwarding a true copy of a judgment of the Chief Court of Cochin which discusses the Kaimal's position with regard to the Ekkadmanikkam Temple. This judgment does not favour in to the religious spiritual authorities of all nations connected with that Temple, and therefore the opinion of the Madras in this is more correct in its necessity."

These enable the reader to form his own judgment as to the propriety or otherwise of the action of the Cochin Durbar. If the note and the Cochin Court judgment are to be treated as evidence the Cochin Durbar's action was wholly wrong. This is not to say that the Kaimal's action was right in the judgment sense, but if it was not, the only course open to the Cochin Durbar was to consult with the Kaimal, not to force his hands as was done. The Kaimal originally because the supreme and final arbitra-

tion in spiritual matters after his appointment by the Travancore Durbar. Like the King he can do no wrong. But even he may not long retain the opinion of his peers. And the only way the Cochin Durbar or anyone else can influence the Kaimal's judgment is, I presume, by evoking the opinion of Pandits learned in religious matters. And legally speaking even their opinion has no binding effect on the Kaimal.

EKKADMANIKKAM CONTROVERSY

(By G. Narayanaiah)

History

At Ekkadmanikkam in the Cochin State there is an ancient and important Hindu Temple known as the Ekkadmanikkam Desavaram. The Desavaram was formerly known as Travancore, Cochin and Malabar. The management of the affairs of the Temple, both spiritual and temporal is vested in a person who is designated the Thekkadaya Kaimal which literally means the Chief or Lord, who owns the building (Temple). This person is appointed by His Highness the Maharaja of Travancore in exercise of His Highness' Inam-would right amongst and confirmed by the Thekkad Inlams Travancore and Cochin in 1743, 1768 and 1808.

The nomination and consecration of the Kaimal are no mere secular acts but are attended with elaborate ceremonies which have deep religious significance and are relevant in indicating the status of the Kaimal in relation to the temple. Immediately the Kaimal's office falls vacant the Sahayagaram or Vagadikars have to indicate the fact to His Highness the Maharaja of Cochin who is the Lord of the Inams. His Highness the Maharaja of Cochin has then to send a Vaknam (Royal communication) to His Highness the Maharaja of Travancore asking for the appointment of a Kaimal. After some consultation His Highness the Maharaja of Travancore selects a suitable person from one of several Kair families in Travancore, and the heronage of the person selected is handed over to the management deposited by His Highness the Maharaja of Cochin. The heronage is taken to Ekkadmanikkam Temple, where on an auspicious day the ceremony of Anubhishiksha is performed in the presence of Kaimadikars and local officials. Some of the

Yogikshans then pressed to Tiruvannam : accompany the mission appointed by His Highness the Maharaja of Travancore to Irinjalakuda. He is recorded in great state to the Irinjalakuda Temple and seven royal banners are presented to him. He is welcomed as a Kanyasul and formally assumes his high office as Kaimal with the performance of various religious ceremonies. By virtue of the sanctification and consecration ceremonies the mission who was originally a Kair by both banners clothed with the granted dignity and status of the highest Kshatriya, and his spiritual authority is considered superior even to that of His Highness the Maharaja of Cochin. For according to tradition, even His Highness the Maharaja of Cochin has to touch the pole of the Kaimal's palanquin just when the Kaimal enters it to be taken in procession round the temple. He assumes the name of the deity and is called *Shasthira Kavalan* and manages the spiritual and temporal affairs of the Devasthanam. When in this public-sacred ceremonies are performed in the temple and Kshatriyas perform the domestic ceremony, and devotion for the dead Kaimal is performed in the temple. The idea is that with the consecration the Kaimal becomes the visible representative of the presiding deity.

Cochin's Claim

With the death of a former Kaimal in 1890, disputes arose as to the right of the Maharaja of Travancore to appoint the successor. The question was not raised by Cochin when the Kaimal had no right of management of the temple and that the right to nominate a Kaimal could be exercised by Travancore only when the Temple building had stood in need of repair. Travancore repudiated this plea and asserted the right of the Maharaja of Travancore to appoint a Kaimal to be in management of the spiritual and temporal affairs of the temple whenever that office fell vacant. The matter was referred to arbitration, and after prolonged enquiry the arbitrator Mr. J. C. Macgregor decided that Cochin's contention was untenable, that the Travancore mission had entire management and control of the whole of the temple revenue and its administration and was no more subject to Cochin in regard to that management and control than any Hindu (property) subject to the State. This decision was upheld by the Madras Government. Accordingly His Highness the Maharaja of Cochin was directed to send the Travancore mission to Tiruvannam regarding the nomination of a Kaimal. The Kaimal was then appointed and duly consecrated but Cochin again contested before the one local Court the right of the Kaimal to nominate who on behalf of the Government or to collect the rents and profits independent of the Yogikshans, who, it was alleged, were still the owners of the Temple. It was further contended that the Kaimal was only a

trustee or agent of the Yogikshans under whose control and direction it should act. A deadlock resulted in management of the affairs of the Devasthanam. Travancore contended that the Kaimal was the supreme spiritual and temporal authority of the Koodalmandalam Temple and had the sole right of management of all affairs concerning the Temple and that the status and powers of the Kaimal did not depend on the procurement of the Municipal Councils of Cochin but were already recognised and affirmed in treaties between the two States, and that the Parliament Power should therefore assist in the due enforcement of the treaty rights and obligations binding on the subject.

Final Decision

The Madras Government accepted the contention of the Travancore Government, and on their decision of 1909 they held that the Cochin Durbar was under treaty obligation to allow the Devasthanam affairs to be managed as heretofore and that the Kaimal had, when the treaties were made, full power of managing the property and its administration. The Madras was directed to advise the Cochin Durbar to submit to the Kaimal by legislation or proclamation the powers of which it had been found to have been deprived by the colonial decisions in Cochin. The Cochin Durbar took the matter in appeal before the Secretary of State who confirmed the decision of the Madras Government.

Meanwhile, the Kaimal who was then in office died and another Kaimal had to be appointed. The question was raised as to the expediency of taking steps to free devasthanam without providing a scheme to secure the proper management of the internal affairs of the Devasthanam. Complaints were often made—some of them being not altogether groundless—of misappropriation and mismanagement of Devasthanam properties and incomes and both Travancore and Cochin agreed that there should be some control in the exercise of the spiritual authority of the Kaimal. The States could not agree as to the best method of providing such control and eventually after long-pending negotiations it was agreed that the British Resident might be constituted as the Controlling Authority with reference specifically to the management of the properties and incomes belonging to the Devasthanam.

Present Position

A scheme of management was accordingly drawn up and agreed to by all the parties concerned in which the spiritual authority of the Kaimal as "the chief religious authority to clear all doubts in connection with the internal management of the temple was expressly affirmed and powers were made whereby (a) the Kaimal was not to incur a certain mode of personal expenditure provided for him, (b) the Kaimal had to keep correct accounts of all receipts and expenditures and submit detailed

statements, as applied, to the Government of Travancore and Cochin and to the Controlling Authority (c) the Kaimal was asked to be removed by the Controlling Authority from the management of the Devanams properties and income if, as claimed in the petition presented in the scheme, the Kaimal was found guilty of mismanagement and misconduct which rendered his further continuance in control of the temple undesirable. The only right of the Yogikshams recognized in the scheme was that the annual accounts should be read out from the temple to the Yogikshams on a prescribed day of every year.

This, in brief, is the present position of the Kaimal, and the Kaimal now in office functions under the provisions of the scheme outlined above. It will thus be clear that after a dispute which lasted for over seventy years the claims and functions of the Kaimal, both spiritual and temporal, were finally settled when the proclamation and scheme of management were promulgated in 1917. Everything was calm and smooth until some time after the Travancore Temple Entry Proclamation.

Present Conflict

There was no question that the Kaimal was not the supreme spiritual authority to regulate and control all matters of a religious nature. But when Tanti who had officiated in Travancore temples entered and officiated in the Koodal-mandilam Temple, Cochin, revived the contention as to the Yogikshams' right to control the Kaimal's action in regard to religious positions and to issue directions to him. On representations made by some of them, His Highness the Maharaja of Cochin declared on the 15th April that the temple was polluted because a Tanti who officiated in a Travancore temple which was open to all persons had officiated in the Koodal-mandilam Temple, and that preliminary ceremony in the Temple was necessary before the Onam festival could commence. The Vaidikams or offerings of the Cochin Maharaja were also ordered to be withdrawn until further orders. On the 17th April, the Resident issued directions to the Kaimal asking the latter to follow the instructions issued by the Maharaja of Cochin. The Kaimal obeyed the directions of the Resident. Encouraged obviously by the action of the Resident, the Cochin Government again issued orders to the Kaimal to prohibit the entry into the Temple of the rank of all persons who had participated in ceremonies in Travancore temples, when they performed propitiation. The Kaimal protested against the action of the Cochin Maharaja and complained about the scope of the Resident's action.

Travancore's Position

Travancore had no concern with the action taken by the Cochin Government with respect to the subjects of the Cochin State and was mainly interested in preserving the authority

which the Kaimal assumed when he was invested with that office as recognized by His Highness the Maharaja of Travancore. According to Travancore, the only authority competent to declare whether under the circumstances there was pollution or not and whether preliminary ceremony was required or not was the Kaimal as the spiritual head of the Devanams—a position affirmed even in the scheme promulgated by the Cochin Maharaja with consent of Travancore and the British Government. Any order passed by the Maharaja of Cochin or the Resident without reference to the Kaimal and opposed to his (Kaimal's) own declaration would be ineffective and without jurisdiction.

The Resident has subsequently made his position clear as it evolved from the interviews given by him to the Press. The direction given by him to the Kaimal did not purport to be an interference with the exercise of the discretion vested in the Kaimal in religious matters but was intended to maintain some order mainly in a preliminary manner to preserve law and order, as it was represented to him that unless preliminary ceremonies were performed and the Tantis excluded, there was the risk of looting at the scene. In fact, the Resident has informed the Kaimal that his directions related only to the order of the Cochin Maharaja of the 15th April and that the Kaimal was free to exercise his own discretion as regards the subsequent action of the Cochin Maharaja.

According to Travancore, the powers of the Resident as Controlling Authority are limited to those expressly specified in the scheme and no proper occasion had arisen for the intervention of the Resident either as Controlling Authority or as representative of the Paramount Power, for, in either capacity, the Resident had no jurisdiction in giving directions on religious matters solely within the competence of the Kaimal. If there was any apprehension of looting at the scene, there is nothing to show that the Cochin Government could not have dealt with the situation adequately. The Kaimal himself has stated in an interview that even without the Resident's intervention the Onam festival would have passed off peacefully, and that this would have been possible even though some of the Tantis who had come to officiate.

The Kaimal has subsequently received his directions and declared that in the circumstances stated there was no pollution whatever. Travancore contends that this declaration finally settles the controversy and that the Resident having substantially upheld the discretionary authority of the Kaimal on spiritual matters Travancore has no more any reason to complain. The dispute is naturally between the Kaimal and the Cochin Maharaja on the one hand and the Resident on the other for his intervention in religious matters. The whole episode is not of much consequence to the Travancore Government as such, except for the open attempt

on the part of Cochin and the Tegashwars to respect duties which have been unambiguously set of and after prolonged controversy and to invite mutual agency to co-exist upon the rights of the Kolahal.

It may be of interest to note that even in the not distant past there have been instances when certain religious customs and usages have been departed from in Cochin on the ground that they were unreasonable. Men who had cropped their hair and men who had covered the sun had no admission into temples in Cochin. But the prohibition does not now exist. The ground on which, in the present case, the Maharaja of Cochin declined to issue a prohibition, is not supported by the statutes or by usage.

H A R I J A N

May 22

1937

RELIGIOUS OATHS AND NON-RELIGIOUS

[By H. K. Gupta]

Shri Shivprasad Gupta, the great philanthropist of Dehra, writes:

"After reading the Harijan of May 1st and to me, I have been pondering over the title 'Oath! Swear! Pledge and Legislature.' I read it today, I also read the Weekly Letter, but I could not give rest to the nagging thought rising in my mind.

The last paragraph of the note reads: 'It is not a religious oath and so far as I understand the Constitution, it is wholly consistent with the demand for legislative and executive independence.' The following are the questions that arise in my mind:

1. Are oaths of several and different kinds?

2. Can an oath taken in the name of God or in the alternative form where one has to affirm solemnly, be classed as two religious—religious and non-religious oaths?"

3. What is the governing idea behind a non-religious oath?

4. How can an oath of allegiance to the person of a King be consistent with 'the demand for legislative and executive independence'? This demand, as best I can, means depriving the monarch sovereignty of his sovereignty.

I would very much like your answer to these particular questions."

My answer to the first and the second questions is 'Yes.' The answer to the other two questions may be gathered from what follows.

An oath may be taken in the name of God and yet may not be styled religious. An oath

that a witness takes in a court of law is a legal not a religious oath, breach of which would carry legal consequences. An oath taken by members of Parliament may be called a constitutional not a religious oath, breach of which may involve massive consequences. Breach of a religious oath carries no legal consequences, but in the opinion of the taker does carry divine punishment. This does not mean that any of the three varieties of oaths is less binding than the others on a constitutional man. A constitutional witness will tell the truth, not for fear of the legal consequences, but he will do so in every case. The legislator's oath has an interpretation in terms of the Constitution which prescribes the oath. The interpretation may be given in the Constitution itself or may grow up by usage. So far as I understand the British Constitution, the oath of allegiance simply means that the legislator will be pushing forward his policy or policy contrary to the Constitution. I hold that it is open to the legislator consistently with his oath under the British Constitution to adopt measures in the legislature for complete independence. That to my mind is the wrong game of the British Constitution, I know that the members of the Union Parliament of South Africa take substantially the same oath as the members in India, but it is open to that Parliament today to declare complete independence without any violation of the oath of allegiance. It is because I have a profound conviction that the British Constitution is *THIRTY* years of the fulfilment of the highest ambition of an individual or the nation of which he is a member that I advised the Working Committee to accept my formula for office acceptance. And it is in the same conviction that I am struggling to get the British Government to respond to it. I am painfully conscious that they would prefer the going to the breaking point but I know that if we have faith and grit we shall win at every point and reach our goal without shedding a drop of blood. The British people apply the same laws to the game of politics that they apply to the game of football which I believe is their favourite. They give no quarter to the opponent and ask for none. The fundamental difference in our case is that we have shunned the use of arms. This has unbalanced them. They do not believe our pretensions. They do not mind our agitation for complete independence so long as we keep it within the constitutional limit. What else can the legislature do to see that it is made their own? They may not take these points in their politics. That would be a lamentable breach of the oath and also the law. Shri Shivprasad Gupta need not worry himself over the propriety of the oath by Congressmen. If the agitation for complete independence was inconsistent with the oath, surely the British Government themselves would have raised that preliminary objection even in the candidature of Congressmen.

WEEKLY LETTER

Hargpur

We spent two days in Bardoli before coming to this desirable place (Tilal) to conduct a little real work. Ever since we have decided to hold the Congress in villages, the selection of the venue of the Congress became an additional problem for the organizers. Polapur was not selected until after considerable discussion and even bickering, and it was not quite easily that Has agreed to forsake the claims to have the Congress of 1938 in favour of Bardoli. But even Bardoli did not mean the best work. Bardoli is the name of the Taluka town and a town like village had to be selected. There are several villages in Bardoli Taluka that have made themselves famous during recent years by their misdeeds and suffering, and they vied with one another to win the honour of being the Congress venue. But Gandhiji showed them that we could not afford to go by that consideration alone. The place selected should be in the heart of villages and it should have natural advantages. To accommodate several thousands of people for a week in health and moderate comfort was a prime consideration, and vast of plenty of water and vegetables would be enough to dispossess a place. There were in Bardoli several places otherwise suitable but not suitable for this main reason. Hargpur, therefore, which is beautifully situated on the river Tapi, with vast stretches of available land right on its bank easily captured Gandhiji's heart. "But it is 11 miles from the Railway Station," argued those who did not favour Hargpur, "and you have said that the place should not be more than seven miles from the Station. Byla is two fathoms and Awa only two miles."

"If I said seven miles, I meant seventy," said Gandhiji with merrily laughter. "At any rate that should be our aim. We have ultimately to reach the villages which are considered insanitary today. And where else can you have this vast supply of water and so much open space for the thousands of people we are going to have, as also for the numerous cows we shall need for them? And then what a charming name is Hargpur?" (That meaning God.)

"It will be infinitely expensive—everything having to be carried ten miles by mule, horse and man. It is not at the centre of the Taluka, as are other places, and the village people will be hard put to it in going from one end of the Taluka to the other."

"Why should we fight shy of the distance and why should we have mule berths? We have any number of bullock carts in the Taluka."

"If we have the Congress at Awa, we can have water from Bardoli at little expense. The glaring comparison would readily oblige us with their expense for electricity and everything else. It, 1938 would be good."

"That means that we should always have our Congress in the vicinity of towns and cities! Why should we not do without electricity? And while people leave them and the neighbouring villages will flock to Awa, near Bardoli, what about the Kachh people—the hill people—when we want to connect somewhat with the Congress?"

"But," Gandhiji wound up saying, "you must not be swayed by my arguments unless I appeal to your reason and experience."

There are but a few of the arguments for and against. For Hargpur ultimately won the palm.

Preparations for the Congress

Preparations are already afoot for the next Congress. The services of those who distinguished themselves at Polapur have been reorganised and the Baria is busy thinking out how best to ensure the requisite supply of cow's milk for all for the whole of the Congress Week and also simultaneously to add to the cow-wealth of the Taluka. The workers are busying themselves with the constructive programme and handicrafting the villages with the essential conditions to make the Taluka a 'shree' taluka for those coming from outside. They have already visited and talked to the people in 44 villages and these are the places they have already reached from the villages.

(1) 160 people have pledged themselves to make their own clothes out of self-spun yarn in order to qualify themselves to attend the Congress.

(2) 318 cows are expected to be in milk at the time of the Congress and the owners have promised to make their milk available at the time of the Congress.

(3) 514 people have placed orders for good cows to be purchased so that they may be made available at the time of the Congress.

(4) Some 75 cows have been already purchased.

(5) 407 handlooms have promised to have tractors replaced in their own fields.

Some of the reports of the Congress members of the Gandhi Deva, though for the month of March are worth noting. Sh. Siddhant Dhwani, who devoted all his time to qualifying himself as a Good report, says in his report:

"13 self-spunners registered at Shant. Praga have promised to store up 141 pounds of cotton, enough for 1 month of spins." Sh. Dhwani is specializing in providing the best quality cotton to the neighbourhood, and with that end in view he gets cotton picked, cleaned and bargained under his own supervision. 1600 shivers have taken away about 140 pounds for cleaning. About 180 pounds of cleaned cotton has already been received. The handlooms are busy working the whole day. Cotton thus picked, cleaned and ginned is carried on Laxodas' new sailing machine. The result is quality spins capable of turning out up to 16 counts of yarn.

Sh. Shastri is charged of Shree Sarwan, Praga. Shastri is trying to popularise charkas

for hand-ground flour. He has succeeded in persuading people to store up about 100 pounds of cotton for spinning and will now go out to test and repair the spinning wheels within his hour.

Ed. Sabatini, who is working in a difficult village in Khatu District, notes progress in sowing and plowing. He describes how the people of his village whose population he has struggled hard to contact, have built him a house "It was possible for me to get a house built elsewhere, but my wife, neighbours have insisted on my staying in their midst. They have set apart a plot of the village common for me and are now going to construct a hall themselves for me."

Ed. Harjidian, head in charge of Khatu Ashram, Rameswar (Panch Mahal), reports: "A village-cleaning programme was arranged at Ghansawa, on the 15th. People from 25 villages participated in the operation. Encouraged the volunteers to spin their own wool by helping them to get wheels. G. D., of wool has already come to the Ashram for weaving."

Encouraging Thiru

A Harjan crew has ingenious ways of circulating Harjans for the service of non-Harjians and non-crow. He has evidently given to a hospital surgeon a lot of valuable study to consider their blood for anemic patients, and to describe how a Harjan patient then gave his blood for a Finnish patient. There was no question of money payment or reward. The patient was an apparently Finnish of the estate. The doctor went to the Harjan camp for volunteers ready to contribute their blood. He immediately appeared with three volunteers: two non-Harjan and one Harjan. Their blood being tested the Harjan youth's blood was found to be best suited for the patient. The other two youths were disappointed but were also happy that a Harjan brother was found to be the finest of them all. The youth is preparing for the matriculation examination, is a regular student and an athlete. When he was taken to the theatre for transfusion he presented the white body and walked equally bravely the transfusion. 12 ounces of blood was taken. Now the wires for the loss. The youth spent twelve hours about three miles from the hospital, proud of the fact that he had helped a Finnish brother to live a few days—only a fortnight because the patient could not, not overcome a malaria.

Here is another story illustrating how people doctors of helping Harjians during their vacation days may do so. A Harjan youth was working as a messenger. He was doing his work with some skill and confidence. But the Secretary Inspector felt like relieving him of the job and gave him a Harjan one which would allow him time to study. He had already worked up to the sixth year in Gujarat and so finished at least Standard. He approached the Secretary

of the Harjan Service Group. He put him in touch with a college student who readily agreed to teach him Standard. But this youth's parents would not suffer the Harjan boy to go to their house. The college student thereupon arranged to take him to a park to the town where he is regularly giving the Harjan boy tuition in Standard.

Here is an example for many a student to follow.

A Worker's Dilemma

The student on the foregoing paragraph met the Gurdian head for arranging to teach the Harjan boy in a public park. A worker in England evidently could not get a similar fact and writes: "I have been waiting for the last seven years among the Harjians, getting sick women, getting them loose for learning, distributing medicines, etc. As a result about 30 people in the village also have mastered their population and do not observe untouchability. In the school the Harjians and Harjan children all together. But the poor thought is evidently linked upon us lower than other Harjians, and the fact that we have now been dealing with thought giving them action to give, has failed a storm. One of my colleagues has been circumvented."

"My uncle came to our ashram yesterday and stated me severely for having touched the thought and for having allowed them to enter the ashram. I remained with him, argued with him, but did so on purpose. He threatened to leave the house and the village itself. There was nothing for it but to promise him that I would not touch thought during his lifetime, but I was ill at ease. The next day I contacted him to reconsider his attitude. I explained to him that in these days of caste-borne and untouchable hatred, untouchability had broken down whether we will it or not, and that he should shake us of the promise. He resisted and said that while the village you may do as you like but not in the village. All my reputation is being ruined. Don't you see?"

"You may be surprised at my weakness for my uncle. You will not when you know what I owe to him. I was left an orphan by my parents. It is this uncle who has brought me up, educated me and looked after all his efforts on me. My uncle and my aunt have no more and they told me about that a son. They would not think of asking me to leave the house. On the contrary they would have the house to me and go away. Much of them are advanced in years. If the uncle goes away what am I to do? I do not owe for the people. They may boycott me and do even worse, but how am I to displease such a deeply beloved uncle and the aunt—dearer than parents? On the other hand the Harjians, including the thought, are so fond of me and so accustomed to the brotherhood of untouchability between us that I dare not suggest to them not to touch me."

It is surprising that the most stupidest person has not occurred to this mother, who, not his uncle leaving the village but his himself leaving the village. He may not give up his association with Harbans and deny his faith.

Troth in All Circs

I have before me a volume of autobiographical essays by Dr. Kallakrishnan Desbandhu Andrews, Dr. Desbandhu and others—*Religion in Transition*. It is a volume of mixed merit, but let me tell from Desbandhu Andrews' essay a glimpse to hasten this review. Desbandhu Andrews was faced with a far more serious dilemma and he describes how he faced it. His father was a fundamentalist believing in the verbal inspiration of the Bible, following in the terrible doctrine of everlasting punishment for a real crime of the human race. He soon found himself drifting away as a result from this position. He found his "father's interpretation of the prophetic books of the Bible to be in conflict with the scientific explanation of world history and its results." He wrote to his father explaining his position, "Then followed one of the greatest struggles of my life. For I had been told by the doctor that my father was suffering from an acute form of heart disease which might at any moment prove fatal. The mind, therefore, had been given that he must be kept entirely free from nervous excitement of any kind."

"Already I had witnessed the agony from which he suffered during one of the worst pain crises of heart attack and I had also watched the agony on my mother's face as she tended to him in his pain. In my intense affection I could not bear to run the risk of bringing on the nervous excitement which was certain to happen if I asserted my own argument to this extreme point. So I said to myself, 'No, I cannot go on with this any longer. I must not speak any more about it while my father is in the critical state. If I do so I may be responsible for his death.'

"For this reason I occasionally compromised, though my conscience pricked me all the while."

"I went on attending the Church as Episcopalian where my father was believed by the whole congregation. During the service, I would try to enter into the spirit of what was said and sing but more and more the worshippers appeared to me to be living in a different world of thought from my own. From the perfect position, which was already breaking on about, I was rescued by the spiritual address of Basil Westcott. I told him everything, and introduced him to my father and mother. He knew from me the whole situation. But he was brave enough to tell me that our friendship must be broken unless I was prepared to be more honest with myself and with my parents. He told me also to leave the question of my father's faith to God's hands. Then at last I found the whole situation and after a time of incredible pain given up myself my father's beliefs and left the Church which had been always my spiritual home."

M. D.

KHADI PROGRESS IN TAMIL NAD

The following are the comparative figures of Khadi Progress in Tamil Nad for the months of January, February and March 1937 and the corresponding period in the previous two years, 1935 and 1936.

| | | | |
|---------------------------------|--------|--------|--------|
| 1. No. of Spinning on the Roll. | 1937 | 1936 | 1935 |
| A. I. B. & Branches | 18,945 | 18,976 | 21,844 |
| Cent. Machine | 4,507 | 4,504 | 10,338 |

2. Yarn Spun.

| | | | |
|--------------------------------|-----------|--------|--------|
| A. I. B. & Branches (Spindles) | 918,418 | | |
| Rs. | 18,368 | 18,734 | 21,332 |
| Value | Rs. | 18,848 | 18,739 |
| Cent. Machine (Spindles) | 1,123,358 | | |
| Rs. | 18,897 | 18,450 | 19,588 |
| Rs. | 11,301 | 12,250 | 20,071 |

3. Spinning Wages paid

| | | | | |
|---------------------|-----|-------|--------|--------|
| A. I. B. & Branches | Rs. | 8,464 | 44,407 | 17,141 |
| Cent. Machine | Rs. | 8,150 | 15,778 | 7,000 |

4. Yarn Deposited by Spinners

| | | | |
|--------------------------------|---------|-----|-----|
| for their own use | | | |
| A. I. B. & Branches (Spindles) | 104,700 | | |
| Rs. | 8,667 | 472 | 198 |
| Rs. | 8,663 | 760 | 375 |
| Cent. Machine (Spindles) | 80,774 | | |
| Rs. | 1,000 | — | — |
| Rs. | 8,667 | — | — |

5. Khadi Woven in Value

| | | | |
|--------------------------|-----|-----------|----------|
| A. I. B. & Branches | | | |
| Inclusive of S. B. Khadi | Rs. | 11,40,181 | 9,80,073 |
| Cent. Machine | Rs. | 2,082 | 12,502 |

6. No. of Weavers on Roll

| | | | |
|---------------------|-----|-------|-------|
| A. I. B. & Branches | 260 | 1,000 | 1,900 |
| Cent. Machine | 260 | 470 | 500 |

7. Weaving Wages Paid

| | | | | |
|---------------------|-----|--------|--------|--------|
| A. I. B. & Branches | Rs. | 27,475 | 14,770 | 27,500 |
| Cent. Machine | Rs. | 7,500 | 12,800 | 14,800 |

8. Khadi Sold.

| | | | | |
|----------------------------|-----|--------|--------|--------|
| A. I. B. & Branches | Rs. | 90,470 | 10,701 | 92,804 |
| (Inclusive of S. B. Khadi) | | | | |
| Cent. Machine | Rs. | 20,762 | 11,223 | 21,502 |

9. No. of Spinners who use Hand-

| | | | |
|-----------------------------|-------|-------|--|
| powered cotton for Spinning | | | |
| A. I. B. & Branches | 8,610 | 2,800 | |
| Cent. Machine | 1,900 | 2,800 | |

10. Yarn distributed to Spinners

| | | | | |
|---------------------|-----|-------|-----|-----|
| A. I. B. & Branches | Rs. | 1,610 | — | — |
| Value | Rs. | 7,000 | 100 | 200 |
| Cent. Machine | Rs. | 100 | — | — |
| Value | Rs. | — | — | — |

11. Spinning Wages per lb. of yarn

| | | | |
|---------------------|--------|--------|--------|
| A. I. B. & Branches | 0-12-0 | 0-12-0 | 0-12-0 |
| Cent. Machine | 0-12-0 | 0-12-0 | 0-12-0 |

12. Weaving Wages paid

| | | | | |
|--------------------|-----|-----|-----|-----|
| per day | Rs. | 100 | 100 | 100 |
| Weaving Wages paid | Rs. | 100 | 100 | 100 |
| per day | Rs. | 100 | 100 | 100 |

NEED FOR AGRICULTURAL EDUCATION

(By Mahatma K. Jinnah)

The tendency of the present-day student is towards Government service when he is certain of acquiring higher maintenance and status than that of the farmer. This is not the fault of the student himself, but of the kind of education which he is receiving.

The present-day primary education teaches him reading, writing, arithmetic, history and geography, but nothing of agriculture, principles of co-operation, dignity of labour and proper dietetics and hygiene. Higher education introduces him to different languages, higher mathematics, elements of science. These subjects may be useful perhaps to use in a hundred or so offices, while 99 per cent have to study them because they are taught nothing else. All of them have got the same goal of Government service in view, but few except a few. The remaining ones do not know what to do with. In the absence of any organized work for them, roam about, thus becoming a burden on their tolling parents whose means are usually poor.

The remedy for this state of things lies in the compulsory teaching of Agricultural and Animal Husbandry as a subject in the primary and secondary courses of education. This will serve to create the love of farming.

In primary education, beginning from the 4th standard i.e. at the age of 10 years, the following courses can be adopted. To get the best out of them, the teaching staff should have and I to 5 months' training at least in an agricultural school.

Students should be taken to the fields at least twice in a week and practical instruction given to them as to the quality of different soils, importance of manures, necessity of rain and irrigation water, kinds of crops and their suitability to various soils, different kinds of implements and their utility, importance of sowing or sowing crops, the diseases of crops due to insects or fungus or bacteria and their extermination. Day-to-day observations should be recorded regarding tilling, sowing, germination, growth, intercultural, the varieties of rain, harm done by insect pests, the difficulties which the farmer has to encounter, the different stages of harvesting and ripening of crops, yield of produce, expenditure and income. Annual reports embodying all these observations should be prepared regarding various crops and entered in the annual examination tests.

Horticulture

Raising of fruit trees and their proper nursing should be taught. Gardening may not be thought necessary, but the taste should be created by making the boys work in the garden grounds attached to the school if it possible.

Animal Husbandry

Loss of field animals, their care as to cleanliness of their stables and bodies, the handling of the young ones, and importance of green waste dry fodder should be taught. Utility of milch cattle in the village economy, the necessary care to be taken in their feed should be also taught.

Hygiene and Dietetics

The boys should be taught the importance of cleanliness and balanced diet for the proper maintenance of health. Green should be fed on milk, green and fresh vegetables and seasonal fruits, so as to form a regular diet mixed with cereals, pulses and vegetable oils and butter or ghee. The boys can play an important role in village cleanliness by their personal hygiene, and be helpful in avoiding any common epidemics.

Economics

The boys should be taught the dignity of labour and principles of co-operation and how far service to humanity should be inculcated in them. It is due to the lack of any kind of co-operation or organization in villages, that the production of agriculture is being neglected. There should be a labour organization, so that a labourer in spite of his search for labour does not remain without work for the day. How is it that a workman wakes up early morning on the blowing of a factory whistle and goes to his job, with the fear that he will be turned back if he is late? Why not this sort of responsibility or regularity in attendance be cultivated in a labourer going to a field? In the first case it is possible because there is organization which supplies him work, while in the latter case there is want of organization, which keeps him unemployed.

Field Work

Each school should have attached to it at least 10 to 15 acres of land for manual work by the boys. If agricultural education is to function as a permanent addition.

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WEEKLY LETTER

Herman Kallinbach

The newspapers this week carried the news that Mr. Herman Kallinbach, an old South African friend of Gandhi, had arrived in India. But little do they know who this man is and what part he has played in Gandhi's life. For years after Gandhi's return to India from South Africa his name was a kind of legend to those of us who gathered round Gandhi. For years Gandhi had carried the hope of his coming to India and writing down in the midst of us giving his full co-operation to Gandhi in all his experiments with truth. During the early days of the Satyagrahasthane at Johannesburg Gandhi would often say "If Kallinbach were here, he would be in charge of the plans of the Ashrams and he would build it after his own heart," and the late Mahatma Gandhi would say "How I wish Kallinbach was here. He would have been a thorough good task-master to all of us."

But he kept on waiting all those 22 years. The 'great' War made and unmade many things. One of the things it prevented from happening was the coming to India of Kallinbach. For he left South Africa with Gandhi with the intention of coming to India with him, but he found himself in England on August 4, 1914, and for no fault of his became a prisoner of war in one of the thirty German prison camps on the Isle of Man, and was released or rather transferred in exchange for English prisoners in February 1918. There were obvious difficulties in his coming to India after the War, but he went back to South Africa and slowly built up his big business as an architect, which his imprisonment had ruined. A two-headed business-man, once he was in the track of his business he could not extricate himself from it, and his coming to India remained an unfulfilled dream. When at last his cable from London arrived last year intimating his intention to come to India, Gandhi sent a rushing cable to him asking him to carry out the intention. But business in London kept him there all those months and we had very nearly given him up. When therefore we had his cable from Aden our joy knew no bounds. He landed in Bombay in the afternoon of the 15th and having placed a heavy

order with a tailor for thread clothes arrived at Tichel on the first post when our morning papers had begun. Immediately after the papers Gandhi greeted the old friend with a hearty "After how many years?" as the great German with almost a London face, instead of bowing Gandhi took him before him in reverence. It was quite dark at that early hour in the ramshackle where we stayed, and with childish delight Gandhi picked up a lantern and said "Let me see your features more closely in the light." "So the hair has all turned grey," he said pulling a lock of it. "Oh, yes, I am only a year and a half younger than you," said Kallinbach. "I hope you had a nice voyage. You came first or second?" With a hearty laugh said Kallinbach, "But as bad as that, I came fourth class. I knew that would be the first question you would ask me."

He was right, for in the good old days when they stayed together in South Africa, Kallinbach was the 'Lower House' and Gandhi the 'Upper House' — the 'Lower House' preparing the budget and the 'Upper House' voting large chunks of it. Even the cable from Aden intimating his arrival in India was signed 'Lower House'. Those years of their chumminess in Johannesburg must have been doubly happy through in Gandhi's autobiography one has had a fleeting glimpse of it. "Though we worked in our own offices," said Kallinbach, "we lived in the same rooms — almost in the same bed — and whilst he looked for us I did the cleaning. I had to appear to him for every little item of expenditure and sometimes he did put me through the rack for apparently trivial items. On the morning on which he had to go to meet General Smuts at Pretoria for a very important interview I found him rising me severely for something or other that had happened in our domestic affairs, something perhaps that I had omitted to do. I remonstrated with him saying it was no use his worrying his time over domestic affairs when he must be thinking of the interview he was going to have with General Smuts. "No," he bowed up and said "These little things are to me of as much importance as the big ones. For they touch the very core of our life, and truth is one whole. It has no compartments." And thus I have seen him as small as well

on big occasions passing the same pedestrian march to work. I have had the privilege of sharing his joys and his sorrows too. I detect in a campaigner's attitude not so much to him as the lover of a dear one from truth or pity, and I was welcome once to see such a soul coming to life with a staggering blow."

"And he has at occasions made me cry too," he said, thinking of the numerous incidents these companions had in their daily lives. I reminded him of the motor car and the blundering incidents. And he gave me vivid details of both, which we also in Gandhi's autobiography. They are mentioned there, but with none of the vividness they demand. "I had purchased a car to bring him home from jail on the day of his release. He sat in it, but not without a torment that I could read on his face. For the moment he was quiet, but when we got back home he raved and raved at me fully. 'Put a match to it at once,' he said. 'But how can I? I am not such a痴心 man as to afford to do so.' It was after much argument that he consented to my disposing of it instead of destroying it. It remained in the garage for over a year and was then disposed of. But for eleven years after that incident I did not have a motor car."

"As for the blunders I shall tell you how a happened. The two incidents happened in about 1894. This happened in 1894 on the boat which took us to England. A jeweller wrote of mines who had lost heavily in business asked me if I would purchase a pair of glasses as I might stand them on the sea. I did not read them, but in order to oblige him I purchased it for a few pounds. I had no time to consult Gandhi, and he did not know of it until I happened to mention it on the boat. It happened that some friends had presented me with another pair when we sailed, and so I had two pairs with me. Someone on the boat knowing that I had two asked me if I would sell one to him. That led me to consult Gandhi. I mentioned the matter but casually as he was giving me my Hindustani lesson. He was very much annoyed when he found that I had purchased a really pair of blunders without his permission, and my explanation was of no avail. He asked me to bring them into the sea. I had not the heart to do so. I said, 'You might do whatever you like with them,' and without the slightest touch of conscience he flung both the pairs into the sea."

"But?" I exclaimed with a gasp.

"Oh, yes, more."

"But how did the other one offend him? That was a gift from friends."

"I cannot tell you. The incident is as close to me as though it had happened yesterday, but I cannot explain why he flung more into the sea. I told you I could not help crying that

day. You better ask him why he flung that dear present into the sea."

"The autobiography, I think, mentions only one pair I have had no time to ask Gandhi on this point. But I suppose the whole thing happened because of his insistence on the vow of non-possession. Had he not absolutely refused his wife and children of all the worldly gifts they had received from the community and returned them to the community? But to throw a costly gift away *before* that was a somewhat unkindness the purchased pair being thrown away but I cannot why exactly the other two went into the sea."

"But," continued Mr. Kallenbach, "he had done so often enough before I would purchase silver slippers for ourselves, for instance. It would not offend me that I should consult him regarding these trifles. And why he would throw them into the rubbish heap? Don't you still understand me?" he would shout in distress. But I saw the reason of his distress over these incidents. He lavished his affection on me and therefore dealt with me more severely than he would have done with others. That was the tyranny of his affection, but that affection is my proudest possession."

Tisbury Farm

I have not yet had more than a brief while with Mr. Kallenbach, but if that brief while has been so rich, I do not know how much a few days and hours would yield. But it is difficult to write the tale about himself, and he has successfully resisted the temptation several times of writing anything about the eleven years he was with Gandhi. The reader of the autobiography will remember the Tisbury Farm which Mr. Kallenbach purchased for the Emperor's in South Africa. He himself went and stayed there as one of the members during the communal life. It was he who first learned shoe-making in a Trappist Monastery and then taught it to Gandhi and the other co-workers.

"In those days we 'lived' was would be accepted even as a monastery of Karmapa monks, and so I had to go there to learn shoe-making. I learnt it within a few weeks and many of us learnt it later," said Mr. Kallenbach. "Those days showed me better than anything else the value of vocational training as an essential part of our education. Later I learnt dairying and horticulture too."

And it was the Tisbury Farm that perhaps made Mr. Kallenbach a native-born craftsman.

"Gandhi, who has seen the world," I have no recollection of the two having been thrown away. But if I did, there must have been some reason for the action." M. D.

also, though as he told me his interest in it was forty years old. I should not have known this but for a little incident in our camp here. The barber happened to get a stone placed in the middle of the sole of his foot during one of his walks. Not realizing it he walked on, with the result that at the end of the walk it was difficult to draw out the stone which had gone too deep into the flesh. A quack remedy was applied to draw the stone out, but as it was not properly done it made matters worse by producing a troublesome blister. Doctors have been coming in, and this is what Mr. Kallianh told me to the doctor and the doctor as the latter was drawing the wound. "You must now try an earth healer. I assure you it will draw out the stone quickly. Now this drawing will do and no anti-tetanus injection would be needed either. I am speaking from experience extending over a period of forty years and this remedy has never failed me. On my face we keep this of almost dry earth to be used when most necessary. A piece of cotton is a coma. A little ointment on my eyes had an excellent one day as he was working. A wallingpaper got right in the middle of his cell plastering through the hole, and the fellow was perfectly unharmed. This ointment is supposed to give vitamins and the next day the whole of his leg was swollen from the soles to the knee. My stone applied was such bandages all over the swollen part repeating them every three or four hours. Within a day the swelling had disappeared and the man who was going through heaven when sleep came. We really do not realize the wonderful properties of mother earth. A brother of mine is a doctor in Miami in Oklahoma, and another in North Africa. I told them of this and also told them what ignoramus modern doctors are in dangerous things like this. They recognized the truth of my words."

In the Footsteps of Tecumseh

In spite of Coolidge Indian States have begun to take up the noble example of Tecumseh. I have heard of a State in the North and in Maharashtra and the State of Iowa having opened their temples to the Harjians, but as I have no details yet, I have refrained from saying anything about them. But we have full details now of the opening of the Anasapuma Temple to all Harjians by the Latin State in Kallianh. It seems the Secretary of the State went to the Chief of the State for help in connection with a temple constructed by Harjians of their own expense. Thereupon the Governor said that rather than have separate temples for Harjians he was prepared to throw open the big State temple in Lathi land to all Harjians including Harjians of every description. The temple Secretary liked this offer with delight, and on the 15th of this month the Anasapuma temple was declared open by the Tashapachai himself to all Harjians.

It must be remembered that all Kallianh States are unattachability-riders, and that not only is there unattachability between Harjians and Arjians but also between several sections of Harjians themselves. Some of the Kallianh princes are known to take a keen interest in the welfare of Harjians and have built schools and houses for them. But it was reserved for the Tashapachai of Lathi, grandson of the distinguished chief who made a name for himself in Champa letters, to withdraw all members to unattachability as the Tecumseh Harjians had done. Several distinguished people from a number of States in Kallianh and all Harjians workers of course attended the ceremony, but what was more all Harjians of all sections in Lathi and numerous villages in the neighbourhood were there, and walked in the huge procession to the temple rubbing shoulders with Harjians. Hundreds of all sections for Kallianh this may be described as a unique spectacle.

The temple is one of the biggest in Kallianh and built by the State at a cost of Rs. 50,000. The Tashapachai in declaring open the temple made a most fine speech, parts of which I translate here:

"In the Bhagavadgita the Lord says that he created the four distinctive varnas according to their guna and karma. This too never means that Harjians (who should be among the four varnas) are unattachable or that they should be excluded from temples. If there is any shrine that takes up this position, no thinking man can accept it. Everyone has a right to go and worship in a temple. It is ridiculous to hold that God is polluted by the presence of Harjians in a temple."

"We have ignored wrong superstition and custom as religion, and that is why we have been reduced to our present low estate. There are no countries more prosperous than America and Britain, and there is no country said to be more religious than India. But India is the poorest to prosperity 'Why so?' It is because foreign religions monopolized as religion. By treating Harjians as our brethren, in the way we have done them, we have brought about our own degradation. It is thus we ourselves started by the wrong by pursuing varieties of unattachability."

"Religion means duty. Today it has come to mean blind superstition."

"Our noble Harjians, Mohits and Taps have descended unattachability. First Taps has described a Chandala girl going to the court of a king, which means that in Taps's time there was no unattachability."

"Let everyone know that all offices, courts, etc., in my State are open to Harjians on the same basis as to other Hindus, and in all other matters the State gives no recognition to unattachability."

"I am planning to open Madhwarai and handloom schools out of the houses of the temple, and we are trying to get suitable ones to be in charge of them.

"To the Harijans I have but one word to say. Be pure, always working and honest, shoddy unscrupulousness as between yourselves, and make the fullest use of this temple by going to it regularly."

M. D.

HARIJAN

May 29

1947

LATHI'S EXAMPLE

(By M. K. Ghosh)

The reader will find a fair notice in M. D.'s weekly letter of the opening to Harijans of the important temple by the ruler of Lathi State. The event is of great value to Harijans. And Thekarambath Pradikshahajal, deserves the commendations of all lovers of Hinduism and humanity. Published reports show that there was not a murmur against the act and that the Barman Hindu perfect in the proceedings without any reserve. I draw from this the same inference I draw from the Travancore Proclamation. For the people religious proclamations of a ruler have the sanction of Hinduism. I am unable on any other basis to account for the simultaneous welcome extended to the generous action of the Thekarambath of Lathi. I have bitter experience of the shyness of the Barman of Lathi. They would not come to the Hindu quarters. There was difficulty in getting married attendance for a Hindu woman who was dying of pneumonia. There were distinctions observed at the State dispensary. It used to said in passing that these distinctions were not peculiar to Lathi, they were common to all parts of Kathiawar and outside it is Gujarat. Indeed to some vital matters, certainly it is worse in Gujarat than elsewhere and worst in Kathiawar. Now do I imagine that with the opening of the temple to Lathi all the distinctions have disappeared in practice. Nevertheless in the ready cooperation of the Barman Hindu in the worthy action of the Thekarambath of Lathi, as in Travancore, one finds a quick solution of the unscrupulous problem. For if my reasoning is sound, the other India which have but to copy the examples of Travancore and Lathi and unscrupulousness will lose its cheap edge, even though it may not do our attempts in the States of India. And if it does on that large scale, British India cannot but be affected by the phenomenon. One fails to see why the process moves so slowly in this manner

which is one of life and death to a large portion of Hindu humanity. Would that the princes recognised their obvious duty of purging Hinduism of the virus of unscrupulousness and took timely action.

The Thekarambath of Lathi is reported to have said in his address that as soon as he gets suitable plots and buildings he would like to open more temples and cover them with schools for all classes of children. I would suggest to him the same remedy I put before the authorities in Travancore. A small technical school should be opened in Lathi for giving practical training in conducting services and schools in temples. There is no reason why both the offices should not be combined in one person. A school master has as much need to be pure in heart as a priest and vice versa. My word is given by honour of the art of teaching. At the present moment the most deplorable thing is that the temple priests are as a rule ignorant men often devoid of character. The training course need not be long — not beyond six months. If the salary offered is attractive, the school should draw well-read youths of character beyond reproach. My suggestion no doubt, implies that the reform of Lathi has its root in spirituality.

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A MORAL DILEMMA

A friend writes:

"About two and a half years ago, this city was convulsed by a moral tragedy. A Yankee gentleman had a sixteen year old daughter. She had a natural taste upon seventeen years studying in college in the same city. The two fell secretly love with each other. The girl is said to have become pregnant. When the true state of affairs at last became known, the father committed suicide by taking poison. The girl died immediately but the boy died a couple of days afterwards in the hospital. The incident raised a storm of controversy and all tongues ebbing, to such an extent it became difficult for the beloved parents of the hapless girl to dwell on the city. In the course of time the storm blew over. But the memory of the event still lingers in the people's minds and is raised up every now and then whenever a similar topic comes. At the time when the storm was at its height and nobody had a kind word to say about the deceased unfortunate lovers, I shocked everybody by expressing my opinion that under the aforementioned circumstances the young lovers ought to have been allowed to have their way. But some resented a voice to the contrary. What is your opinion in the matter?"

I have deliberately kept back the names of the correspondent and the place at the request of the writer as he did not want his name to be exposed by a revival of an old controversy. All the same I feel that a public discussion of this delicate topic is necessary. In my opinion such marriages as are prohibited in a particular society cannot be recognized all at once or at the will of an individual. Nor has society or relations of justice concerned any right to impose their will upon and forcibly curtail the liberty of action of the young people who may want to contract such marriages. In the instance cited by the correspondent both the parties had fully attained majority. They could well think for themselves. We are not a right society to prevent them from marrying each other if they wanted to. Society could at the most refuse to recognize the marriage, but it was the height of ignorance to drive them to suicide.

Marriage taken up as an artifice and not largely based on solid usage. The usage varies from province to province and as between different divisions. This does not mean that the people may ride roughshod over all established social customs and taboos. Before they decide to do so, they must consult public opinion in their side. In the meantime, the individuals concerned ought patiently to bide their time, or if they cannot do that, calmly and quietly to face the consequences of social ostracism.

At the same time it is equally the duty of society not to take up a hostile, step-motherly attitude towards those who might disregard or break the established conventions. In the instance described by my correspondent the guilt of driving the young couple to suicide certainly rests on the shoulders of society if the reason that it before can be correct.

[Adapted from *Shastree* Edited by F.]

SKIMMED MILK AND BUTTERMILK

[I had addressed a number of questions to Mr. Akroyd, Director of Nutrition Research, Ottawa, and to Mr. Martin Chaudry, Duggan, on the advantages and disadvantages of skimmed milk and about making it popular. Both of them have kindly favoured me with their considered opinion which will speak for themselves. H. B.]

1

Ottawa, the 12th May, 1937

Dear Mr. Dool,

I am sending under separate cover 3 copies of Health Bulletin No. 13 *The Relative Value of Indian Foods and the Planning of Supplementary Diet*, with a reprint of a scientific paper about skimmed milk, etc.

You ask a number of questions about the nutritive value of separated milk and buttermilk. Separated or skimmed milk is of high nutritive value, when it contains all the valuable elements present in whole milk except fat and vitamin A. Whole milk of good quality is to be preferred to separated milk because it contains vitamin A, but there is no question that the regular consumption of separated milk very greatly improves the health and development of Indian children fed on "typical" Indian diets based largely on grain or millet, containing no milk or eggs, and very small quantities of vegetables. An important advantage of skimmed milk, of course, is that it is cheaper than fresh whole milk.

We have used imported dried skimmed milk in a number of experiments. Children receiving 1 oz. of dried skimmed milk powder daily for 2-4 months showed greater increases in height and weight than children on a practically similar diet without milk. The general condition of the milk-fed children showed remarkable improvement. The milk was given in fluid form, roughly 8 times the weight of water being added to the milk powder to "reconstitute" fluid milk.

There can be no doubt that liquid separated milk would produce the same effect as dried powder, which is also all right the former reduced to powder by a mechanical process.

that milk should on no account be allowed to go to waste. Only a little separation is required to arrange for the distribution to school-children etc.

While regard to taste, we have found no difficulty whatever in procuring children to drink reconstructed skimmed milk, or, in another experiment, even to prepare, liquid separated milk. They seem to like it. I cannot agree that fresh separated milk has a bitter taste. I would suggest that any objection to the taste of milk milk might be overcome by the addition of a little sugar. It could also be consumed mixed with cereals, in the form of pudding or porridge.

The transport of liquid separated milk is attended with the same difficulties as the transport of whole milk. Milk is a perishable article of food. Boiling is particularly to some degree outside the period during which milk remains fit for consumption. The only way to preserve milk is to turn it into cream, or to condense, evaporate or powder it. The 'khana' of Northern India, used in the making of sweetmeats, is an evaporated milk product, which seems to keep for some time.

The distribution of liquid separated milk would have to be undertaken in the same way as that of liquid whole milk — i. e., on a daily basis. Boiling before distribution would cause no serious loss in nutritive value.

'Buttermilk' is a term which has several meanings in India. 'Buttermilk' made from milk — i. e., mixed milk from which a good proportion of the fat has been removed — has roughly the same nutritive value as separated milk, provided no water is added. If, as often happens, large quantities of water are added to 'buttermilk' of this nature, the resulting product is still called 'buttermilk', but of course its food value has been greatly lowered. A third form of 'buttermilk' is the liquid which separates out when cream is churned into butter. This type of 'buttermilk' is of relatively low nutritive value, since most of the valuable elements remain in the original milk from which the cream was obtained. It should, however, not be wasted, since it has some food value and is better than no milk at all.

Our important fact should be borne in mind: separated or skimmed milk is not suited to form the chief food of infants, because of the deficiency in vitamins A, B, C and D. Infants, it must be supplemented by some food substance rich in vitamins A, — e. g., cod liver oil. If any, however, be used with advantage to supplement the diets of young children past infancy when such diets are largely based on cereals and contain few vegetables and no animal protein. Separated milk in such circumstances is much better than no milk at all. Our own experiments have demon-

strated its value as a food for older children. It would also be a very useful addition to the diet of expectant and nursing mothers.

I have no objection to your publishing this letter in the *Hindustan*.

Yours sincerely
W. R. ARNOLD

II

Buttermilk contains all the ingredients of whole milk except butter and vitamin A. If I were to evaluate liquid milk in which vitamin C is destroyed, I would put the following values on the ingredients:

- A. Butter and vitamin A — 8 units
- B. Proteins — 5
- C. Milk sugar and mineral
milk & vitamin B — 5

If therefore, whole milk is valued at 14 units, buttermilk which contains items B and C should be valued at 10 units. As a matter of fact it is still proportionately far more than and is therefore a cheap but valuable article of diet for poorer people who cannot obtain whole milk. When butter is produced on a manufacturing scale by separating cream from milk, the buttermilk is sometimes a drag on the manufacture.

1. *Dahi*. Buttermilk can be made into dahi and sold locally. There is a thick milk for each dahi where large quantities of milk are handled. Where there are small amounts of concentrated milk dahi is transported to distant places also.

2. *Chhana*. By mixing buttermilk with sour dahi or acid substances the dahi acid or alkali, the proteins are precipitated. This is *chhana*. *Chhana* is also obtained by acidifying whole milk. But then that *chhana* brings down the fat with it also. *Chhana* from buttermilk is inferior to that from whole milk and sells cheaply. Manufacture of *chhana* is one of the common commercial uses of buttermilk. It can be carried longer distances than dahi but fetches less value. The sugar and mineral substances 'C' are left in the water after separation of *chhana*. *Chhana* is therefore less nutritious than buttermilk-dahi and has only 5 units value as against 10 units of buttermilk-dahi.

3. *Cheese*. Buttermilk will yield curds which is another form of *chhana*. If there is no demand for *chhana* or dahi, curds can be made from buttermilk.

4. *Condensed Milk*. Buttermilk can be best preserved by being evaporated and sold as condensed skimmed milk. Some of 'Compound' brand skimmed condensed milk are imported. As I found by experiment, condensed milk can be

made in cottages. There are difficulties in its extension to paper packing, but they are not insuperable.

Buttermilk is a dangerous substance if it or its products are passed off as whole milk. Distilled cream separates soon when from milk and will be partially separated with its whole milk or as whole-milk-dialysate or whole-milk-albuma. The solid or albuma of towns is frequently made from milk from which cream has been separated partially.

In Choket Choket is to buttermilk as dial is to whole milk. When butter is taken out of whole-milk-dial it is left. When butter or cream is taken out of milk, and the buttermilk is converted into dial it is converted to choket. The appearance of such dial and choket are different but the substances are same. If buttermilk-dial is changed, it at once takes the appearance of and becomes indistinguishable from and identical with choket.

For making milk-powder from whole milk or buttermilk special vacuum and steam heating machinery are to be used. Milk-powder cannot be made in cottages.

ESTHER ORLANDA BAROUEA

THE OIL-PRESS OF GUJARAT

(By Shambhaji Patel)

1

To decide which oil-press is the best, the present oil-press working in different parts of the country should be studied from the point of view of oil percentage, time taken per charge, a happy blending of the principle of leverage with the bellows's stroke, so that the work of the bellows may be insured, facility for the man who attends to it, repairs and capacity to crush various kinds of oil-seeds. Oil-presses vary in structure and only from province to province but also in the same province. So, if it can be decided which press is the best, much time and money may be saved and the work of the bellows insured.

With this idea, I toured in Gujarat for a month to study the oil-presses. To a lawyer, who does not know the construction of the press, the presses of Gujarat and Rajasthan would appear to be uniform; for, to all visible appearances and so regards their general working they are uniform. But the construction of the numerous circular planks which are fixed in the mortar and in which the seeds crush the seeds is different in different places. Besides, in some places, there is an arrangement for the oil to run out through a pipe, while in others the oil has to be squeezed out with a piece of cloth. Even the pipe system has not been introduced in all places. It is said to have been introduced about 30 years ago at Ahmedabad and Baroda, and about 5 to 10 years ago at "Rajkot"

Porbandar and North Gujarat. In Mumbai, one oilman has introduced the pipe system while his neighbour agrees not to do so.

So many differences in the construction of oil presses (even in places in which the same kind of seeds—mostly cotton-seeds—are crushed) and the method of extracting oil, even the condition of our industries. If there were an exchange of experience among our oilmen such a situation would never arise. If our oilmen had been open to new ideas, we should have seen the electrically introduced all over the country of a small but effective device like the pipe. But this is not so. Owing to their varied intellect, limited experience and absence of a scientific viewpoint, either our oilmen cannot think ahead or make a trade count of what little art they possess, and consequently, without knowing the merits or demerits of their construction they regard their own construction as the best. No wonder if our industries have suffered at the hands of such people.

What is astonishing is the fact that competitors who can deal with oil-presses are few and far between. In a whole district there is generally only one carpenter who can make or repair the press. This is not a small handicap to the oilman, for the carpenter comes at his convenience, demands more money than he should, and the oilman is at his mercy.

It is clear that if we are to meet this situation, the number of available carpenters should be increased. Carpenter work on the oil-press is so simple that it does not require any special workmanship and ordinary carpenters who make furniture and other wooden articles can learn it with a little instruction. But this is not enough. Just as it is essential to know working for one who wants to spin line, it is equally essential for the oilman to know how to repair the press. Few carpenters who repair the press have the experience of crushing the seeds and so they cannot know actually what is required for extracting oil in the best manner. But if the oilmen themselves know how to make and repair the press, both the purposes are served. And it is certainly not such a difficult task as is commonly believed to be.

NOTES.

Late Mahesh, the Secretary of the Gujarati Bazaar Bank, Bhaug (Talukdars, Bhavnagar), and Shri. L. N. Chaudhary, Secretary of the Trust National Bazaar Bank, Bhaug (Talukdars), have been authorized by us to make introduction of "Bazaar" and to receive subscriptions on our behalf.

MUMBAI.

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THE SCIENTIFIC BASIS OF A I V L A FOOD REFORM

(By F. J. Mello)

There is much that will interest workers of the All India Village Industries Association in the new Health Bulletin (No. 12) published under the authority of the Government of India on the subject of "The Nutritive Value of Indian Foods and the Planning of Subsidiary Diet." It is a small, cheap publication of 48 pages, replete with facts and figures, prepared by Dr. W. R. Aykroyd, Director of the Nutrition Research Laboratories and the Indian Research Fund Association, Calcutta. Dr. Aykroyd examines the dietary requirements of human beings and explains in simple language the contents of the articles of our daily food in terms of calories, proteins, fat, carbohydrates and mineral salts and the four principal vitamins. On the basis of this, Dr. Aykroyd enunciates the main dietary principles that should govern the planning of well-balanced diets, which represents the practical application of scientific research for the benefit of the daily life of the people.

It is this aspect of the problem of nutrition that interests the A. I. V. L. A. worker. The dangers of malnutrition are not confined to the poor, for often the diets of the well-to-do are defective or unbalanced. But, as Dr. Aykroyd points out, the latter have the opportunity to rectify deficiencies when we are open to those whose means do not permit them to spend on a variety of foods. Besides, the alteration of calories has to be increased in proportion to the extent of physical exertion or manual work to which men and women are subject, and obviously from this point of view the need for providing the maximum of nourishment out of the food consumed is greater in relation to those engaged in manual labour than for those whose occupation is sedentary. The question of cost also enters into the practical application of the results of nutritional research to the daily lives of our people. According to Dr. Aykroyd, a well-balanced diet may cost for the average adult Rs. 1 to Rs. 1.50 as against the sum of Rs. 3-5-0 ordinarily spent on the common foods now consumed by the bulk of the people. Can the people afford to spend twice as much on their food as they do at present?

The reply to this is contained in the "immediate programme" formulated in December 1934 by the A. I. V. L. A. Through that programme the Association appeals to people to follow a diet which, without being costly and dependent on foods drawn from outside the village, enables the rural population to derive the fullest advantage of the food they consume. It is for this reason that people are advised to take as hand-ground unpolished rice and whole wheat meal,

instead in preference to milled rice and refined wheat flour. They are advised to use hand-ground oil which contains more food value than machine-produced oil and to eat por or jaggery in preference to sugar which, as Dr. Aykroyd observes, is almost all carbohydrate. Milled rice is very faulty. Dr. Aykroyd has more. At several places, he examines the use of such rice in various grades. A diet largely composed of milled rice contains an insufficient quantity of vitamins B, and may give rise to beriberi which is common in some parts of India. The smaller the supply of vegetables, pulses and fruits the more important it becomes to avoid a preponderance of milled cereal to the diet. But if the rice is hand-ground, beriberi will not follow even if rice-paste of the diet is based on rice. Apart from the risk of beriberi, malnutrition too is common in milled-rice diets. At another stage Dr. Aykroyd points out that the common cereals contain a fair proportion of protein, but rice is the poorest of all cereals in this respect. The outer layers of the grain are richer in protein than the inner starchy kernel, and hence it is that when rice and wheat are highly milled there is some loss of protein as well as other valuable food factors such as vitamins and mineral salts. The conclusion, therefore, is inevitable that an improvement in the nutritive value of the diet and the health of those consuming it can be brought about by slowly or partially substituting whole rice, whole wheat or one of the millets. To use Dr. Aykroyd's own words, "If milled rice remains the basis of the diet, it should be milled that the milled-rice-cake made more proteinous foods—milk, green vegetables, pulses, etc., then the occurrence of whole rice or of porrie, kharri or ragi. When the diet is almost wholly composed of rice—when the people are so poor that they cannot afford to buy other foods except in minimum quantities—then the step in which rice is richer becomes of paramount importance."

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[ONE ANNA]

WEEKLY LETTER

"Shed Your Cankers"

I forget to tell the reader last week that Mr. Kallanthak is a polio-stricken, and believes in earning in order to give. Nothing impresses him so much as giving away what one prizes most, and he wants to listen about those who can thus give away. During his itinerary in Europe two of the many places he visited as places of pilgrimage were the birthplaces of Buddha, and Pervana and Ambedkar followed by the name of St. Francis. The longest stay was in Palestine followed by the footprints of the Prince of Peace who demonstrated to the world that gentler love hath no man than he that gives away his life for the sake of his fellow-men. That giving oneself away is perhaps the finest thing that he has seen about Gandhi, and that constitutes his strongest link with him. Almost the very first thing he did on arrival at Tilul was to place a stone of desire with me for a set of volumes of Gandhi's Autobiography to be sent to various friends in all parts of Europe and South Africa. He is telling little good turns to him and he would encourage you by returning it untold. The simple lines of Shantidhara Das Gokarnal poet, which left an indelible impression on Gandhi, would almost seem to be Mr. Kallanthak's motto:

Let a bowl of water give a goodly man!
The kindly greeting how true does with man.
For a simple year pay thou back with gold,
If thy life is saved, life is not withheld.
Thus the words and actions of the wise repeat,
Heavy links sever untill they repeat.
But the truly with have all men to see
And return with gladness glad for ever true.

And perhaps the strongest impression left on his mind by some of the hardships in Gandhi's life was by Mr. Ambedkar's attack on Gandhi and how Gandhi reacted to it, and by Gandhi's various fasts the symbol of which he began almost under Mr. Kallanthak's roof. [I may mention in passing that Mr. Kallanthak also fasted all the days of that 'agile fast' of 1932.]

But, when you express your surprise at the way in which he gives away things, he tells you a story he heard from Gandhi and which he says he has repeated hundreds of times. And this is the story:

Years ago there was a man who had retired to a cave where he lived untroubled by all men, untroubled by any belongings. When he wanted food he went out in the forest to search for it, and when he was thirsty drank it from the nearest spring. One day he was visited by his brother who left him a present of cash and clothes. They went on smoothly and soft that they captivated his imagination. He could think of nothing else and when the next morning he went out to hunt for his food he could not shake up his mind to go without taking proper care of keeping the cash and clothes from possible thieves. Before when he went out he left the cave open, but he had nothing to protect. Now he had to place a large stone at the mouth of the cave to save the cash and clothes from thieves. And though he did so, his heart was not in the hunt, but in the watch. He wondered whether it was not all proper to have left the cash and clothes behind and why he should not have rather worn them on his body when he went out. His son, however, knew better, he found out why his father was so now distraught. He told him "It is these wicked cash and clothes that have deprived us of all happiness. It is they that cause to cast a shadow of misery over our machine life. Why not shed these belongings of misery?" And so they shucked them.

"I happen to have numerous relatives" says Mr. Kallanthak with a twinkle of humour in his eyes, "and I go on shedding them." Truly the man made that told down their lives for their fellow-men did not regard the human phenomena as any better than a machine.

The Gospel of a Simple Life

That is why the gospel of a simple life appeals to him more-sympathetically not for its own sake but for the sake of a higher purpose that life has to fulfil. He has lived in the lap of luxury, has travelled through Europe to Asia to see men out, and earned a lot and spent a lot. But his life is so readily simple "That of you," he says, "who is a millionaire of Westerners take to clothes and furniture of dress for which there is no room in the Indian climate are away millions. A better thing than the flowing shawl allowing plenty of fresh air on every part of your body was not devised for the Indian."

difficult. And he has learnt how to wear a shirt properly and trousers buttoned and buttoned for practically the whole day. He has been a toilet-trainer, a vegetarian and a non-smoker ever since he met Gandhi, and does not care for either tea or coffee or any of the Western amenities that we thought we should provide for him. The winds of the spinning wheel has shattered him, he has almost learnt to spin, and while he thinks of spinning as a recreation from the tedium of office routine when he goes back to South Africa, he is going to arrange for someone from Palestine to come and study the whole process of cloth-making. In order to be able to introduce it among the Indian Jews there he is a Jew and has among other things pledged himself to work for the welfare of the Jews. He is proud to call himself a Jew, but would prefer not to be known as a German. Like Tolstoy, I suppose, he would say "I was a German."

Essentials of National Education

The speaker of the small conference of the teachers in Gujarat national schools which met at Thol on the 21st May had said to the Indian a questionnaire which speaks for itself:

(1) What is the education best suited to the needs of our villages and most beneficial to them? How to spread such education in every village?

(2) How to combat mass illiteracy and ignorance?

(3) Is literacy indispensable for intellectual growth? Is the system of starting instruction with teaching the alphabet and reading and writing propitious to intellectual growth?

(4) The need of making vocational training the pivot of all instruction.

(5) The future of the present national schools.

(6) The possibility of imparting all education through the mother tongue of the children.

(7) In what essentials of national education are existing schools lacking?

(8) The necessity of making High-Scholastic compulsory in the early years of primary and secondary education.

On Gandhi being invited to give his views on these points, he made observations giving helpful examples. I summarize them below having met the latter, which while they were happening to the few friends to whom he spoke are of little use to the general reader.

"If we want to impart education best suited to the needs of villages, we should take the Vidyapeeth to the villages. We should convert it into a training school in order that we might be able to give practical training to teachers in terms of the needs of villages. The correct instrument the teacher in the needs of villages through a training school is a shilpi. Now

can you so interest them in the condition of villages. To separate shilpis from villages and make them live in them is no easy task. I am feeling daily confirmation of this in Nagpur. I cannot give you the assurance that our year's stay in Nagpur has made of us villagers so that we have become one with them for common good.

"Then as to primary education my confirmed opinion is that the commencement of training by teaching the alphabet and reading and writing hampers their intellectual growth. I would not teach them the alphabet till they have had an elementary knowledge of history, geography, moral arithmetic and the art (craft) of spinning. Through these three I should develop their intelligence. Question may be asked how handwriting can be developed through the till as the spinning wheel. It was to a marvellous degree. If it is not taught merely mechanically. When you tell a child the reason for each process, when you explain the mechanism of the till as the wheel, when you give him the history of cotton and its connection with civilization itself and take him to the village field where it is grown, and teach him to count the rounds he spins and the method of finding the evenness and strength of his yarn, you hold his interest and simultaneously teach him handicraft, his eyes and his mind. I should give six months to this preliminary training. The child is probably now ready for learning how to read the alphabet, and when he is able to do so rapidly, he is ready to learn simple drawing, and when he has learnt to draw geometrical figures and the figures of birds etc., he will draw not several the figures of the alphabet. I can recall the days of my childhood when I was being taught the alphabet. I knew what a dog it was. Nobody cared why my intellect was wasting. I consider writing as a fine art. We kill it by imposing the alphabet on little children and making it the beginning of learning. Then we do violence to the art of writing and stunt the growth of the child when we ask to teach him the alphabet before its time.

"I hold in my opinion what we have reason to deplore and be ashamed of is not so much illiteracy as ignorance. Therefore for adult education too I should have an intensive programme of driving out ignorance through carefully selected masters with an equally carefully selected syllabus according to which they would educate the adult villagers' asked. This is not to say that I would not give them a knowledge of the alphabet. I value it too much to despise or even belittle its work as a vehicle of education. I appreciate Prof. Leubach's immense labour in the way of making the alphabet easy and Prof. Bhagwati's great and practical contribution in the same direction. Indeed I have invited the latter to come to Nagpur whenever he chooses and try his art on the men, women and even children of Nagpur.

"As to the necessity and value of regarding the teaching of village handicrafts as the pivot and center of education I have no manner of doubt. The method adopted in the institutions in India I do not call education. I am drawing out the best in man, but a debauchery of the mind. It informs the mind nothing whereas the method of teaching the craft through village handicrafts from the very beginning as the central fact would promote the real, disciplined development of the mind resulting in concentration of the intellectual energy and indirectly also the spiritual. Here too, I want not to understand or belittle the idea that I would not replace them. Matter misplaced has been rightly directed on dirt. In proof of what I am saying, I can only cite the case of worthless and even infamous literature that is pouring in upon us with the result which he who sees may see."

M. D.

THE MARRIAGE IDEAL

A friend writes,

"In the current issue of *Indian Review* is your article entitled 'A Married Idealism' you have observed, 'Many marriage ideas appear to have grown out of social customs. They are therefore not so much as any real, moral or religious principle.' My own mind based upon my experience tells me that perhaps these values were promulgated out of custom considerations. It is a well known principle of the science of religion that the laws resulting from the working of religious elements is essentially other than the product of religious values. That is the reason why in Hinduism *dharma* (right) and *adharma* (wrong) marriages are introduced. On the other hand if we which social customs with all its handicaps variety and change to be the only reason for these ideas, we are left with an empty reason why marriages between persons male and male, or for the matter of that between brother and sister, should absolutely be allowed. If, as you say, the beginning of prayer is the only legitimate object of marriage, then the idea of partners would become purely a question of custom. Marriage has all other considerations to be ruled out of court as religiously unimportant. If not, when should be their order of precedence? I would not be sure as follows:

- (1) Mutual attraction or love;
- (2) Temporal fitness;
- (3) Approval and consent of the respective families concerned, and considerations for the interest of the social order in which one belongs;
- (4) Spiritual development.

What do you say to it?

The Hindu custom here emphatically sets down precedence to the role and of marriage, as the central institution that is governed upon the perspective framework by the others as

the aim of marriage was. 'May one be blessed with eight children', shows this issue as your contention that satisfaction in marriage should only be for the purpose of begetting offspring, never for sexual gratification. But then, would you expect a married couple to be satisfied with only one offspring irrespective of whether it is male or female? Besides the longing to perpetuate one's line which you have very properly recognized, there also has existed amongst us a strong feeling that life can be properly done only through a male sex. And the birth of a girl, therefore, is less welcome than that of a boy. In view of this very widespread feeling for a male issue, don't you think that your ideal of having only one offspring should be modified so as to include the begetting of a male issue in addition to the possible female ones?

I entirely agree with you that a married person who creates the sex act chiefly to the purpose of procreation should be regarded as a hindrance. I also tell with you that in the case of a married couple who have practiced the rule of purity and self-control before and after marriage a couple out of whom must lead to conception. In respect of this first point then it is not because the collected story of Tolstoy's and described, the wife of Vladimir who accepted her own husband was not greeted by Tolstoy as a perfect hindrance, when command was the elements were found to stay home but emotional relations with her husband were purely directed to the thoughts and discharge of the function of motherhood. But I think whether even the Hindu custom would support your ideal of having only one offspring irrespective of whether it is male or female. It seems to me, therefore, that if you limit the your ideal of having life as to include the begetting of one male offspring in addition to the possible female ones it would go a long way towards satisfying many married couples. Otherwise, I am afraid, most people would find it to be better to limit sexual relationship to the generation of the first child and then concentrate all its own person's complete attention for the rest of life that never to worry at all. I am being slowly forced to the view that marriage is more a primitive nature, influenced in a indirect way representing a step in the upward evolution towards religion and spirituality which is the natural law of the development. That is why civilization has been held in such high regard. I believe the person who lives up to the ideal of regarding sexual union only as a means for procreation I also agree that coming together under any other circumstances would be sexual indulgence. But I am not prepared to condemn it to a human sin or to regard a husband and wife who cannot help their nature as being wicked as to be treated with cheap, pig or high-class contempt."

(Continued on p. 138)

HARIJAN

June 2

1937

COCHIN UNTOUCHABILITY

(By M. K. Dasgupta)

A Cochin correspondent writes:

"I have just gone through your article, 'Cochin—Tremore', in the Harijan, dated May 6, 1937. I find that you have, perhaps unwittingly, done a distinct disservice to the cause of leprosy."

The controversy about the Koshikassathur temple and its no more to regarded as a very serious light and darkness, at any rate there is not the slightest intention among the people of Cochin to lay darkness on a village in itself, merely putting up a sign for

You seem to be ignorant under a newspaperman when you say that even the most intelligent Harijans would hardly permit him (the Cochin Maharaja) to regulate the private conduct of the natives in the Cochin temple by the temple is India where Harijans are not permitted to worship are treated as untouchables to arrest the growth of leprosy. Harijan who are entitled, as a matter of right, to visit the temple? So far as the Cochin Government are concerned, they have no right to regulate the 'private conduct' of visitors to Cochin temple. They have also no right to prevent any worship in the vicinity of leprosy Harijan who are entitled, as a matter of right, to visit the temple.

What they have done is simply to declare as polluted, as far as Cochin temple are concerned, the natives who have performed religious worship in the temple of Tremore. There is no sort of law imposed on entry into Cochin temple of leprosy Harijan who have worshipped in Tremore temple.

Even this law on natives was imposed by Cochin not because of any spite or malice against a whole race, but only in the interests of the Harijans and Harijans who, from their immemorial, have been recognised and well-looked as spiritual devotees in such matters.

You observe that 'in Cochin the Maharaja has interfered in respect of a temple over which he has no exclusive control. The Maharaja of Tremore, too, possesses substantial rights over the temple in question. The Cochin order is clearly in interference with that right.'

History, tradition, usage, custom—all these point to the fact that while the right of the Maharaja of Tremore in respect of the Koshikassathur temple begins and ends with the installation of a Theological Rajah, the Maharaja of Cochin has always exercised, as

President of the Yagitione ceremony passed into regard to an official, both spiritual and secular. The very fact that the present Maharaja, when the recent festival were celebrated almost and politicians from the Maharaja of Cochin share confidently enough that the 'substantial rights' alleged to be possessed by Tremore the act include, at any rate, the right to have a voice in the administration of spiritual affairs relating to the temple.

It may interest you, in this connection, to know that in a recent speech at Thiruvalla, the C. P. Ramaswami Aiyar, the Dewan of Tremore, admitted that the Tremore Government had no complaint whatever to make in regard to what has happened in the Koshikassathur temple. It was not a good that Tremore itself does not feel any fault with the attitude of Cochin.

Your suggestion that the opinion of Harijan might be invited on the matter involved is certainly one that ought to command itself to all. But here do you kindly, I wonder, your appeal in the same breath to the people of Cochin to hold protest meetings against the order of the Maharaja and hold an opinion for sharing upon all temples to Harijan? Why not wait till the Harijan give their opinion at least?

While the Tremore Dewan had a positive right to open to Harijan the temple within their sole possession and ownership and without reference to the opinion of Harijan it would hardly be right to propose a new 'bar' in respect of temples where there is joint possession. The Harijan must wait till always and everywhere there is a temple.

This is a perfectly sensible position to take up, and we in Cochin would certainly be glad if an attempt is made in Tremore to propose a new 'bar' in respect of temples where there is joint possession."

I gladly publish this letter. The order referred to in the Maharaja of Cochin reads as follows:

"The Maharaja of Cochin is of opinion that proper public order in temples should be maintained in the Koshikassathur temple without any delay. His Highness orders that the temple has been polluted by entry into and participation in ceremonies by persons who have afflicted in other temples where the entry of leprosy has been allowed. The Maharaja of Cochin has now definitely ordered that any person who has taken part in the conduct of ceremonies in temples which have been polluted by the entry of leprosy thereby become polluted and lose the right to enter temples in Cochin and proper prohibitions are imposed. Such persons are prohibited from entering temples, teaching books and write until they perform the required purificatory ceremonies."

My note was based upon a summary of the order above quoted. There is no mention in it of leprosy. And are not leprosy Harijan? My contention was and is that leprosy Harijan because they visit or officiate in temples risked

by Harigan do not become Habigan. But I did not in thinking that the order applied to all Barawa Hindus who had visited Trassore temple, whereas it is restricted to those who affiliated at Trassore temple. Whilst, therefore, I gladly admit the error as to quantity, my argument remains unaffected. The Mahatma has merely extended the doctrine of unaccountability by regarding Barawa as unaccountable because they did not believe in unaccountability.

But the authentic and extensive note alone published in Habigan appears of most of the contents of my correspondence. For according to that note either the Mahatma of Cochin or of Trassore has any jurisdiction over the administrative of the Koodalmandalam Temple When therefore, Mr C P Ramaswami Aiyar said that Trassore had no complaint, he merely stated the legal position. The only party who has the right and whose duty it is to complete is the Trassore Mahant. And now may hope that he will not rest content till he has secured complete freedom from interference with his exclusive right to regulate the admission of worshippers and officiating priests.

The correspondent has merely confused the issue by suggesting that my advice to the Hindu of Cochin to fight for the throwing open of temples to Harigan is inconsistent with my proposal to refer to Pandita the question of the locality of dwelling, as the Cochin Mahatma's order does, Barawa Hindu as unaccountable. And now that it is known that the Mahatma had no right to issue the order he did, the proposed reference becomes unnecessary except as an academic proposition.

SHAMEFUL IF TRUE

[By M. K. Gandhi]

Further steps made was the following statement which he received during his recent tour in the Hindu's Dominion:

"About six weeks ago an event which took place at Kozhikode, Warrangal District, Hindu's Dominion, describes the methods adopted by the Christian missionaries to make conversions of Hindus and especially Backs. Some days previous to the appointed day, the village members sent out word of the coming event into all the surrounding villages and made sure that the people of all tribes of Hindu and especially Harigan were present on the morning of large number. Then the pastor entered at the place laughing with him a girl, about 12 years old, who he said would care all that were presented to her of all sorts of diseases and also show them the real path to salvation of God.

The pastor then stood and said addressing those present 'You believe in gods who are dead and gone. Your Hindu was here believed and acted like an ordinary mortal and then died. It was the cure with Harigan also, who had many more who in his words there is before you a person who is the very incarnation

of Christ. Christ is in her now, which fact you can verify yourself by being cured of your diseases at the mere touch of her hands. Who believe in gods who are dead and are more effective? You should all believe in and follow the path of Jesus Christ, who was born in Virgin Mary, preached the Gospel which leads to salvation and eternally live now again on the third day to redeem the sinning millions of the world.

A sermonizer of our time got loud and two women for a while even were changed. There were still that when they were the ones of all times and believed in the truth and efficacy of Christianity, there would not be any good effect in the case of diseased patients.

This happened on 19th November. On the third occasion, the Secretary of the District Committee and others visited there and told them that they could preach their religion as they wanted to, but they should not wound the feelings of the people by repeating unpleasant things which were not true. The local police then stopped the proceedings fearing there might be breach of peace at the place."

If it is true, it stands self-condemned. I would like the Hindu concerned to investigate the complaint and throw light on it.

THE MARRIAGE IDEAL

[Continued from p. 131]

I do not know what the scientific basis for the various values in respect of marriage relationships is. But it seems to me clear that a social system or usage that helps the practice of virtue and self-control should have the priority of a moral law. If it is suggestive considerations that are at the root of institution of marriage between brother and sister, then they ought to apply equally to cousin-marriages. A safe rule of conduct, therefore, would be as a rule to respect such taboos where they exist in a particular society. I accept generally the conditions for an ideal marriage announced by my correspondent. But I would change their order of importance and put "love" last in the list. By giving it the first place, the other conditions are liable to be overshadowed by it altogether and rendered more or less nugatory. Therefore, spiritual development ought to be given the first place in the choice for marriage. Karma should come next, family considerations and the interests of the social order should have the third place, and mutual attraction or 'love' the fourth and the last place. This means that 'love' alone, when the other four conditions are not fulfilled, should not be held as a valid reason for marriage. At the same time, marriage where there is no love should equally be ruled out even though all the other conditions are fully complied with. I should score out the condition of reciprocal fitness, because the legitimacy of offspring being the central purpose of marriage

regime those without the desired society as a "condition", it is the one you are of marriage.

While studies certainly show a marked rise in divorce of the male offspring. But this originated at a time when physical warfare was the order of the day and adequate man-power was a sure guarantee of survival in the struggle for existence. The number of sons that a man had was therefore then looked upon as a mark of virility and strength, and to facilitate the propagation of numerous offspring even polygamy was sanctioned and encouraged. But if we regard marriage as a sacrament, there is room in it only for one offspring, and that is why in our culture the first offspring is described as wife's a "duty born", all subsequent being referred to as sons i. e. "love-born". I make no distinction between son and daughter both denotation is in my opinion fortunate and wrong. The birth of a son or a daughter should be welcome alike.

The story of Yudhishthira and Draupadi is just as an illustration of the principle that the sacred act performed solely for the purpose of begotting offspring is not inconsistent with the highest ideal of Hinduism, dharma. But the whole of that story need not be taken literally termed infamous for the purpose of sexual satisfaction is reverence to ancestry, and it should therefore be man's endeavour to rise above it. But failure to do so as between husband and wife cannot be regarded as a sin or a matter of offence. Millions in this world act for the satisfaction of their palate, swallow millions of the husbands and wives indulge in the act not for their carnal satisfaction and will continue to do so and also pay the horrendous penalty in the shape of monstrous sin which nature visits all violators of the order. The ideal of absolute brahmacharya or of married brahmacharya is for those who aspire to a spiritual or higher life. It is the one you are of such life.

[Slightly changed and translated by P. from English version.]

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THE OIL-PRESS OF GUJARAT

(By Jharadha Patel)

II

The specialty of the Gujarati oil-press lies in the arrangement of a seat for the man. The seat is in the form of four beams forming a tight frame round the top edge of the mortar. It helps the man to sit at ease, to attend to the pressing and to drive the bollock at the same time. As the man sits just near where the seeds are crushed, he can easily see when to add water. The circumference of the tank is only about 41 to 42 in. but the seat arrangement gives a wider circumference at the mouth and provides more space for the work. It also helps to make the mortar more durable as the seat round the top gives the side of the mortar additional support. Besides it makes it proportionately easy to make and the pedal.

But there is scope for the present seat to be improved upon. If two or three planks were attached to the seat, it would serve the purpose of a back for the man which he can utilize part of the time for resting on.

According to the principle of leverage, the longer the beam of the lever, it is easier for the bollock to drag it. But the increase in the length of the beam increased the extent of the bollock and thus the gain in weight is more than balanced by the distance the bollock has to walk, which also makes the pedal rotate slowly and take a longer time to finish one charge. But in the Gujarati oil-press the design is very short.

A third specialty of the Gujarati oil-press may be said to be the fact that it takes very little time per charge, any between 1 hour 15 minutes and 1 hour 30 minutes. The reasons for this are: (1) Gujarati bollocks being strong, their speed is great and as the stroke is small the pedal rotates quickly, any 500 rounds per minute. The speed creates heat in the press which is favourable for extraction. (2) The grooves create the seeds quickly. (3) The quantity of seeds which it will take in one charge is comparatively less, about 12 to 18 lbs. As the seeds are less they are crushed easier and become more pressed and give a little larger percentage of oil. (4) Owing to the arrangement of the pipe, the oil runs down and as the pipes are very straight it runs down in one flow.

In regard to time, there is a point to be noted. When the oilman extracts oil on his oil machine the charge quantity and takes out the cake even before all the oil has been extracted. In this case the time taken is less. Thus if he extracts 4 lbs. of oil on his for a quantity of seeds 40 to 7 lbs. from the same quantity of seeds for himself. This may be all right for those who use cake for their own cattle, but those who sell away the cake or give it for hire to the oilman have to suffer.

THE REED & THE FOUNTAIN-PEN

I am tempted to share with the reader the following letter received by Mahadev Desai:

"Some time back in an article entitled 'Wanted: Rural-mechanics', you recommended as a step in that direction, the adoption of the reed-pen in the place of the fountain-pen. I was struck by your argument, and after reading Bapu's interpretation of the A. I. V. I. A. membership pledge, I had with my fountain-pen and ink to the rear, also written back. I was not altogether unused to the reed-pen. Some ago, in Kutch as well as at Indore, I remember having made two copies of yours, Bapu's and other friends' writings with the reed-pen. I have a clear recollection of how during the early years of the founding of the Hindustani, sometimes when you returned to the office after one of Bapu's usual tours, you would carry a magazine full of reed-pens before me for writing. Later, the suggestion of a gentleman like, whom I am not to disseminate work among the village, drew me to the use of the fountain-pen. But when a parcel of your aforementioned article in the Hindustani, as I have already observed I again returned to the reed-pen in a host of instances. After a month of halting experience, however, I was again forced to return to the fountain-pen: "a scribe and a writer man." The reason which compelled the change were as follows:

(1) It took 2 hours to sign one letter, using a *Reed-pen* that could be done with the fountain-pen in one hour and a half. And this was not if one had an adequate supply of well-maintained reed-pens before him.

(2) It took at least from a quarter of an hour to three quarters of an hour to send one reed-pen by means of an indigenous village hawk. It is always a job to send a reed-pen to a far post for close writing.

(3) It took more time because the reed-pens were stationary and postage wasteful.

(4) Indisposed friends and sometimes their grown-up children too, who have the naturally bad habit of putting up your pen without permission, would time and again break the point of your pen during your writing to sleep.

(5) Little children by whom I was seriously surrounded seemed to find particular pleasure in overhauling the inkpot and drawing pictures by color as near it as a host of etc.

(6) Even so it might have been possible to go on with the reed-pen if one had to do all the writing mentioned singly in a secluded corner, free from interruption. But when you are engaged in village work you are liable to be called away from your work every few minutes, now to dispense medicine, now to repair a spinning wheel that has stuck with mud and again to attend to some important village matter. This renders the use of the reed-pen well-nigh impossible.

(7) The fountain-pen enables you to make short jottings and notes, as indispensable in

the course of village work, while standing, or while you are on the move. When I resorted to the use of the reed-pen I invariably found that my diary writing and maintenance of other daily records and registers had slowly gone wrong.

Perhaps you will say that all this is spread painting or "Wag the dog" about quills. What is the need for all this fuss? The slower the pace of writing the greater would be the risk because and the moreover the reader. This may hold good in the case of a highly accomplished scribe like you, but it cannot apply to a poor scribe like me who has got to go through the mill of his daily clerical routine affairs.

Surely, it is no part of the policy of the A. I. V. I. A. to discourage pen-writers in the very heart of their country. Take the case of a humble worker like me. He does the village work, signs, writes for himself and performs a number of other household tasks since he is very often his own householder. Then he has to go out to do propaganda work for the Hindustani, sometimes, at the same time. How overworked is thinking. Would it not be wiser to enable another half or hour's writing upon the already used reed-pen shell by attaching upon the use of the reed-pen? You can achieve this by attaching, "This is more convenient than Bapu and you too manage to stick to the reed-pen." For this would not satisfy me. One everybody can sign Bapu in everything. But everybody has his capacity for paper. At the same time, it would be unreasonable to go on using the fountain-pen in the work of the close correspondence of the A. I. V. I. A. That is why I have submitted the long article to you to express the sentiment to govt. to indulge in the matter of the use of a fountain-pen by its members.

As I write this another argument occurs to me. Perhaps you will find it to be opposite to the prevailing view. Bapu explains, the village mechanic as not used to the inkpot's smell, why should he not attend the same volume to other domestic tasks and appliances that are as less helpful to the individual householder, as the instance. The fountain-pen, the automatic hair clipper, the hairbrush, the razor, the electric torch, the galvanised iron bucket (as a substitute for the various plates, recommended by the A. I. V. I. A.), may stand of the natural village crafts, the handicraft, rather than the inkpot, which, the carpenter's table, the bellows for the blacksmith, etc. All these things have to become the necessary of manual work. They don't require manual work. Here then, let these appliances can easily be made in the village and small workshops. The rest could easily be manufactured there, at the A. I. V. I. A. work. Why should it not be? In India, they teach spinning children even in the village, how to make such and. Why should not we children in the village to the village taught at least to still advanced Indian?

the *chakra* (wheels). The A. I. V. L. does not appear the use of the plough, the spinning wheel and the fly clock, even in the place respectively of the hoe, the table and the self-balancing single pot hung by the wall over it in such an awkward. Why stop at that and wonder the use, further, of more advanced and efficient appliances of a like nature? Is not your insistence on the use of the inefficient and fragile *rudras* in the place of a metal spit of a piece with asking people in the age of 1937 and electricity to discard all such instruments and revert to primitive ones once again? You have applied yourself to the task of improving village life. I would like you to suggest the nature and extent of the improvements which you would like to see effected.

The above letter is written partly in jest, partly in earnest, and partly as a dialectical exercise for his own sake in which the writer obviously loses. His whole argument boils down to the fact modern appliances are capable of more speed than their earlier prototypes. If the consideration of speed were ruled out, there would hardly be left anything from his argument for me to answer. But the village movement, as I consider it, does not discount speed or efficiency of production. Our village folk need all the efficiency that we can give them and more. The A. I. V. L. is doing its best but to increase the speed of production considerably with its ideal and self-exposed limits. Already the speed of the table has been increased beyond the widest expectations of its protagonists. But this was achieved without the slightest sacrifice of the principle of *ramchakidastang*. Here, I claim that the marvellous ingenuity and skill which rendered this possible could only spring from a village brain. The limiting principle that was kept in view is affecting improvement in the speed of the table, the spinning wheel and other domestic tools, should hold good in respect of the writing pen too. The rush and hurry of the town have no place in the village. The village-dweller has not to work under high pressure or to spend about four days to plan a major case and write like the city-dweller. All his work is done by the mass and more natural modes of locomotion. Similarly the fountain-pen can have no place in its economy. I might, perhaps, jokingly go so far as to admit the steel nib in my opinion has sped the death of the calligraphic art. The coming of a *rudras* was itself an art it called into play the artistic skill and the personality of the writer that was reflected in the characters which he traced. All that has gone with the advent of the steel pen. But the steel pen has not done even half the mischief that the fountain-pen is doing. The introduction of the fountain-pen in the village,

to me, marks the beginning of the end of the existence of the village as such and its slow metamorphosis into the city.

The analogy of the Singer machine & the tailor's needle advised by the writer is misleading. The Singer machine was intended to supplement the work of the needle. It was never intended to be introduced into every hut and home. The purpose which it was calculated to serve and which it has actually served is to increase the speed of the individual needle to such an extent as to make handsewing a profitable *shikasta* vocation for the newly unemployed of the cities. The fountain-pen has rendered an analogous service to the art of calligraphy, and in such it can certainly claim a place as a useful adjunct of city life.

The argument that I have used in connection with the fountain-pen applies equally materials to the other points raised by the correspondent in question. Clearly it is not possible to lay down hard and fast rules in all such cases. Let everybody strive to estimate and practise the principle of *ramchakidastang* as best he or she can. Only let the workers from the city who go out to work in the villages take care that he does not turn the heads and confuse the intelligence of the simple-minded village folk, whom ostensibly he is anxious to serve but whose requirements and standards of values and utility are altogether different from that of the city-dweller.

[Translated by P. Arun Kumar Sharma.]

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HARIJAN

1189

Editor: MANABENDU GUHA

Under the Auspices of The Harijan Sevak Sangh

Vol. V No. 12

POONA — SATURDAY, JUNE 15, 1937

[ONE ANNA]

Notes

Not a Political Organisation

As lovers of Hindi know the next number of the Hindi Sahitya Samajika is to take place in Hindi a correspondent who is working in Hindi writes to say that there is a suspicion that the Samajika is a political organisation with anti-Muslim tendencies. Having been twice the President, I can interestingly say that it is a purely non-political organisation. It has Bapu and Mahatma as its patron. It has numerous non-magistrates who are identified with B. Bapu and Mahatma when asked the question. His Highness the Maharaja of Baroda has been one of its Presidents so far as I know it has no anti-Muslim tendencies. I could not have guessed if I had suspected any. I hope by anti-Muslim is not meant anti-Hindu. Many are anti-Muslim and anti-Muslim as synonymous terms but that is a superstition. Urdu is the common language of many Muslims and Mussalman in the Punjab, Delhi and Kashmir. It is also significant that at the session of the Samajika held in Delhi in 1935 it defined Hindi to mean that language which Hindus and Muslims of the North speak and wrote either in Devanagari or Persian script. I hope, therefore, that even if anti-Muslim has been used in the sense of anti-Hindu, the suspicion to which my correspondent refers will be dispelled and that the work of preparation for the session of the Hindi Sahitya Samajika to be held in Delhi will proceed without any suspicion about its object or attitude.

The Social Host

A friend who has had occasion to study the work of the Salvation Army sends me the following interesting note:

"The Salvation Army is essentially a religious body with 'aggressive evangelism' as its main characteristic. The social work the Army does has been the last, but not the first, of the Army leaders as an organised worker against social evils in order to clear the way for evangelism. This is from the contemporary literature (1933 edition). It further says that 'It was realised that the physical and the environmental conditions of many of the people, especially in great cities, made it unusually difficult for them to apprehend the spiritual message which the Army had to deliver. Therefore, current social

activities were, deemed to characterise an all-embracing by the same purpose," and observed. "Each himself in one of his lectures in his own land that 'the social work is the last, but it is salvation that is the last that leads the first'."

The object and the work of this Mission according to its founder is "to walk the narrow way of the neglected people of people who are living without God and without hope, and to gather them as scattered into Christian Fellowship." It is also stated in the Salvation Army Year Book for 1937 that 'upon Salvationism everywhere was placed the importance of personal evangelism—that each one was responsible before God for the salvation of others. Personal touch, personal conversation, personal effort, it was pointed out, was of paramount importance, nay, was the duty of every member of our army.' Thus 'Every Soldier a Social Worker' became and remains an inspiring slogan."

Of course what is done of the Army is more or less true of all Christian Missions. Their social work is undertaken not for its own sake but as an aid to the salvation of those who receive social service. The history of India would have been written differently if the Christians had come to India to live their lives in our midst and permeate them with their message if there was any. There would then have been mutual goodwill and other absence of suspicion. But say some of them, 'If what you say had been good with Jesus there would have been no Christians.' He answer this would have been in a controversy in which I have no desire to engage. But I may be permitted to say that Jesus preached not a new religion but a new life. He called men to repentance. It was he who said, 'Not every one that saith unto me, Lord, Lord, shall come into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.'"

M. K. G.

Unsettled

A friend writes to Guadalupe:

"You wrote apparently to the—Hindi department, sending a parcel of love to me on the 24th May. Presumably they got the letter on the 24th or 25th. I received a letter from them yesterday dated the 26th May that they were sending me the parcel on the 24th. I have not received it yet because it has not arrived at—Hindi. I am very worried I open my 'bags'."

today. It would have been nice to have said some, if not all, on the first day. Similarly I wrote a fortnight ago to — to bring up some rounded things from — as I wanted to clarify them today I got a railway receipt yesterday for goods which may or may not arrive in time. They certainly will not arrive in time for me to check the prices and action here much more I should get on to make up the railway freight, etc., etc. I do not know why we are not only so unsystematic but so lacking in thinking about the trouble or inconvenience or loss we cause to others. That, at any rate, is my experience, and my plight set so angry with me for putting up with these annoyances and losses. And yet one must bear with others — remembering one's own failings. It is very hard, however, not to lose one's temper I am afraid I do with a vengeance."

This is not the first time that a complaint of this nature has been received by *Quadrant*. We have yet to learn a good deal from the business methods of the West. We are as a rule unsystematic and are astonished if we cannot fulfil our promises. We are often careless about the quality of our work and work on the tolerance or patience of our customers putting up with shoddy or damaged articles. Good businessmen in the West are known for their painstaking, method, regard for customers' convenience. There are the new men of success and they simply justify their claim that their moral qualities are never lacking in their operations. Any American business house would think it strange if any one of their customers questioned their punctuality or methodicalness.

We also suffer from a lack of the sense of detail. Customers often ask questions which many of the schemes in our *Standard* would not be able to answer. Let us give an example of the carelessness with which American businessmen study details and thereby obscure their business. A newspaper publishes a graphical circulation chart of the last fourteen years, shows how its circulation has been mounting up, and claims that each of its subscribers represents 124 "cover to cover readers". One would naturally wonder how they calculated this. The explanation is ready: "According to former Deputy Police Commissioner Joseph A. Finrot, who visited and identified British fingerprints on copies his operators had picked up at random from subscribers' houses in seven different cities or towns." This carelessness in detail may well be illustrated by our *Standard*.

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THAT FIERY LIQUID

Radio Reports hardly make cheerful reading for anyone anxious to drink. But however dismal the reading and however disturbing its effect may be, these reports have to be read and studied for the information they provide as to the depth of the evil that has to be fought and the magnitude of the problem that has to be grappled with. The Report on the Administration of the Excise Department of the Bombay Presidency for the year 1935-36 supplies facts and figures that every mind-quick worker as also everyone interested in the welfare of the masses should be familiar with.

In the year under report, the gross Excise revenue of the Government has shown a real net increase of Rs 7-17 lakhs, the gross realisation amounting to Rs. 1,25,35,000. And while there has been a slight decrease in the consumption of country liquor (from 1,44,414 to 1,44,175 proof gallons, i.e. a decrease of about 24 per cent "the number of drops," says the Report, "for the total cost of country spirit increased from 4-12 in 1934-35 to 4-18 in 1935-36. Three shops were closed while 3 additional shops were opened in places where they were required to meet the legitimate demands of consumers or to control illicit distillation." The decrease in consumption in some districts (notably in Surat, Ahmedabad and Poona) is ascribed by the Report mainly "to continued trade depression and consequent fall in the purchasing power of the consuming public and to the high selling prices charged by distillers. In Surat, Ahmedabad, Poona, Dhule and Solapur districts the decrease was also partly due to the diversion of consumers to cheap toddy." On the other hand, there has been an increase in consumption in some other districts (most noticeable in Khandesh and Kolaba) which is "due to general improvement in the economic conditions of the consuming public and low selling prices owing to competition among rival distillers." Even for this nominal decrease in the total consumption of country liquor, country distillers wanted to take the credit, for, says the Report, "with an obvious note of satisfaction, "So special temperance activities came to notice in Bombay City or in the mofussil. Licenses issued on their business is steadily on an upward trend." (Underlined)

The little ground lost by country liquor has been more than recovered by toddy. "The

It is plain language that means that when these classes vote more they drink more and squander away the money instead of spending it in useful expenditure and thus improving their standard of life. It is from the point of view of the national economy, money expenditure on liquor is a waste, and it would experience tends to waste, money spent on licensed entertainment or put into savings, and hence it is significant to realize in a changed condition of standard of life." — *Dr. D. D. Collyer, Report Council p. 120*

revenue under this head," says the Report, "amounted to Rs. 71,15,044 compared with Rs. 41,75,001 in the previous year, an increase of Rs. 2,93,811. The total sale figures show an increase of 361,474 gallons which is shared by all the districts except Bombay Suburban District, Bhopal, Poona and Kanara. The increase was due partly to competition among the licensees in urban areas and consequent lowering of selling prices and partly to the increasing popularity of toddy among the poorer classes on account of its cheapness. "The decrease in Bhopal," observes the Report, "was due to general trade depression which resulted in unemployment among the poorer class, the main consumers of toddy, and the labouring classes. The fall in Poona was due to trade depression. The decrease in Kanara was due to the prevalence of plague and small pox and the low prices of agricultural produce." The increase in Bombay city is 34,698 gallons, but "looking to the figures of toddy transported from outside and supplied to the shops in Bombay and the average yield of trees tapped in Bombay during the year, the sales shown by the licensees are not even 15 per cent of the supply required. This is due to the fact that the figure of sales reported by licensees are unreliable."

"The receipts from licenses (which form part of the revenue from toddy) amounted to Rs. 13,13,172 against Rs. 15,04,218 in the previous year. The increase of Rs. 94,500 was due to an increase in the total number of trees tapped during the year under report." "The increase in the total number of trees tapped was most noticeable in Surat and Thana. (Workers in these districts will please note.) The increase in Surat was due to increased demand for toddy on account of low selling rates due to competition among the licensees. The increase in Thana and Bombay Suburban District was due to the tapping of a large number of trees for the supply of toddy to Bombay and Ahmedabad."

The possibility of using these trees, from which is toddy extracted this year, for the manufacture of pul, an essential part of the village's diet, has hardly — we may say, not at all — been explored. As against over 414 thousand trees (of them over 187 thousand were date and wild palm, and the rest coconut and leaf trees) tapped for toddy, 74 trees (as against 14 trees in the previous year) were allowed to be tapped free of duty for the manufacture of pul by seven persons (as against six in the previous year) in Kanara.!! "No provision," adds

the Report, "was granted for the manufacture of pul from street toddy in any other district."

Let us now look at the figures from another point of view. The gross revenue from drink and drugs in the Presidency in 1935-36 was, as mentioned before, over Rs. 3 crores (Rs. 3,28,50,080), and the population of the Presidency in that year was about 150 lakhs (17,99,43,111). This means that the license revenue average came to little less than Rs. 8 per head per year. The actual expense incurred on drink and drugs by people in the Presidency is very much more than this. And if it is borne in mind that the population figures also include women and children and that there are whole classes of people who have never known what liquor is, the incidence of expense is much heavier than is apparent on those who are victims of the vice and these are the very classes who form the bulk of those who live in "sub-human poverty" and "on the margin of subsistence" and who hardly know what a full meal is. What a terrible financial drain this means on the resources of the nation, not to speak of the physical and moral degradation that it necessarily involves!

The report under consideration, however, is significantly silent as to the physical and moral results of the drink habit. It does not touch the question at all. License is synonymous means prosperity and a rise in revenue; decrease in consumption, means depression and a fall in revenue! "The present level of consumption," says the Commissioner of Excise, "of country spirit is lower than it should be. Until consumption returns to a level more nearly approaching that of 1929-30 (there must remain a considerable margin of unsatisfied demand which would be an incentive to illicit trade and other undesirable practices which, when established, are difficult to eradicate, efforts have been made to meet part to prevent further loss of ground by opening additional shops and by varying the strength of liquor and the rate of still-head duty, but the economic fact remains that in many parts of the Presidency the price of this liquor is beyond the means of a large class of would-be consumers and while the present depression continues such measures will have little effect in some areas where the habits of the people and the facilities for illicit trade make excise control practically difficult it was necessary to adopt special measures to place the liquor on sale at prices which the people can afford." (Italics mine.)

These remarks are eloquent of the spirit behind the workings of the Department. They do not need any commentary.

C. S.

The population of Bombay City is 11,51,800, i.e. about one-third of the population of the Presidency. The gross license revenue that the city contributes is over Rs. 10 lakhs, i.e. about one-third of the total license revenue of the Presidency.

[The consumption of country liquor in 1929-30 was 79,50,267 galls, in 1935-36 it was 10,69,187 p. g.]

HARRIAN

June 12

1997

HARRIAN

(By M. E. Daniels)

"But as for Harpans themselves, I seriously do not agree that they are stupid, or uneducated, or lacking in religious sense. They are not even unchristianized. If we tried to see the 'high-principled' intellect of which you accuse us, I assure you we would get no credit among them. To us they are just nice people very much like myself and my husband and others and friends. To be sure, they are uneducated and ignorant, even unhelpful, but they are thoughtful, spiritual-minded, generous, kindly, in character they seem to me above, rather than below, the average of mankind. I like them better than Harpans — but that is my bad taste perhaps."

Still, I cannot help but see you with this strong idea and hold such a superficial attitude towards them. The only explanation that comes to my mind is that you either do not know them or you are prejudiced. The latter is unworthy of attention, but the former might be true — for as sometimes have had those who live in the same house with us, Harpans do have a strong self-protective complex that is hard to get past. I reserve just what they will not readily let us outsiders see. They may be as true of you as 'Meditations' (as we all are a little) or it may be because they think you are a representation of them (as they do think). Maybe you began by trying to uplift them — it seems to be against human nature to appear close being 'uplifted'. Maybe you still unconsciously have a little 'highness' attitude — Harpans themselves have that terrible resistance. It was to you only talked. Whenever I see you are not seeing them as I see them.

I agree I have certain advantages. I myself was a village so can enter into their life of thinking, perceiving, feeling, emotions, joys, pains, even as a man. I could help them in unknown and teach them how to have better health. I was a 'convertible' in Harpans' hands as they were and was glad to be allowed to get water out of a desert water trough rather than the water the pigs and chickens wallowed in, when I stayed in the village. So I wasn't an outsider to their life was even a village. I was, as they said, a 'convert' — one of themselves. It naturally followed that we would love and respect each other and that we would trust each other spiritually. Our spiritual communion was always on terms of equality. I received as much from them as I gave. Maybe some day I can truly tell some of the deepest spiritual thinking the most expansive spiritual atmosphere, but I have not known. I have not in the state of Ignorant, Unenlightened

and I don't mean exceptional, elevated ones, I mean ordinary villagers. But would I have said it if I had been hearing them as 'convertibles'? I assure you I could not."

Occasionally for information I asked one who was thoroughly familiar with Christian doctrine, what he thought of it, you and me, and he answered me as kindly and bravely as if I had asked whether or not we are scholars or priests, and why.

To be sure they talk politics and economics, but it is only the spiritual interests that hold them all abidingly, things that last at death, and in the last assembly with the gods. "If you know how we want to live that God loves us, you wouldn't want to live."

If you cannot meet that need, you cannot build the Ignorant Church — if you can meet it you will build none. For that is what they are asking — yes, and freedom, too, and even some freedom to 'believe'."

This is an extract from a long letter received from an American slave who has lived for years in India as a Hindoo. I heartily endorse the last statement in the extract. Of course, if I cannot meet their spiritual needs, I cannot hold the Harpans. But I am not so stupid as to think that I or any single person can supply the spiritual needs of his unhelpful spiritual needs cannot be supplied through the spiritual through the stomach even as the needs of the body cannot be supplied through the spirit. One can paraphrase the famous saying of Jesus and say "Render unto the body that which is his, and unto the spirit that which is his. And the only way I can supply my neighbor's spiritual needs is by living the life of the spirit without even acknowledging a word within him. The life of the spirit will radiate itself into acts of love for my neighbor. Therefore I have not a shadow of doubt that Harpans will (and rightly) love Harpans if the so-called Good Harpans will not love Harpans — the ordinary Harpans — even as themselves. If they will not do that and copying after Harpans is safe and so are Harpans and they. If they will not, they and Harpans will surely perish. The so-called Ignorant Harpans may spend millions for Harpans, but if they do not do the one thing needed, I'm afraid the Harpans in their spiritual needs, the essential aid will wither in their souls and will be not chosen to be chosen away as so much waste.

But to admit that Harpans have the same spiritual need as the rest of us, is not to say that they would understand the intellectual presentation of Christianity as much as I would, for instance. I put them on the same level as my own wife. Her spiritual needs are no less than mine, but she would no more understand the presentation of Christianity than any ordinary Harpan would. The reason is obvious. We range together probably as children. My studies went on in spite of marriage. She never attended a

school before marrying—I neglected (spoke without thinking) Protestantism, with a view to conversion, of a faith other than one's own, can only occasionally be thought an appeal to the intellect as the stomach as both. I do maintain in spite of the object I have quoted that the vast mass of Harlems, and for that matter Indian humanity, cannot understand the presentation of Christianity, and that generally speaking their conversion whenever it has taken place has not been a spiritual act in any sense of the term. They are converts to the conversion. And I have had overwhelming confirmation of the truth during my frequent and extensive wanderings.

The writer has no warrant for suggesting that I do not know or love Harlems sufficiently because I attribute to Harlems inability to receive Christian teachings. My attitude is not "superior" as she will have it to be. Whatever it is, it is based on deep experience and observation dependent not on a day's or even a year's contact, but on observation for years with tens of thousands of India's masses, not as a superior being but feeling as one of them. But she is usually right when she says "Whatever it is, you are not seeing them as I see them." They are my kids and life, breathing the same air, living the same life, having the same faith, the same aspirations, and the same earth containing us in life as it will in death! And for her?

WEEKLY LETTER

The Jew

"My dear fellow," said good Mr. Kallimach to me on visiting the last issue of the HARLAN, "I cannot congratulate you on all you have written about me. I shall have to stop speaking to you. But I am very glad about the way in which you have told your readers that I am a Jew and that I Was a German." And with that he spoke with passion about Hitler's deluge in Germany and said: "May I tell you what has pleased me most here? I am sure in front of me made in Germany paper made in Germany, knives made in Germany, and many other things I could name. I am wondering why you are persecuting German articles so much and will not make them here. Let me tell you that I was not unhappy to be interned as a prisoner of war as a German national, and for years after the War I used to import a considerable quantity of German goods. But four years ago my firm cancelled all such orders to the intense indignation of the Harlemites in Germany. We were asked to explain why we had stopped taking the thousands of pounds worth of goods that we had been taking, and I did not hesitate to explain why. I said it was by way of protest against the persecution of the Jews by Hitler and I was ashamed to call myself a German. Remember, many of these things were being made by the Jews, there are few manufacturers in which the Jew is not prominent, and Hitler forgets that it is the Jews also that have

helped to make modern Germany. How I wish you people here joined in my indignation against him and stopped your patronage of German goods. Whenever taken German goods help to reconstitute the power of Hitler. But whether you can stop these imports or not, why should you not make all these articles here? You can have as many Jews as you like to run your factories, to make garments for you, to run your paper mills, to produce machinery."

"What about handicrafts?" I asked.

"Oh yes. I dare say you can have a number of Jewish experts in that line too, and I am sure they would help you considerably in the revival of your handicrafts. I can easily name a few people I know who would readily come and help."

"We should gladly have them."

The Staff Life Is Made of

"But let me now know what it is that you would not like me to have said about you," I said, laughing.

"You have made altogether too much of me. My dear fellow, I am not a saint, and my friends in Europe and South Africa may not recognize me in the picture you have drawn of me. But I know why you have said all those things. You wanted to make me a pet on which to hang your venom on. And you were afraid too. I should give up my spinning, having heard it, and so you have told the world that I was bordering on evil. Well, tell me how my spinning board is used so that I may not hide your lapses. But you must not forget that I am an old man, these minutes (pointing to his shoulder) are not as supple as they should be, and I easily get tired. But I will not easily give it up."

"I know that, and it is because I want so many of my people who begin and give it up to take it up in right earnest that I am calling your good example."

"I quite understand it."

"If you do, then do you object to my reference to the beautiful way in which you have taken to simple life like fish to water?"

"I should not fit into your surroundings if I did not do so. Once enough I have thought of coming to India and then said to myself, 'How far away I am from the place that life would be taking up before his people.' But this time my vision faded that I must come."

"And how could I help sharing with the readers of HARLAN the story of the Calcuttians?"

"That is very well said, better indeed than I should have said it. My dear fellow I am so writer. But I have never nothing."

"I know you would like to give more. But why should I not tell people that you believe in the gospel of giving? The story of the Calcuttians would not be worth telling without that background."

He heartily laughed.

"And when you are still carrying out your conviction to live the simple life as best you can, why should I not hold you up as an example to the women here? You say you have been keeping the vow of a widow for all these years. We have took many vows and few are keeping them."

"But I am not as religious as Rago. I believe in prayer and fasting, but I am not spiritual enough to derive all the inspiration that Rago does from it. But I have kept every vow that Rago has kept. When he died last last terrible year of a stroke paralytic that followed by that of only one meal a day for twelve months (and not for a few months as he has said in his autobiography), I also followed him and lived all that time on one meal a day. Well, I loved to have my share in all these things. But I have my limitations. There is no middle way for me, I either like a thing or don't like it, and when I like it I like it wholeheartedly. I have told Rago so, and I have never hesitated to express my disappointment and inability to do a thing I possibly could not do. But I cannot tell you how woefully short of the ideal I have been. Otherwise with the eleven years I spent with him I should have been a different man. I remain the same old Kolichewski. Thousands of us lifted our candles from his holy flame. In many of these the light is extinguished, in some of them they are still dimly burning. I am grateful to say that the spark is still there in me, often enough covered with ash, but still alive and warm."

"It is the same story here and I assure you many would like to know you and to derive inspiration from you."

"There is little in me that they can get. You do not know how much I owe to Rago. Let me tell you, I am what I am because of him, and yet they do still subscribe. But I want to fulfil a vow of mine."

"That resolution contains inspiration enough for us."

"Just, Mr. Kolichewski," I said smiling, "please tell me if you have ever busketed after the things you gave up."

"Never. I never gave up a thing I had a busketing for."

"That is the secret, of true renunciation, as one of our beautiful Sages has it."

"I cannot tell you how very much the life I had led with him in South Africa helped to sustain me during the three and a half years of my imprisonment. And what an inspiration to share from day to day in the joys and sorrows, in the hard life of hell, and in the humiliations that were heaped upon him. A black man may not use trousers. No we walked together for miles! A black man may not use a hotel life and bathroom. So both of us gladly left the use of both. A black man may not eat in the common dining room. I said I would not go there myself and we had our food in our rooms.

And so, the stories of some of these walls!"

"You must tell me more."

Unforgettable Memories

"I will gladly tell them, for you are not likely to have heard them from Rago and he easily forgets these things, though his autobiography is a marvel of good memory. Let me first tell you how I came to put my whole faith into him, and what thing struck me a few weeks hence. You must have heard Uncle Sam's name—one of the few who would be said to be incorruptible. He was the one man about whom I would say he was incapable of doing anything dirty. In the very heart and center of Pretoria he had acquired land on which I built a building for £14,000, which under the terms of the deed drawn up by Mr. Cassel as Uncle's lawyer was to revert to him after twenty years. The lease took months in being registered and I had already begun to build on it. The builder's bills were mounting up and my solicitor Pappe asked me to see Uncle for not expediting the lease. But to me Uncle was to see Mr. Cassel. How could I do it? And if the lease could not be registered—a thing not at all unlikely in those days—what was to sustain the builder? I represented the matter to Mr. Cassel. Without a moment's thought, he wrote out a cheque for £1,500 and handed it to me. "What are you doing?" I said to him. "Where is the money? and how can you draw up the big cheque without money?" But he had made up his mind. So perfect and absolute was his faith in human nature. To me, a Jew, this was almost unbelievable, and that bound me to him for ever. This was soon after Harriet Khan introduced me to him. For the first time I dare say he has forgotten this incident, but I can never forget it.

"Then I remember one dark night as we were going to our home at 'Orchards' in Johannesburg. We always walked together after a dinner on day and often took short cuts through fields. We happened to go across a field which was full of stones. We easily jumped over a number of them, and as I am by nature timid even I stopped this jumping over and did not dare to see what was in front of me. But suddenly Rago held me firmly by the arm and said, "Stop, you shall not jump over that stone!" I laughed at his fear, but stopped. Then as we slowly went down we found that it was no ordinary stone, but one many feet wide and deeper than it was wide. I should surely have fractured half of my bones and it would have been worse than instantaneous death. That day he saved my life.

"During another of these walks there was a terrible thunderstorm. Rain was pouring down in torrents and the storm and thunder made all other sounds inaudible. As we were trying to cut across a road a transient school party which nearly gassed us, and it was by the shortest

good luck that we were not killed that day. 'It would have been a glorious death,' said Baga that moment, 'that was the moment to die, because both of us have been strenuously striving to live according to our ideals. And there is nothing more glorious than to die whilst you are striving.'

"Well that is a thing I can never forget. I can even now see the tramcar waiting past us, nearly knocking us down. It is during those talks that I decided that if ever there was a man for whom I could lay down my life it was he. But let me also confess that I have not the courage to lay it down for anyone else!"

His Faith in Nature Cure

I have referred to Mr. Kallabach's indomitable faith in nature cure—water cure and earth cure. I was amazed at his firmness of faith and wonder of if they might not be false. "Not one of my teeth is false," he said. "They are the result of 30 years of vegetarianism. Baga taught me the Indian way of using the tooth stick and the tongue scraper and I carry both wherever I go."

'You have not had any illness?'

"Rarely. Even when I have been ill or indisposed for a day or two I have never dragged myself. I have consulted doctors, but never had their medicines. Once I suffered from an gastric obstruction, I went on a fast and then lived on fresh juices. The trouble has never appeared again. I have physical energies and spiritual vigour, and I work hard-bodied with my men on my estate."

"I shall tell you an incident that happened when I was prisoner of war in Alexandra Palace Camp. I had friends coming to see me every week, and I was told that a number of miles was suffering from cancer of the breast. Even in the internment camp I had surrounded myself with books and we had the vegetarian meal together. As fate would have it, I had just read a pamphlet by Dr. Bell on the cure of cancer by vegetarian diet. Mr. Bell was the vice-chairman of the Cancer Research Society and a reputed doctor. I was told that my friends had suggested not less than five surgeons all of whom had advised considerable operation. One of them had said that he could not give her six months to live unless she underwent the operation. She was a beautiful well-built woman and I was anxious for her. I asked my friends to send her to come and see me next week. They said the operation had been decided upon, a date had been fixed, and there was no chance of preventing it. Another two surgeons had been consulted, and what she could do Dr. Bell do? I suggested that even if the operation had been decided upon, the surgeon's fee might be given them without the operation, but the poor girl's life should not be sacrificed. If five surgeons had been consulted, there was no harm in consulting a sixth. After much persuasion I succeeded in getting them to send my friends to see me. I had a long talk with her and persuaded her to consult Dr. Bell. She

agreed. I said that if Dr. Bell also fell in with the advice of the other surgeons the operation might be gone through. She saw Dr. Bell who was a very old man then. He examined her thoroughly and said that very kindly the other surgeons had erred, that bleeding of the breast did not positively indicate cancer, and he recommended her to go to a vegetarian house and take treatment there for two months. I was then repatriated and did not meet her for one and a half years. When we met I was told that she did not undergo the operation, that she had accepted Dr. Bell's advice. She had gone to the home he recommended, had seen him again, and cancer never was in her system. This happened at the end of 1915. I saw her in London now, she has had a full life of twenty years. I do not say that there is no need for surgery. What I mean to say is that we often rush in for drugs and operations when a radical change in diet and way of life would effect a cure."

M D

HARIJAN QUARTERS IN JAMSHEDPUR

(By F. F. Farooq)

Jamshedpur is the fourth big city of the province of Bihar with a population of 53,738 according to the last census. The whole town is of very recent origin, having come into existence after the establishment of the Tata Iron and Steel Company. On account of its beautiful houses, good roads, fresh air and drinking water it deserves to be called the 'first' city of this province. Almost the whole population is dependent upon the Tatales either by actually working under them or by depending upon and catering to the needs of the workers. The Company has got houses built for its employees, though at present the accommodation provided is far short of the demand. They have opened one N. E. School for boys and another for girls, 4 N. E. Schools for boys and one for girls besides 18 primary schools. They also grant bursar to some private schools as well. In all, they spend about two lakhs of rupees a year on education out of which they receive only a small amount from the Government. There is one fully equipped hospital with 124 beds, besides four or five dispensaries located in suitable parts of the town where medicine is distributed free. The streets are electrically lit. Hydrants and water towers are provided for the supply of drinking water to the inhabitants.

In the midst of all this grandeur and plenty live the poor depressed classes whom we call Harijans. Out of a total Hindu population of about sixty thousand, the Harijans and Dams know as Kallads would number about 4,000. They live in houses which are situated quite apart from the residential quarters of other people. The Kallads live in Margadhi Bazar where they have built their own wretched houses with thatched roofs

on hand provided by the Tata. Most of them who can work have got employment under the Company. They live neat and clean and are unimpaired about the education of their children. Economically they are better off than the scavengers who belong to the Chhat caste. Chhat live in Bhakikh, Jagadial and Shalabam houses. At Bhakikh they told me that they had built their own houses more than 15 years ago and did not pay rent thereby to anybody. Their houses are no better than wretched hovels. The walls are very low and old, windows of the chhat were as made which are hardly protect them from summer heat or monsoon downpours. The Jagadial houses is also in the same condition.

The first problem, therefore, for these Harijans is to have habitable houses before the advent of the next rain. Obviously the Company cannot afford to let them remain in dirty houses any more, especially when it provides accommodation for its other employees. Their sanitary condition has to improve if these houses are not to become a menace to the public health of the town. I learnt that the Company has some scheme in view for them. The Jagadial houses has to be shifted because it will now become the slag dumping ground of the Company since have been selected and marked out. Roads have been laid in them. Electric lamp posts and hydrants are being installed. But it is not yet settled whether the Harijans shall build their own houses with some help given by the Company or the latter would build houses for them. The former proposal was communicated to the Harijans, and I learnt that they had declined to accept it. They have no means to build and they don't like to borrow. If left to themselves, they would not conform to a type plan and would make the quarters insanitary and ugly. The only alternative that appears to be practicable is for the Company to build quarters for them. A question has arisen in this connection which has to be carefully handled. If the Company builds houses for these employees, should it charge rent from them as it does from others? I tried to ascertain the opinions of the Harijans on this matter and they are all against the payment of any rent. They pointed out to me that the Company had itself given rent-free houses to the sweepers working in the hospital who were doing the same kind of menial work as they were doing. The neighbouring subsidiary Company of Calcutta had also given rent-free houses to its sweepers. Besides the housing problem, there are a few other matters in which they draw my attention. They want privilege leave of one month in the year and sufficiently long maternity leave for the females. They also want an increase in wages to 4 rs. per day for males and 3 rs. for females, which were the rates paid to the

sweepers working in the Tinsplate Company. Calcutta, situated only 3 miles off.

In connection with the above, I saw Mr. HILTON, Labour Officer, Mr. Lalit, Asst. Chief Town Engineer, Mr. Ghanty, the General Superintendent, and Mr. Kewani, the General Manager of the Tata Iron and Steel Co. They were very kind and courteous and gave me patient hearing. All of them expressed sympathy for these sweepers' employees and assured me that they would try their best for them. The General Manager told me that the housing scheme had not been finally decided and that the points urged by me would receive his best attention. I hope the authorities concerned will soon decide all the matters to the entire satisfaction of their own Harijan employees, and send their everlasting gratitude.

The Harijan Sevak Sangh at Jamshedpur has been doing creditable service to the Harijans ever since it came into existence. Sd/- P. K. Mukher and K. P. N. Rai are its present President and Secretary respectively. It has got four schools working under it at Jamshedpur where 125 Harijans and 25 non-Harijan boys and girls receive primary education. By propaganda and personal contact, it has succeeded in raising the general social and moral level of the Harijans. Their children, boys and girls, now attend schools regularly and keep themselves clean. The adult Harijans are also being reformed. Many have been weaned from intoxicants habits. I believe the day is not far distant when the Harijans of Jamshedpur would neither regard themselves as socially inferior nor would be so regarded by others.

I presented the foregoing summary and reasonable statement to the attention of the Tata. A claim is no stronger than its weakest link. In spite of all the sanitary conditions, if the Harijan quarters remain neglected, as they appear to be, Jamshedpur runs the risk of having nasty eruptions of disease born of insanitation. Proper sanitation is imperative in hovels. To provide decent quarters for the most useful servants of society is the soundest investment in which there is always gain and never any loss. It is to be hoped, therefore, that the reform suggested by Viswambhadr Rai will be taken in hand without delay. [M. K. G.]

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How They Convert

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HARIJAN

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[ONE ANNA]

WEEKLY LETTER

Mundakhe

I have devoted a fair amount of space to Mr. Kallabach, as he was quite unknown to the readers of Harijan. There was another guest with us at Tibhal, whom I should have mentioned as an earlier reader and who requires no introduction. Whosoever knows of the reminiscences of Indian art, knows Nanda Lal Bhow, but Mundakhe as a man is known only to the few who have been privileged to come in contact with him. When Gandhiji requested him to come and help in the organisation of the exhibition at Poona, even Gandhiji did not know that he would throw himself into the work as he did. We did not expect that Kallabachian would spare him for more than a week or so, but he went and settled down there for a month or more and worked like an ordinary villager, we knew with what result. The beautiful bamboo city was his cousin. There was a leader's camp there and a special leader's kitchen, but he preferred to have his meals in the Congress kitchen. Encouraged by the readiness with which he responded last year Gandhiji recommended him to Baroda for a preliminary reconnaissance. He was ailing and he went back to be forgiven for not being able to respond at once. But he said before, he gave us an agreeable surprise one day by coming without any previous intimation. 'I did not know that I should get well so soon,' he said, 'the moment I was well, I set off for Baroda.' He went to Haripure together with Sh. Mahadeo of Bombay who had preceded him. The reader should know that even alone the Bombay Congress Sh. Mahadeo has been identified with the exhibition work for the Congress sessions. He worked for the Lahore Congress, and so also at Poona. And he is giving full co-operation for the Haripure session. But to return to Mundakhe, he drank the whole attention he visited the neighbouring villages, went into the huts of the humblest villagers and sought the spirit of the Indian countryside. 'I know now what it is to be done,' he said on return from Haripure, and began to take his leave of Gandhiji. But Gandhiji would not let him go. 'You have been ill. Why not have a little rest and recuperate yourself?' he said to Nanda Lal, and he stayed. But we can know where he was,

how he spent his time, how he enjoyed his stay, and every other day at parting time we would have a number of postcards from him containing reminiscences of what he was seeing and observing. One would be a sketch of Gandhiji walking to the sea followed by a crowd of people, another of Gandhiji walking to the sea playing about with his little grandchild, a third of Mahadeo juggling the goats, a fourth of a Haripure man from Harid's dancing and playing on his rude bamboo and gourd pipe larger than himself! He wrote down his sketches in front of the men or things he saw. He carries pictures of them in his own mind and produces them at will in pencil or crayon. His notes are few, fewer than those of most of us, and he is writing almost to a fault. He is possessed of a rare humility which gets all obstacles to shone, and he has an innate self-effacement which was appropriate with only the really spiritual people.

And yet there is no vibrating life Mr. Kallabach who had never seen him before was struck with his figure and personality and he exclaimed 'The artist reminds me forcibly of a host of Scrooges I saw in the British Museum.' Scrooges is supposed to have been ugly, but I fancy the description was by those who were proud of their own good looks. However that may be, ugliness is the last thing that one would associate with Mundakhe who has the most beautifully beauteous face that one can imagine. Beauty, Scrooges was born, there and everywhere, poisoning people, rattling baroque, bending men's minds back out. Mundakhe is the opposite of this. He is an irresistibly silent man. But he has the profound simplicity of Scrooges and his determination too. Scrooges is said to have stood one day absorbed in pondering over a problem he could not solve—stood through the day and the night until the next day dawned. Mundakhe, even at Tibhal, a day and night until his imagination would yield up a thing of beauty that as I have said his outstanding traits are his labor humility, and if I may add a word, indifference.

Therefore when Gandhiji heard of Baroda that the two Gujarat artists Sh. Kallabachian Kaval and Kano Desai, had accepted the idea of a Gujarat artist's section being requisitioned for the Congress to be held in Gujarat, he could not believe it. Mundakhe is not a Gujarat man, he is an Indian artist and he would go to the



sake of India to lay the flower of his art at the feet of Mother India. A disciple of Abanindranath Tagore, he had won the love and admiration of Havell who wanted him to take up the post of a Principal of some Art College. Indeed many of his colleagues are perhaps enjoying high salaries. But the thought of Government service is foreign to his nature and he is content to remain in Santhaland on what little that institution can give him. But if it can give him little materially it can give him discipline as no other institution can give. And when Mr. Kames Dutt was told of the report that Gandhiji had heard, "I saw his page! How can I reveal his presence? I should be proud to work under him." And Mr. Baral said: "There can be no question of any rivalry between us. I am surprised how anyone could have suggested such a thing. We should be proud to work *against* him and not *with* him." So the Congress at Haripur is going to have the rare honour of having two artists of note working under a master artist.

But we noticed another thing about Santhaland which we should not have noticed anywhere else. He wanted Pyarelal working naked broad on the ordinary earthen floor and decided to leave it broad. "Broad-making is a great problem at Santhaland. We are stone-men and we do not know how to make slabs, and we have a number of students from all parts of the country," he said to me as he was one day sitting near the fire making this naked broad. "And if I could learn to make this broad out of wheel-cut stone, it would be ever so much better than the indifferent slabs we have at Santhaland."

"But have you tried your hand at cooking?" I asked.

"Oh yes," he said, "I know the art of cooking and that is why I should like to know bread-making."

And he persisted with it, with the result that he spent all his hours of broad, leaving also the impact of his art, which Gandhiji certified to be better than his teacher Pyarelal's! And indeed he took Pyarelal's place during his absence in Bombay for a couple of days.

Well, therefore, art is Santhaland's profession, cooking is his hobby. How I wish every one of us had a profitable hobby. When we were in Koorland in 1931 I noticed that most people there had a hobby. A newspaper reporter appeared one day with a bottle of honey. He said he could not think of a better present for Gandhiji as he knew that Gandhiji loved honey. Bee-keeping was his hobby, and the honey he had brought was from one of his hives. Mr. Harman Alexander a professor and a writer, has the story of birds as his hobby and he was amazed me by his knowledge of bird-life. He knew many more Indian birds and their habits than I had ever heard of. And perhaps very few people have the Pandit Motilal's great hobby

was house-painting. He had a whole library of books on the subject and a chest of varnishes and could give many a tip to painting house-paints.

But that is by the way.

The Cow and the Buffalo

During his days at Tital Gandhiji had a number of talks with workers and visitors about co-operation. A few months later very much puzzled when Gandhiji asked him if he knew the number of cows in the Bombay Presidency, the statistics of their ownership and the conditions in which they were maintained. "The fact is," he said, "we would protect the cow, but we have never studied the ways and means of doing it. In trying to save the cow and the buffalo, we are saving neither." To the workers he has set a difficult problem by asking them to have nothing but cow's milk and cow's ghee for the dietaries and visitors to the work Congress. The plan is to have a number of cows from now, make ghee and sell it until the moment when we can start storing it up for use at the Congress, and give the people opportunities in cow-dipping. It is a stupendous task but it has to be faced, if we want to start a new era in co-operation with the next Congress.

"The pity is," he said on another occasion, "that most of our co-operation associations will keep cows and buffaloes both and try to run them and make them paying concern by selling buffalo's milk. The cow, they think, is unproductive, not knowing that if the cow was carefully taken care of, and all attention concentrated on increasing her yield of milk, in making her a good breeder, and in making use of every bit of her carcass after she is dead, she would be more than an economic proposition. If someone could convince me that both the cow and the buffalo could be protected, without our having to feed on them or slaughter them, I should be only too willing to include both in my scheme. The fact, however, is that the buffalo, apart from her milk, is an unproductive animal. Except in a few wet regions of India the buffalo is raised for agricultural purposes, and so we either starve or kill the male progeny. None of the best known dairies priding themselves on the wonderful milk-yield of their cows have been found to be doing away with the male calves. We have to make them good milkers and good mothers of the plough-buffaloes. It is on one saying that there is no demand for cow's milk. If we refused to supply any other milk, and if we started a supply of the richest and purest and sweet milk, everyone would admit himself as our regular customer. But the first thing is to eliminate the buffalo. It is like the exclusive emphasis on khadi. You cannot promote khadi by dividing your attention between khadi and mill cloth. But we have not given the necessary attention to her feed and her upkeep. Here the best remedy and I tell you you will not have to complain of lack of

patronage. Who is there such a need run on a certain company's shares? Because people know that it is going to be a highly paying concern. If you could make people believe that yours also would be a paying concern, they would rush to offer their patronage to you. Consequently an art. Take a city like Bombay, take a nation of the children, collect the names of people who will buy only cows milk for their children, and make your dairy an exclusive cow's milk supplier for children. Don't you know how they popularize an article like tea? They distribute free packets of tea, they run free tea houses. You can do Harrow and popularize cows milk. Your ambition should be to enter to the ranks of the whole of Bombay. There is a demand for cow's milk in a city like Calcutta. The best Harrow brand are imported to Calcutta, but as soon as the cows go dry they go to the butcher. The result is that the Harrow cow is getting scarce in the Punjab. No, the cow need not go to the butcher at all. She will have more than paid for her upkeep for her dry years by her rich yield of milk and progeny, and after death, she would fetch the same value as she did when alive. The cow was either protected by the State or by those who are really religiously inclined. The State as may have made for the moment, it is the religiously inclined who should plan to the cowshed and bring to bear knowledge and industry to the task. Harrow's milk without knowledge is false and may even be harmful."

The Difficulties at Nagpur

Often enough during his talks to the workers at Titled Gandhi used to say, "Though I have been dragged here by the Gadar and my lady is here, my mind is at Nagpur." Little did they realize why he could not willingly consent to tear himself away from Nagpur, that they would have, if they knew the difficulties of the task at Nagpur. "I have deliberately chosen a very difficult village," he said, "because there are numerous difficult things in India, and who would take them up if I do not want to show them?"

On the 17th of June the year of Gandhi's stay in Nagpur will be over. It has been spent in making friends with the people in the beginning, they were angry, the more association with Harrow raised a storm. They gradually began to view Gandhi's presence, not as an intrusion in some of the activities, and their children in the right school and to learn to spin. But the masses in still not as active as it ought to be. When I was there last September I found two abiding a little meeting of the villagers. There were very few women, but there was a good attendance of men. The occasion was the meeting of a road through the village to Gandhi's quarters, and meeting a road that ran to Wadia. The Wadia road is being built at Gandhi's cost. The village road was proposed by the village committee. They had

given a written undertaking signed by no less than 70 people, each of whom had agreed to bring cartloads of stone for these days, the other expenses to be met by Gandhi, at whose disposal Gandhi had placed all the profits accruing to him from the village, for the public good of the village. But when the work was actually begun the workers were laid out to it in reverting the signatures to keep their pledge. From 15 to 20 people had kept their promise. The rest had not. But Gandhi could not break his pledge. He saw the thing through. He explained the whole situation to the villagers and said, "You must know that this work is for your own benefit, and not for the benefit of the Harrow. He had never even thought of this. But you will not keep your promise and I have come to express my pain to you. You must remember that this is a recurring task. Every year the road will have to be renewed and stone will have to be supplied by you. If you do not cooperate with me, all the labour that we have put in this year will be wasted. This year the profits from the village have not been equal to the tasks we have undertaken, and it was never my purpose to draw upon Gandhi's other income for the purposes of this village. I shall therefore have to find the expenses from the donations I receive for Nagpur work. You will therefore understand the gravity of the breach of promise. I therefore appeal to those of you who have not kept their promise to meet the stone to the other road. I shall ask Gandhi to pay for the stone and not the proceeds for the welfare of Nagpur."

"But I am told that you are indifferent to all that is happening, that you do not care whether you have the road here or not. I ask you to put your heads together and decide whether you should cooperate with us or not. I do not refer to accountability. There is no accountability involved in this work, not in the arrival of your handiwork. If you co-operate, I can assure you that your income will really be doubled. Then there is the question of education. I cannot make your village neat and clean and sweet-smelling without your co-operation. We have engaged a manager here. We pay for his service, but it is for you to keep your streets and lanes clean. We have quantities of houses marked out here, but I am told that you would not give your sons or hire to run this manner. Therefore we are now aware with equity in the part of the people. Presently everywhere in India and the world people are coming and here it is good account."

The old Patel, the leader of the village, said that what Gandhi had said was all right, and he was grateful and happy that Gandhi was in their midst. But two things they could not do. Unaccountably they could not possibly give up and they could not start house repairs. In all other matters he would provide their co-operation.

HARIJAN

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1937

HOW THEY CONVERT

[By K. K. Senthil]

THEVEN Sagar had his attention drawn to the so-called conversion to Christianity by Mahadevi Devala. He thereupon called for a report on the statements made to him. The following is the report made by the local Harijan Social Sangh.

"In the district of Mahadevi, about 40 years ago, a Mahadevi Spiritual Christian Mission was established at Aiyah. Through its efforts a large number of Harijans, numbering about 1 thousand, were converted to Christianity up to the year 1831. These converts were drawn largely from the Bahubali (Chamar) community and are to be found mostly in clusters at Pim, Shajapur, Devaran and Naravangur. Most of these underwent Christianity very soon after the Hindu-Muslim riots of 1817. This Mission has got a district office with headquarters at Aiyah and a number of sub-stations officers and preachers — Europeans and Indian, males and females — deputed to work in the villages. It has a very large establishment in about 10 acres of land at Aiyah where it has got a number of permanent buildings in which they conduct boys and girls' Middle English schools and an industrial and technical school. It has acquired considerable lands and considerable buildings of its own, in all the sub-station towns and also in important villages in which weekly church gatherings take place regularly.

Last year a Roman Catholic Mission appeared in the same. Since then, the activities of both the Missions have increased. The Roman Catholic preachers first approached the former Chamar (Pannan) converts and tried to take them within their fold. They have been successful in winning over many of them to their fold. They have now directed their efforts towards new conversions.

The news that appeared in the papers last month, purported to relate the new conversions at Pim and other places. On enquiry it has been found that practically there has been no conversion at Pim at all. But the case of Pim is different. It is the headquarters of the Baptist and the most fanatically prejudiced element of the Bahubali and the missionaries seem to have concentrated their efforts at it. Both of them have got their separate establishments here and have employed many preachers — male and female. The Roman Catholics have succeeded in bringing over many of the old Protestant converts of this class to their denomination and are employing them to preach and propagate Christianity among the villages. They have

engaged the unemployed and Barabali old converts to teachers through whom their propaganda is carried on and more converts obtained. Enquiry has revealed that they have been successful in getting some new Christian converts from the Bahubali (Chamar) community amongst whom their activities are mainly confined. Briefly their method of work may be described as follows:

After having visited the village and secured friendly work the Harijans they at once start a school and put it in charge of a Harijan teacher who after himself is an influential man or wished to make a man. Whenever they come to learn that some teacher or school inspection is going to be between the Hindus and other villages they at once seize the opportunity to take up the side of the poor Harijans and help them with money and advice. They are then hailed as saviours and conversion follows as if to repay the obligation.

As their work is confined throughout the district to the constant villages, the present enquiry could not be exhaustive. The exact number of villages affected and the total number of converts could not be accurately obtained. In different villages at Tiruv. Pim where the enquiry was held, the number of total converts would be about 600 out of whom about one-fourth are old and the rest new. Both the Missions are carrying on similar proselytising activities in some other places with more or less success.

A comprehensive enquiry for the collection of statistics and complete statistics seems to be urgently necessary. The one remarkable feature of these recent conversions is that they take place in mass. Whenever a village Harijan leader accepts the new faith almost all belonging to his clan follow him. Sometimes an influential leader is instrumental in converting people of his community living in several villages. It would thus appear that the propaganda is threatening to become highly contagious and the number may soon rise to something quite unexpected. In all cases of conversions are at old, but a single instance can be found in which the acceptance of the new faith was due to any religious conviction. The missionary propaganda has found an account of the fact that the Harijans were extremely dissatisfied with their miserable condition and hoped to get rid of them by the change. The converts, therefore, of conversions may be roughly described as economic or socio-economic. Generally, the Harijans have to submit to a number of unjust activities and to suffer from humiliating treatment which are now resented by them. Religionists and workers look to spiritual which sometimes reach low levels. These conditions are exploited by the missionaries. But the conversions generally have an economic character.

Most of the old converts are still following their old religious and social systems and customs unchanged. Some of them have already reverted to their old faith. Those of the new and the old who are still remaining as nominal Christians are willing to return to

business of these garments are removed. Their girlfriends are discarded during the ceremony and finally incinerated below.

1 They are forced to labour for their male and other Caste Hindus of their villages at about half or even less wages than they would get for the same kind of labour at other villages.

2 They are forced to labour for their male and other Caste Hindu villages at seasons of marriages and deaths in their families at almost no wages.

3 They are charged 6 annas per year per family to members (house rent).

4 They have to pay Rs. 1, Rs. 2 and Rs. 3 or 4 for the hire of every dead cow, bullock or buffalo respectively to their owners if they fail to deliver a corresponding number of pairs of shoes to them.

5 Their wives are paid only four annas for a male or two annas for a female child born in the house of the Caste Hindu villages where they have to work at marriages during confinement, and even these payments are not regularly made.

6 They are forced to work for their male and Caste Hindu villages even at the occasion of their own agricultural work or when they are ill or engaged in their social or religious functions.

7 The levy of the shoe-tax on them is generally excessive.

8 They are not allowed to draw water from wells used by Caste Hindus.

9 They are not allowed to visit temples, but are forbidden grounds available to caste religious leaders at their houses.

If what is said in the report about the conditions is true, it is from my standpoint reprehensible. Such superficial conventions can only give rise to suspicion and strife. But if a missionary body or individuals choose to follow the methods described in the report, nothing can be done to prevent them. It is therefore much more profitable to turn the searchlight inward and to discover our own defects. Fortunately the report enables us to do so. Five causes are enumerated to show why Harijans are induced to leave the Khinda fold. Seven are purely economic, one is social, and one is purely religious. Thus they are released materially, degraded socially and barred from religious participation. The wonder is not that they leave Hinduism, the wonder is that they have not done so far so long and that so few leave their ancestral faith even when they do. The moral is obvious. Let us make every discovery such as the one made in Shikharad an occasion for greater self-purification, greater dedication to the Harijan cause, greater identification with the Harijans. It should result in the local Bhangi collecting more workers than it has for doing on the one hand service among the Harijans and on the other propaganda among the so-called Caste Hindus, not in the shape of reviling them but showing them that religion does not warrant the treatment that is meted out to Harijans by them.

KHADI AT HARIPURA

(By M. K. Dasgupta)

SH. DASGUPTA is someone that something striking should happen at Haripura so as to make khadi much more popular than it is. There are other workers who no doubt anticipate great things from Haripura about khadi. Dasgupta promises to be wholly self-sustained about khadi made in 1911 still remains unredempted. Pained to tell, Dasgupta like other places falls back on Wardha for its cheap and well-coloured khadi. The khadi method excludes concentration. Wardha is as so used of outside patronage. And if it began to rely on it, it would harm itself and khadi in the long run. The secret of success in khadi is for each village or at least district to produce and use its own khadi.

But SH. Dasgupta says, though the Working Committee has re-emphasized the fourfold programme of 1930, there is hardly an M. L. A. who talks about it to his constituency. And of the khadi-lovers too do not show application or sincerity. Khadi has a poor chance of becoming universal. There is force in what SH. Dasgupta says. But things are not quite as bad as he perhaps imagines. In Malabar Pincus is practically concentrating the whole of his attention on khadi. He is making experiments to see whether the minimum of three annas per day of eight hours for spinners is an easily realizable proposition. It looks fair to succeed. There is a boy 15 years old who is a villager of quite the ordinary type. He is earning four annas per day. If the average villager has a sufficient order demonstration of the possibility of earning three annas per day, and if he or she knows that there is an organization that will take in all the standard yarn that can be produced, there will be a spontaneous response. Now this kind of very solid work does not attract of haste or a spectacular display. For there is one great difficulty in the way. The spinners, weavers and other artisans engaged in khadi production are expected to use khadi for their own wear. This means popular education in the economics of khadi, a change in the mentality of the poor artisans who do not know anything of why they are so helpless and poor and still less of how they can help themselves to get rid of their ignorance and poverty. The spread of such education means again a large number of workers possessing love of khadi and an adequate knowledge of the economics and the technique of khadi.

Thus there are very natural difficulties to be overcome in the attempt to make khadi universal. Let SH. Dasgupta and others who feel like him about khadi make a deep study of the science and make their own experiments if they have any original contribution to make or pursue the beaten track and give to the work their exclusive attention.

LOGIC-CHOPPING

Sgt. E. B. Kelton, of the Ecuador Government, Guayaquil, writes:

"In the *Harjian* of the 28th May, I read with interest the article of Sps. V. L. Mohr as 'The Scientific Basis of A. I. V. I. A. Food Reform'. I feel the willing amenability on I feel is possible 'The Scientific Basis', though I agree with the scientific basis of the nutritional programme of December 1934 which should supply same work to a village if there are experienced laborers without employment.

The *Scientific Bulletin* No. 16 is not being sent, but I have Major General McCortison's letter before me. It shows that vitamin B and the proteins in the unpolished rice remain as even as it is washed and that it becomes worse than the polished rice in vitamins as well as proteins. There will advantage also being used without washing after cooking the food and living worms found in it. Polished rice is the main of food given to the prisoners (dead) having the vitamins and proteins which can be separately used at least for cattle instead of being them as washing.

Sgt. Mohr is indeed carried away by his scientific enthusiasm when he boldly asserts: 'But if the rice is hand-grounded, polished will get better even if starchless at the start to even as it is washed and that it becomes worse than the polished rice in vitamins as well as proteins.' It is unfortunate that we do not know better, as I have never seen the evidence explained, though it is certainly mentioned as the principal ground for rejecting unpolished B. Still, if polished is bad, it would be only to depend upon Sps. Mohr's principles, and the *Harjian* with a lot of material to supply the vitamin B.

Then again, does paddy make a marked difference, which is after all a bad substance. He says both as organic chemicals as also taste? Evidently, the fine paddy paddy to sugar Sps. Mohr reveals Dr. Aghroyd's name, saying 'he shows that sugar is almost all carbohydrates' But I do not think Dr. Aghroyd's observation is made for promoting paddy. The observation simply means that we should not look to sugar for other proteins, then as vitamins. This does not promote his aim.

And, will anybody explain here 'hand-ground all varieties mean food value than machine-ground all?' To my knowledge all rice comes from the soil and is not 'produced by machine'. The hand-grounded or hand-grounded means more all in the rice and the cattle should be discarded for it. Now Sps. Mohr says that hand-grounded all gives a portion of vital value which will in the food value? But it will be worse because much for it. By 'hand-grounded' I understand 'from the village worked by Indians but all worked by hands'.

It will be an ill use of *Bulletin* No. 16 if, after its mention, unexplained statements follow without explanation of any kind especially through the *HARJIAN* which emphasizes truth over and

then I am sending a copy of my letter to Dr. Aghroyd for his opinion.

I have now written of the A. I. V. I. A. (among whom are some of my intimate friends) emphasizing their from the small rice with washed by all-glass (though they give whole wheat meal) to the ground that the first gets lost which, they claim, destroys all the good in it. I wonder how the necessary whole water when *chapas* are taken on the hot sun plate and on the. Thus the first gets more lost than the second which before the water.

If you, or Sps. Mohr, or someone else will take the trouble of explaining the above doubts of mine, and perhaps of many others, there will be fewer questions for me to consider. The writers of the A. I. V. I. A. whose names or the good they are doing I do not question. It is machine-made or polished which is responsible.

I hope you will see your way to publish this letter in the *Harjian*. I would not have troubled you if the epithet 'scientific' was not used as indicated on the headline of the whole *Harjian* in the last word of our country.

I must say that Sgt. Kelton has tried to be safe at the expense of Sps. Mohr whose article summarizing Dr. Aghroyd's conclusions was wisely unexceptionable, and in so doing Sps. Mohr's conclusions as unscientific he forgets that he is annulling the conclusions of Dr. Aghroyd, one of the best scientific experts we have. Sps. Kelton's study of the subject is highly superficial. Then he says that Major General McCortison's letter shows that "Vitamin B and the proteins in the unpolished rice remain as even as it is washed and that it becomes worse than the polished rice in vitamins as well as proteins." If this were true, all the emphasis that these scientific experts lay on unpolished rice would be absurd. The fact is that, as the next sentence in his letter shows, the writer does not know unpolished or whole rice and its obvious and accepted limitation. Whole unpolished rice cannot keep long because of its very richness in vitamins and salts. Thus whole unpolished rice with "dead and living worms" is inconvertible. Also, whether polished or unpolished, which is full of "dead and living worms" is equally bad. But clean, fresh, unpolished rice does not need artificial washings, and it is only the artificial washings that affect the vitamins. As Dr. Aghroyd rightly remarks "If rice is subjected to several washings before consumption, a great proportion of whatever vitamin B it contains may be removed, and there will be a loss of mineral matter. Rice which is evenly and full of waste is likely to be subjected to many washings both rice is consumed by the very poor whose diet contains only small quantities of foods other than rice, and who are in the greatest need of the elements lost in washing." That is why emphasis is being laid by the A. I. V. I. Association on the poor eating fresh

unpolluted rice. It is not Sgt. Kishor's bold assertion, but Dr. Agnieszka's scientific assertion, that "even when anti-coccos of the diet is based on rice, ber-ber will not usually follow. If the rice is consumed in the 'home-produced' form."

Sgt. Kishor fortunately does not know ber-ber, and like the powerful king who believed that because he ate pure and paided all his subjects also lived on the same delicious fare, he would believe that there is no such thing as ber-ber and if there is such a thing it is not bad. I would bethe Sgt. Kishor to go to some parts of Bengal and Madras to find out what ber-ber is, and let me acquaint him with its symptoms. "At first the sufferer notices numbness in the legs, and later pain in the self muscles. Finally he becomes exhausted and paralyzed. He has difficulty in breathing, and generally there is a special kind of heart trouble. If any food containing a good supply of vitamin B is given, he recovers quite rapidly and suffers no permanent injury. Failing this he is bound to die. Should a post-mortem examination be carried out, the pathologist will find a typical kind of wasting to the walls of certain nerves" (Dr. Harris, *Vitamins in Theory and Practice*.)

Remember, let me inform Sgt. Kishor, is actually deficient in vitamin B. It contains a small percentage of vitamin B.

And now to Sgt. Kishor's partiality for sugar, which one may understand as he has perhaps never troubled to obtain good clean sugary, and has evidently not seen date palm or palmyra palm sugary, which is any day cleaner than the most polished sugar. As regards the havoc wrought by sugar let me quote Dr. Pittman, Professor of Chemistry in the University of London: "Baker's and Hoffman's statistics show that cancer and diabetes are increasing all over the world, and at the same time there has been a corresponding increase in the consumption of white sucrose and of sugar. Such a diet, with the shortage of vitamin B, is known to be responsible for the preliminary troubles which may culminate in cancer or diabetes. Yet we put up sugar baskets in this country, assisted by the Government! We ought to eat the whole sugar cane or the whole beet or sweet fruit, but not the extracted sugar. We eat the molasses which are discarded. If white-meat flour was substituted for white flour and the amount of sugar reduced, there would be no shortage of vitamin B in the diet of the people as a whole. Sugar is its concentrated form is not a natural food. . . . Sugar forms an part of the diet of the Indian hill tribes of the State of Orissa whom Dr. McCarrison describes as living on natural foods and having the perfection of health and physique."

When Dr. Agnieszka says that "sugar is almost all glycolysis," he distinguishes it from

sugary which is rich in vitamin B, and 3-4 per cent protein, 70 per cent fat, 60 per cent mineral matter, 70 per cent ash, 30 per cent phosphorus, 11-40 per cent mg. of iron, and therefore to be always preferred to sugar which contains none of these necessary ingredients.

I will not degenerate on glucose-pressed oil and machine-pressed oil. But let me tell Sgt. Kishor that the people have most readily preferred glucose-pressed oil, not because of our propaganda but because they know that it is better. One can get B from pressed it is unadulterated, and less liable to turn rancid than the machine-pressed oil.

But it would be useless to stress Sgt. Kishor's argument any further. Logic-shipping is easy. To get at the heart of things is difficult. It takes a little sympathy.

M D

THE OIL-PRESS OF GUJARAT

(By *Shantiben Patel*)

III

Throughout Gujarat the wood used for the mortar is neem and the cement plaster are mostly talai and sometimes kumari. From the view-point of the construction of the oleander glands the Gujarat oil-press may be broadly divided into three types: (1) Gadhwa-Patla, Mahala, Bhach, Surat, Sonbhar and Kutchi type; (2) Ahmedabad, Dhola and Darda type, and (3) North Gujarat-Vijapur-type.

The glands of the first type are slippery—there is no groove and as the seeds are not well retained. (2) The middle circle being small, the seeds have to be very thin and break off in a short time. It is also difficult to take out the seeds. (3) The part below the middle circle being very deep the pulverized seeds take a long time to come up to the upper part when they get pressed. Thus it takes a longer period of time per charge. (4) The upper part is also too deep, having a large space between the seeds and the wood. The seeds therefore become very slick so that it is sufficiently crushed. Consequently the oil-percentage is less in this type of press.

The work of this construction may be said to be that all sorts of seeds can be crushed, because the depth acts as a hold on slippery seeds like Bhach.

In the second type the construction is quite different. (1) The seeds almost touch every part of the wood while revolving, and as there is a denture groove the seeds are at once pulverized. (2) The middle circle is with so that the seeds can be thick, and even then it is easily taken out. (3) The part below the middle circle is small, so that the seeds come up soon. This type is prevalent in Ahmedabad district and, with slight modifications, in Bhach and Dhola. This type may not suit slippery seeds like Bhach.

The third type is milking between the first and second types in all respects. (1.) There is a groove, but instead of being straight as in the second it is straight and made also differently. This may not pulverize the milk as quickly as the second. (2.) The middle cloth and the part below it and the depth of the upper part are all milking between the other two types. This type is suitable for weans as well as for matured. It may also suit heaved, but that can be definitely said only after experiment.

Just like the construction of rubber plants the manner and quantity of water to be added to the milk also differ in different places. There is no exact measure of water, but roughly it is between 1½ lbs. to 1 lb. The proportion depends upon the weight of the milk, its quality and the weans. In Cochran, even before the milk was put in, about 1½ lb. of water is poured in. Atmoschah-Barada the same quantity is poured just after inserting the milk and before the milk settles for two or three minutes, while in Vinyar water is added only after the milk is half pulverized and then too it is not poured at one place but sprinkled.

The addition of water helps to pulverize the milk and to extract the oil. From this viewpoint, the addition of water from the very beginning seems reasonable. We should go on adding water slowly as the milk is pulverized instead of adding the whole of it before it is sufficiently pulverized, as is done in some places, in which case it takes a little more time.

Throughout Cochran, cold water is added. Some places add hot water to water for the first change. Hot water helps to extract the oil sooner. The others think this poor, but they are too confused to make even this small change.

MAN'S INHUMANITY

[By W. E. Gaudin]

Not many people know what is glaucoma. Still fewer know that there is an association in Colorado called the Anti Glaucoma Association. Its patrons are Richard-Johnson, the Mayor, Charles Nicholas, Publisher and Justice Sir L. W. J. Castle. Its president is Earl Handwerker Sanger. The office is at 65 Pathwaygate Street. The secretary thus describes the process of glaucoma:

"I have to inform you that the structure of glaucoma are perforated on each milking several times daily. The four legs of the animal are tied to four strong posts and two men hold the animal so tightly that she cannot make any movement of her limbs whatsoever. A bamboo pole or pipe 12 inches long and 4 inches in circumference, is then heavily pushed into the genital opening of the animal, and then two men begin to draw up and the sperm coming it is to be fully detached thereby. This operation

causes extra pressure on the glands which helps the milkmen, to extract the last drop of milk. The milking also is indefinitely exact, and it is continued to the great pain of the animal. All blood comes out of the udder. Sometimes a few drops of the blood get mixed up with the milk. Unable to make any movement the animal slowly loses the nervous system and her great pain is manifested only by the extreme perspiration and tears that flow down her body and cheeks. This is repeated twice daily and the animal inevitably ceases after each operation.

It is difficult to describe anything more barbaric or revolting than the process described by the Secretary. From the proceedings of a meeting of the Association it appears that the practice results in the sterility of the cows and disfigurement subjected to the heifers. They are therefore transferred to butchers after they cease to yield milk even in spite of shocks.

The Association undertakes the prevention of the heifers. It engages photo-station detectives to observe the villages. The activity of the Association is good as far as it goes. But it does not appear to me to go far enough. Persecution of a few criminals won't stop the industry. It is necessary to worry on propaganda amongst the officers and officials then to understand the needs of the species. Of course the correct way of dealing with the will is for the Corporation to take charge of the whole of the milk supply of Colorado and change the glands into its paid servants. They would then not be open to temptation as they are now. They will be under military supervision. Milking will be done under proper control. The officers will have a guarantee of having pure milk for their money. And there is not the slightest reason why the milk supply department should not be self-sufficient. The officers will gladly pay an extra pila, if an increase in the selling price becomes necessary. Of course the milk supply has to become a monopoly of a municipality undertaking the enterprise, even as the postal service is a monopoly of the State.

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HARJAN

Editor: MR. RAGHAI DEBAI

Under the auspices of The Harjain South Singh

Vol. V No. 101

POONA. — SATURDAY, JUNE 24, 1933

[ONE ANNA]

UNFORTUNATE BUT INDISPENSABLE

(By H. K. Gauria)

The Secretary of the local Harjain South Singh of Jamshedpur applied to a lady among others for a subscription and he received the following reply

"It is some time since your letter of the 12th inst. asking for funds was received by me.

I appreciate the good work your Association is doing at Jamshedpur, but as principle, I cannot bring myself to send any subscription to any Association that calls itself 'Harjain' just because of the interpretation put upon that word in this country.

I am convinced that as long as any member of a society is classified by a name that denotes of inferiority, that member of society will never be saved. I would detach from our vocabulary the words 'Untouchable', 'Depressed Classes', and all such other appellations of the same meaning which are used to designate people who should never be separately designated from their fellow beings."

The objection raised by the lady is not new. The adoption of the name 'Harjain' was not a matter of choice, it was one of compulsion. So long as the suppressed classes exist, it will be necessary to have some designation for them. This Indians in South Africa were popularly distinguished from the rest as 'coolies' or 'natives'. This was resented by them. Protests were made with more or less effect but against a distinguishing name but against a name which in itself carried reproach and signified inferiority. So ultimately they came to be classified as Indians as they should have been from the beginning. Here there were conversations called by various names denoting reproach and inferiority. The Government officers have devised names such as 'depressed', 'backward'. Now they are known as 'scheduled classes'. For the reformers, the name 'Harjain' was suggested by someone who belonged to the suppressed classes. And that name has been adopted by the Harjain South Singh, being in no manner absolutely free from reproach and even filling in the vision that the despised of men are the dear ones of God, which is what 'Harjain' means. What, therefore, is possible and is being done is to remove the last traces of inferiority, but it is not possible

to do away with a special name for those whose inferiority is abolished even from the hearts of their Hindus, as long as the necessity for knowing the depressed class from the rest exists. I hope, therefore, that the objecting lady will recognize the inevitability of a separate designation for the suppressed class, but appreciate the fact that the word chosen by the Singh has absolutely no reproach about it, and therefore give her subscription and become an active helper in a cause that which none can be found working.

WEEKLY LETTER

The New Spinning Wage

Elsewhere in this issue will be found the first half of an article by Sh. B. B. Kumbhar, explaining how the increased spinning wage is being worked out in Kanurath, and how the wage is not a mere mathematical increase in wage but improvement in living conditions of the worker. Much the same process is being adopted in other provinces, but workers have the trouble of an increasing wage in Maharashtra where the A. I. S. A. have now been able to secure a fresh increase in the spinning wage. They concentrated their attention on improvement in the local spinning wheels by putting a small wheel between the main wheel and the spindle and an inching on good carding everywhere. The result has been that they have now nearly 100 spinners who card their own cotton and spin from it. It is worth noting that nearly 100 of them were professional carders who did nothing but carding for the spinners in their area. Now that the spinners have taken to carding, these carders have taken to giving all their spare time to spinning.

Much of the credit for the fresh increase in the wage belongs to the leaders of Khadi who have continued their struggle in spite of the increase in the wage. It is they who have excited the Maharashtra Charkha Sangh to announce a fresh increase, without making any increase in the price of Khadi. Since the announcement of the new policy in 1930 this is a second increase they have been able to announce. Two more increases are also worthy of notice viz. that the wage will be given on an eight-hour day instead of a nine-hour day, and whereas formerly yarn which approximated

a particular count but failed to reach 25 was regarded as years of a better count, it will be now regarded as part of the count it approximated. The following table showing the increase in the spinning wage for different counts of yarn will show the rate of progress made.

| Count | Wages before
1947-48 | | | Wages from
1947-48 | | | Wages from
1948-49 | | |
|-------|-------------------------|-----|----|-----------------------|-----|----|-----------------------|-----|----|
| | Rs. | As. | P. | Rs. | As. | P. | Rs. | As. | P. |
| 8-12 | 0 | 0 | 4 | 0 | 10 | 0 | 1 | 0 | 0 |
| 11-12 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 |
| 12-16 | 0 | 20 | 0 | 1 | 0 | 0 | 1 | 20 | 0 |
| 16-24 | 0 | 10 | 0 | 1 | 20 | 0 | 1 | 24 | 0 |
| 17-24 | 0 | 10 | 0 | 1 | 20 | 0 | 0 | 0 | 0 |
| 17-20 | 0 | 10 | 0 | 0 | 0 | 0 | 0 | 1 | 0 |
| 21-22 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 22-24 | 0 | 10 | 0 | 0 | 10 | 0 | 0 | 10 | 0 |
| 24-26 | 1 | 12 | 4 | 0 | 0 | 0 | 0 | 4 | 0 |
| 25-26 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 20 | 0 |
| 27-28 | 0 | 4 | 0 | 0 | 24 | 0 | 1 | 0 | 0 |
| 28-32 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |

These figures will show that in less than two years the wage has been nearly doubled, without a proportionate increase in prices. The wage now increases in all cases three annas a day of eight hours' work in all centres. In the British area, 1 anna; British area, because the Mahatma's Charkha Sangh operates in the Niman's Dominion also, and though the wage there is the same, it is paid in the Niman's coin, which is about one-seventh less in value than the British coin.

Two Fine Donations

The Harjan Sewak Sangh announces that "Both Jagdishchandra Bida, has donated Rs. 15,000 to the Harjan Wells Fund of the A. I. S. Harjan Sewak Sangh for providing wells and other facilities for supplying water to Harjians. This brings his donations to the Wells Fund to a total of Rs. 55,000. Both Jagdishchandra has also promised a further donation of Rs. 500 and Rs. 100 per month for one year for special welfare work among the Harjians in Assam and Kerala respectively. The total donations of both Jagdishchandra Bida to the Harjan Sewak Sangh in the course of the last four years now amounts to more than Rs. 55,000."

Both Jagdishchandra Bida needs no introduction.

The other donation is by a 'householder' man, Sri. Prasad Mighal, who is a contractor in the Niman's Dominion. He has been taking a great interest in Khadi and running Khadi Mandals. In 1932 he lost his two sons both of whom were out of in the prime of their youth. In their memory he set apart a sum of Rs. 15,000, half of which is being used for a village industries shop, and half was earmarked for Khadi. Nearly Rs. 10,000 of this amount had been spent in Khadi production and in a Khadi Mandal. But in 1945 he set aside himself engaged in running the Mandal according to the new policy of the A. I. S. A. He cannot personally visit the spinning centres and see to the proper working of the improved wage. He has therefore handed over the balance of Rs. 15,000 to the Maha-

matma Charkha Sangh and also made over his Khadi Mandal to be transferred to the Sangh which will now manage it.

He could not have thought of a better use of his money than spending it for work which was so much after his dear sons' heart as it is after his own.

A Harjan Boy Aspects Himself

The HARMANSTAR tells the story of a Harjan boy who is studying in the industrial school at the Harjan Colony, Delhi, which many of our readers would do well to emulate. So many youths write to Gaudhari telling him how their parents want to marry them against their own wish and asking what they should do. It is difficult to advise in all these cases without knowing the facts of each case. The Harjan boy did what he ought to do on his own initiative.

But in the story Harman is 14 years old. He was betrothed years ago and his father was now anxious to get him married. But the industrial school admits only unmarried students and he said he was in no way going to leave the school. His brother came to persuade him to quit. Then his old father came. Sipa Malhotra and Vijay Lal pleaded with the old man but he was adamant. He did not care whether the boy could remain in the school or not. He did not mind delaying the Sarda Act. He simply insisted on the boy going home with him, and the poor boy did so, much against his will. But Sipa Malhotra and Vijay Lal were surprised to find the boy again in the school after a few days. He had gone home, but left it immediately the next day and sought shelter at Gaudhari Ashram, Narnia. The whole caste pandhal went to Narnia to reason with the boy. They were at last for seven days without avail, and they had to go away unsuccessfully. The last means employed by the father was to send the tribe's people to him. They gave him all kinds of threats, including the one to see that he got no help from the seventeen villages in the vicinity. That was no threat to him. He told them to do their worst, and they left him disdainfully. The boy was beaming with joy as he narrated the story and is happy that he is back to the Harjan Home. Though rather wary that his poor father had to be humiliated before his caste-fellows, just for his sake. But he is happy that God gave him the courage to do the right thing.

Holiday Work

How those who are wedded to some kind of gold work carry it on as a matter of course even during their holidays is apparent from the letters we receive every other week from Mrs. Bary who has settled in a village near Delhi, but who after five years has taken a brief holiday and goes to England. She has during her brief stay there addressed numerous group-meetings explaining to them the rationale of the village industries revival movement and

the Hindi movement. She has given them splendid demonstrations and is actively collecting a lot of sympathizers. The demand for learning English is so great that she has called for two English schools to be sent to her immediately. She is giving common people a clear idea of what an Indian village is like, with all its poverty and unemployment and ignorance and telling them how one can make oneself useful to them.

Another instance I should like to mention in this connection is that of the Agronomists, Sri Jayanarayana, whom the readers of *WATIAN* already know, is the Principal of the Marwadi High School here and his wife is the Principal of the Mahila Vidyapeeth. He belongs to Ceylon and both of them spent their summer vacation at home. They gave most of their time talking and speaking to people on the roads and the village committees revived movement, giving them splendid demonstrations on the soil and the growing wheat. They also visited some of the Ceylon villages and have brought from these some samples of the daily articles of the Sinhalese villages, also which can be introduced in our villages. Among these are leafy products of palm-eggery which is very common in those parts. The material is good, clean and hard, packed in small or big packets made of date palm, leaf. They have also brought with them another article which is quite unknown, as far as I can see, in India. It is the seed of the palm-egg palm fruit. The fruit is buried in the ground and it takes root there. These roots grow to a large size and are then dried and powdered into flour, or boiled and eaten. It makes delicious and nourishing food and there is no reason why our poor people in villages should not be asked to take it up. There is also the tannin plant which grows abundantly in Ceylon and Travancore. It makes little cultivation and gives a very rich yield and provides plenty of nourishment.

Our Plants and Trees

John Hammond Chatterji, the venerable editor of the 'Modern Review', writes, "You write on *WATIAN* (May 15) that 'the field of Indian plants and drugs is vast and unexplored.' If you mean the field has not been exhaustively explored, you are right. But if you mean the field has not been at all explored, or appreciably explored, your statement is not correct. I would refer you to Major S. D. Barua and Lieut. Col. E. R. Kirtika's monumental work on *Indian Medicinal Plants*, second edition, which you will find reviewed by an expert in the *Modern Review* for December 1936 of which I have asked my office to send you a copy."

I gladly publish Hammond Barua's letter. I know Major Barua and Lieut. Kirtika's book and I know also Col. Chatterji's book of the same type. But our readers does not make a mistake and I am afraid I must adhere to what I have

said. My remarks were addressed to our readers who were by the saddest words but will make no fresh investigations and no research. Thus I have before me the latest issue of *SCIENCE AND CIVILIZATION* in which Mr. H. L. Chatterji of the Royal Botanical Garden writes an article on 'The Coconut Palm, about the 'medical uses' in which—

"First 'The water in milk of the sapling fruit is described as a disinfectant, cooling, antispasmodic drink, useful in throat, fever and urinary disorders.' (U. C. Datta) Next when taken in quantity it is an aperient and is considered a powder of food. It is commonly believed in Bengal that tea made without milk induces a headache, swelling of the stomach. The pulp of the young fruit is nourishing, and very rich in starch. The pulp of the ripe fruit is hard and indigestible, but the milk obtained by squeezing it may be used as a substitute for cow's milk. It is employed with medicinal herbs in asthma, epileptic fits, and catarrhs of the nose, in doses from 4 to 8 ounces twice or three daily in large doses a purgative effect and in some cases slowly purgative doses it is suggested by Mr. Wood as a substitute for castor oil and crotona purgative."

Next: "The dried shell of the seed or pericarp of it is used here in the and whole seed but can be covered by a stone cap. The shell which is deposited in the interior of the cup is pulverized and is an efficient diuretic remedy for dysuria." (U. C. Datta) It is also highly esteemed in India and China.

Oil. Oil is used as an application to burns and in leishmaniasis. Coconut oil is used to promote the growth of hair, hair is it much used on children and at least of hair after fever and debilitating diseases. The oil is green in colour, and is used as a varnish on furniture. It is green, white, heavy, warm and with a little sugar, in fact. An emulsion of the oil and kernal is prescribed in cough and pulmonary diseases generally. The freshly drawn juice of this is believed to promote antiparasitic and aperient properties. The entire scrapings of the husk and husk are applied to skin and diseases and used there rapidly if washed in good water. The young seeds boiled with sugar and salt are efficacious in fever. Coconut water, found in commerce with the least part of the husk, is used for stopping blood in case of wounds, lacerations, lacerations, etc. "The sweet fatty distillate from this pulp is very rich in oil and possesses laxative properties. The continued use during pregnancy has a marked effect on the colour of the skin, which is here of this complexion." (V. Kirtika, Madras).

Now much of this is, I am sure, valuable, but the presentation is far from scientific. To refer to Indians in Bengal, then to describe coconut-milk as a substitute for cow's milk, and to refer generally to various uses is no language of scientific accuracy. We associate each language with those who will make the experiments

and note on results. All this has to be done, and when I read the *Solid* was unimpressed. I meant it in that sense.

Use Your Legs

The following health aphorisms by Sir George Tilley pronounced in connection with the 'Promotion of the nation's health' campaign in England are worth remembering here.

"Modern city life, with all its conveniences for making legs superfluous, is the enemy of fitness."

Let's say that for the time.

One of the outstanding problems of modern transport is how to prevent it from giving us antipathy.

The man who doesn't use his legs is on his way to Harley Street.

Good health is something to be enjoyed only if it is earned and something to be appreciated while we have it, and not only when we have lost it.

A glass of modern life which is not conducive to good health is the habit of making other people, usually professionals, making part of competitive games.

We won't know an ill action by choosing one favourite football team. Taking this interest life is a substitute for exercise. You will get more good in a relaxing game than in a football game.

M. D.

H A R I J A N

June 28

1937

ARE THERE DIFFERENT OATHS?

(By M. K. Dasgupta.)

On reading my article on "Religious Oath and Non-religious" a Quaker friend wrote to a common friend who has passed on the letter to me. I copy the letter below.

"I have been reading the Mahatma's article on 'Religious Oath and Non-Religious' with the natural interest of a Quaker, who belongs to a body that for several hundred years has refused all oaths.

It appears to me that Mr. Dasgupta is dealing with one quite distinct question in this article. I wholly agree with his answer to one of them, viz., with due respect, I wholly disagree with the other.

1. In the House of Commons there are some Members who are Non-religious, there are others who are Christians, viz. They all take the oath to make the equivalent affirmation of allegiance to the Crown. This has always been taken to mean that having been elected to the

Legislature for the purpose of effecting needed legislation they will not, while legislators, assume that position by trying to use it [the legislature platform] for purposes outside the stated constitution.

One must perceive that every Congressman making election to a legislature did so with an ascertainable purpose, accepting the *de facto* constitution for the time being as the means for effecting immediate legislation. The oath is not a personal oath to the King, The King, or the Crown, it merely the symbol of the existing State. Mr. Dasgupta's reference to South Africa appears to me to be perfectly correct. I do not see that any other position under the Statute of Westminster, relative to these legislative oaths, is possible. I agree wholly with him that a Congressman need not worry over the propriety of the oath.

2. But the Mahatma's public mind is too much for me when he draws distinctions between religious and non-religious oaths. All my life we simple Quakers look at it thus: Religion is man's search for God, and his reference of all life to the life of God. An affirmation, or promise, to tell the truth and do the truth, or a reference of the will back to the life of God, for Truth is a part of God's essential nature. Therefore all such promises are religious acts. The Quakers object to oaths, because they claim to be religious people, that is, people who love God, and intend to observe the truth without swerving in the name of God. As you know, after a long struggle and much suffering they obtained the right to affirm instead of swearing. But affirmation or oath, both are for us religious acts, unless by religious one means something apart from the most part of life. I should not agree that a Oath of Law or a Parliament was something apart from Religion for a religious man.

Indeed the Mahatma's argument does not carry my consent of spirit. If there is a divine parliament for us as he suggests, all truth and breaking of promises, against just and higher laws, are equally sin, and worthy of the same divine punishment. He seems to mean that only when the oath is 'religious' for divergent moral divine parliament.

This of course raises a much bigger question, viz. what exactly is meant by the term 'religious'. We Quakers, you see, are clear that all life is religious for the religious man, and have no particular use for a supposed 'religious' law for us again. I am, but wondering where exactly I am with constitutional truth that is not religious truth.

If it be said that all men are not religious, religious means nothing to them, — then I reply, how then can they honestly take any oath or all in the name of God? Of course I mean the name of God is no answer or merely Christian name."

Cuttings from two Indian newspapers criticising the article have also been sent to me.

What I find after reading the letter and the replies is that it is very difficult for me to make myself fully intelligible especially when I write on anything out of the way. The only thing for me is to endeavour to elucidate my point as long as there is anything to elucidate.

I can see no validity about my argument, but I see the sharpest possible distinction between the oath as affirmation that a person takes before a court of law, a legislature, and before his God perhaps daily at the time of rising and retiring. They have different functions, different tendencies.

The Quaker friend in my opinion understands the whole position when he agrees with me in my interpretation of the legislative or constitutional oath. His question is purely over my designation of oaths. If my designation is faulty, I would accept any other which accurately shows the distinction I have pointed out and which he freely accepts by implication.

The same linguistic meaning of the legislative oath is wholly different from the meaning that the law and tradition have given to it. One not knowing the law and the tradition will certainly have the objection that Shri Dwiprosad Gupta has raised. More grammatical or linguistic meaning of a sentence divorced from its context, and history has often been found erroneous and sometimes positively misleading. Therefore, knowing the context of the legislative oath, I had no hesitation in saying that there was not the slightest shade or violation of truth when I remarked that a Congressman could, consistently with his oath of complete independence and his recognition of meeting the Constitution Act, take the oath required by law shortly described by me as legislative.

And here again my statement must be interpreted in its context and historical perspective. A Congressman entering the legislature will strive for gaining complete independence working within the law, and so will he try to work the Act working within the law. If he can wait for its amendment, he can quite properly work for its repeal. Is working within the law such-like also will be within the law. And he won't be frightened or hang his head low if his opponent tells him by saying that he is after all working the constitution. He will not, must not, care so long as he knows his mind, takes nothing and is downright honest in all his dealings.

Of course I agree with the Quaker friend that for a religiously or spiritually minded man religion or rather religious attitude pervades all his thoughts, words and acts.

But having said that I must return to my statement that for the multifarious purposes of life we find it necessary to demarcate our activities as social, political, mercantile, religious, etc. These divisions can be extended almost to infinity. But the order of God will apply his gently sternness even to his sports if he finds time for them.

INDEBTEDNESS AMONG HARIJANS

(By P. L. Moha.)

Whether one agrees or not with the view propounded by some that the problem of the Harijans is essentially an economic one, it is undoubtedly true that the state of economic degradation to which they have been relegated sometimes presents to the Harijan workers a more stupendous problem than the evil of untouchability. Whether or not untouchability itself is a symptom of economic exploitation, the fact remains that it is inconsistent with social degradation, and social degradation necessarily leads to a lower level of economic life, which in its turn leads away to a vicious circle in and up, the first step in breaking through which must be the abolition of untouchability. That is the conclusion to which one is inevitably driven, on a perusal of the survey of the joblessness of the Harijans of the Bhavnagar State ("ગાંધી ગ્રામ") published by the Bhavnagar Yuvak Sangh.

The main point made by the investigators is that the average income of the Harijans of the Bhavnagar State—as in very likely the case with the Harijans elsewhere—is very low, lower than the average per capita income in India as computed by various authorities. The maximum income is put down at Rs. 24 and the minimum at Rs. 4-3-0 per annum. The average is in the neighbourhood of Rs. 24. Proportionately and in volume 20% is lower where the income is higher, while invariably rates of interest are higher where the level of income is lower. Thus, too, there is a vicious circle. Lower incomes mean smaller margins, necessitating borrowings for necessities, and lower incomes also spell a poorer credit leading to the charging of higher rates of interest. The minimum rate is 30 per cent but that is very exceptional. The usual bank rate is 34 per cent and rates of interest ranging from 75 to 125 per cent and rising up to 250 per cent are not uncommon. These exorbitant rates of interest severely prevail among other sections of the community, nor do we definitely come across among other classes the levels of interest noticed among Harijans. Untouchability restricts them to certain occupations, and because of this comparative immobility of their labour the Harijans earn less than others and are further pinched because when they have to meet deficits in their scanty budgets they can get credit only on exorbitant terms. Social extravagance is not well pronounced among them, so this survey amply indicates, than among other sections of the community, but, then, an occasional small expenditure of Rs. 55 to Rs. 50 bears so heavily on the purse especially as the whole community is to be measured on casual terms in the absence of any savings.

Even in the few occupations that were open to them, the Harijans of the Bhavnagar State—and this too applies to other parts of India—have

little chance of securing a livelihood with the changes that have taken place in our economic organization. The survey makes detailed reference to the forced unemployment among weavers and the deterioration and neglect of the village handloom industry. Both these careful inquiries have shown because of the influx of cheap goods made in factories in India or abroad, and those engaged in them having been segregated and kept ignorant, they have been unable either to get technical or vocational training or to adjust their methods of business and production to the changed economic conditions of India. And at the top of it, society has presented them classes from getting at any other source of livelihood were unskilled labour of the lowest type in fields and factories.

A review of the investigations will not be complete without a reference to some of the specific suggestions put forward in the report. In the first instance are placed the removal of the social disabilities that are attendant on untouchability, such as the lack of facilities for housing, the absence of suitable arrangements for education and the prevalence of fir or bonded labour which is carried from Karnataka to the State. Then come the proposals dealing with the maintenance, settlement and repayment of debts by the State in rural areas and through co-operative societies among Karnians employed in municipalities and factories, and the enactment of suitable legislation to regulate the operations of money-lenders and to control rates of interest. Lastly come the measures necessary for the improvement of the trade and industries in which Karnians engage themselves. The modernization of traditional looms and other improved implements, the introduction of new designs and varieties of cloth, and the provision of facilities for marketing are among the measures proposed for the benefit of weavers. The exploitation of khadi, glass, bone, horn or suitable well-organized fairs and the provision of facilities for marketing are recommended for the benefit of shawar or tannar. And to note that the skill of these useful classes of artisans shall not altogether be lost to the community in general, it is suggested that market, industrial or technical schools should be started throughout the State. The only point that appears to have been omitted in the summary of recommendations is the need for raising the scale of wages for the Karnians engaged in various in municipal towns and cities, the number in which category shows a tendency to increase with the growth of urban areas and the decay of local crafts and industries.

THE NEW SPINNING WAGE IN KARNATAK

II

[By N. S. Kargale]

What the Scheme Means

During the last fifteen years the chief activity of the Khadi worker has consisted of producing handspun and handwoven khadi in the production centres and selling it to the wholesale and philanthropic agencies. He has tried to produce khadi to suit the tastes and fashions of his urban customers. As the comparatively higher price of khadi has always affected his sales, his attempts have always been to reduce the price of khadi by reducing the wages of spinners and weavers. The wages earned by the weavers have varied according to the demand for khadi which in its turn has varied according to the political atmosphere in the country.

In the beginning of 1955 the daily wages earned by the spinner for nine hours' work was somewhere between seven pice and one anna. The agencies advanced to keep down these wages was the usual ones. We said that khadi was already costly even with low wages, and any raising of the same would certainly reduce our sales by the rise in the price of khadi. We added that our spinners, who had no occupation for six months in the year, were only utilizing their idle hours in spinning and we should be content with whatever wages that they got. However low they may be. These matters would bother anybody who thinks that the world is governed only by the economic law of supply and demand, but they should not suffice for a khadi-lover who purchases dear and rough khadi at a sacrifice. The question which arises is, why should we and why do we wear khadi? The briefest answer to this question is we wear khadi because we recognize that even the poorest old woman in a village has a right to work and live. The next question is what will be the minimum required by a person who wants to live in health and vigour? This question is very difficult to answer. Different persons give different figures in this connection. The Karnataka Branch of the A. I. S. A. arrived at two annas per day as the minimum required by each individual. Now if we concede the right of a spinner to get two annas per day for a full day's work, we must find the wage and means to make her earn that much.

The next difficulty noticed to do so is to increase her wages, but it was feared that even increase of wages would raise the prices of khadi very high. So it was thought necessary to increase the skill and speed of the spinner.

The average speed of a spinner in Karnataka is about 300 yards per hour and the count of the yarn spun by her is between 14 and 16. Had we restricted ourselves with this very speed and count of yarn, then we should have been obliged to raise the prices of yarn to Rs. 12/-18/-

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order to enable the spinner to earn two annas daily by working more hours per day.

Hitherto the weavers of the A. I. S. M. did not pay as much heed to the skill and speed of the spinners but when they were faced with the necessity of paying 2 annas per day to a spinner for a full day's work, they began to think seriously about the ways and means of improving the skill and speed of the spinner.

As it has not been possible for the A. I. S. M. to invent and introduce a spinning wheel which would satisfy all the particulars advanced by it for the price asked, the weavers had to devise means to get better results from the existing spinning wheels.

The diameters of the spinning wheels are different in the different parts of Karnataka. The diameters of the wheels of Karjans who specialise in spinning very fine yarn, are 18 to 22 inches. There are 4 Karjan spinners under our Kumbhari centre and about 115 Karjan spinners under the Gadval centre, who use these big wheels. As they catch out the underdeveloped cotton fibres and produce very clean slivers, they can spin much finer yarn than the cotton is expected to yield in mill tests.

But turning to the spinning wheels used by the non-Karjans we had a remarkable want of uniformity in the height of the wheel. The quantity of the villages in former times were supplied with 10 to 15 annas of yarn and they have to spin this yarn out of the local cotton. I have observed that the height of the spinning wheel throughout Karnataka varies according to the quality of the cotton grown locally.

Though the variety in the Kanta cone (Kannur No. 1) the quality varies according to the soil, climate and the average rainfall of a particular locality. From the chibha under the Kumbhari and Karjan centres is the shortest. It is only 12 inches in diameter. It becomes 15 inches under the Bagaloti and Gulgal centres. It reaches the same under the Bhagalingi centre, but it grows bigger under the Gadwal and Uppalagiri centres. In the Halki centre also the diameter is about 15 inches. As the diameter of the chibha is a particular locality indicator, indirectly the quality of the local cotton.

The wheel, for each of its turns, gave between 45 and 50 revolutions of the spindles. This number was quite sufficient when the spinners wanted 10 to 15 annas of yarn and when they spun it out of slivers prepared by the hand carder. But as we wanted to increase the speed and skill of the spinner we had to effect some improvements.

The New Standard

We have fixed the new standard wage of 2 annas per day on the understanding that we also wanted to reduce the spinner's speed from 100 to 400 yards per hour and the count of her yarn from 12 to 24. The following devices have

been suggested and introduced successfully in the spinning centres this year.

(1) We, first of all, wanted to introduce a speed wheel between the big wheel and the spindle, but as it would cost an expense of eight annas per wheel and as the turning of the wheel was not so smooth, we gave it up. Instead of that we have provided the spinners with Karshi and Tumkur spindles with steel pulleys. This change has increased the revolutions to 75.

(2) The spindle-holders were of wood or burl stalks. We have introduced aluminium or steel-holders in many places. This has accelerated the turning to a great extent.

(3) We have advised the spinners to keep the spindles in a slanting position, the point pointing downwards. When the spindle becomes full the thread keeps on coming out. The slanting position prevents this.

(4) We have advised the spinners to oil the naked ends of 5 to 8 inches in height while spinning. The naked portion enables them to draw a longer thread and leaves the scraggins. Some of them were already using higher ends and the others would easily see the advantage.

(5) The use of clean slivers started with the middle bar was the first point impressed upon the spinners. I have discussed this point under 'carding'.

If the spinners succeed in spinning 30 annas, their wages will be not 2 annas per day but 3 annas and 1/2 pice per day as the quantity of cotton required to spin 3,000 yards will be reduced by 1/4 ton.

How We Approached the Spinners

Generally we finished our meals at the hand quarters of the centre and then (myself and the workers of that centre) started for a spinning village. We took with us (1) some Karshi or Tumkur spindles, (2) pieces of thin silk ropes with some old cloth, (3) some burl sticks fixed for old made of handspun yarn, (4) 10 bales of good sliver made with the middle bar. With this equipment we entered the village.

We went to the nearest house of a spinner in the village. We usually found her spinning. I asked her to allow me to spin a few yards on her wheel. She would make room for us with great reluctance being afraid that I would break her spindle or cause some other damage to her wheel. I have a fair knowledge and practice of spinning. These were of the greatest use to me. While the spinner gave her wheel to me and stood wondering how I could manage or rearrange the whole affair, I began my spinning. Then she old lady began to cheer, "Ah! you spin! your left hand moves just as mine does. Oh, how swiftly you turn the wheel!" Then she sometimes began to set jokes, saying, "Why do you not come while spinning?" or some such thing. While this kind of light talk was in between the old dame and myself, the worker



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[ONE ANNA]

A GREAT EXPERIMENT

[By M. K. Gandhi]

The All-India Labour Union has of late started a great experiment which is likely to prove of great interest and importance to all labour organisations. The essence of the experiment consists in training its members to a supplementary occupation in addition to their principal occupation in the mills so that in the event of a lock-out, strike or loss of employment elsewhere, they would always have something to fall back upon instead of being faced with the prospect of starvation. A mill-hand's life is ever full of uncertainties. Thrift and economy no doubt provide a sort of remedy and it would be criminal to neglect them. But the struggle thus made cannot carry one far, seeing that the vast bulk of our mill labourers are always struggling on the verge of bare subsistence. Moreover it would never do for a working man during strike or unemployment to starve at home. There is nothing more important to his morale and self-respect than assured subsistence. The working class will never feel secure or develop a sense of self-respect and strength unless its members are armed with an unshakable subsidiary means of subsistence to serve as a second string to their bow in a crisis.

The idea of a subsidiary occupation for the mill-hands was first conceived by me during the so-called twenty-three days' strike of the All-India mill-hands in the year 1934. It occurred to me then that if the strike was to be successful the mill-hands must have an occupation that would maintain them wholly or partly. They could not rely upon doles. During the strike many of them were employed as unskilled labour. It was then that I started my suggestion to teach mill-hands a subsidiary occupation. But my suggestion remained a dead letter till the next strike came. A sort of a beginning was made then. But it was difficult to bring into being all of a sudden an effective organisation for teaching subsidiary occupations. With the end of the second strike died also the effort to find and teach suitable occupations.

An organised and systematic effort is now being made by the Labour Union in that direction. Mill-hands are being taught to adjust occupations which they can practise in their leisure hours at home and which would give

them substantial relief in times of unemployment. These are glassing, cleaning, sewing and spinning of cotton, weaving, tailoring, soap and paper making, type-setting, etc.

I hold that a working knowledge of a variety of occupations is to the working class what metal is to the capitalist. A labourer's skill is his capital. Just as the capitalist cannot make his capital fruitfully without the cooperation of labour, even so the working man cannot make his labour fruitfully without the cooperation of capital. And if both labour and capital have the gift of intelligence equally developed in them and have confidence in their capacity to secure a fair deal, each at the hands of the other, they would get to respect and appreciate each other as equal partners in a common enterprise. They need not suspect each other as inherently irreconcilable antagonists. But the difficulty is that whilst better capital is respected and seems to be severely criticised, labour is not. The intelligence of the working man is cramped by his soulless, mechanistic occupation which leaves him little scope or chance to develop his mind. It has prevented him from realising the power and full dignity of his status. He has been taught to believe that his wages have to be dictated by capitalists instead of his demanding his own wages. Let him only be organised along right lines and have his intelligence quickened, let him learn a variety of occupations, and he will be able to go about with his head erect and never be afraid of being without means of subsistence.

It is the greatest of expectations for the working man to believe that he is helpful before the employers. The effort of the Labour Union is directed to to dispel this expectation in a concrete manner. Its experiment, therefore, ought to be welcomed by all concerned. Success will depend on an intelligent determination on the part of the Labour Union to follow up the good beginning that has been made, with unflagging perseverance. It must have the right sort of instructors who can arouse among the workers an intelligent interest in their work. A hand-craft plied merely mechanically can be as cramping to the mind and soul as any other pursuit taken up mechanically. An intelligent effort is like a cuppa from which the spirit has departed.

[Adapted from *Harimastor* by P.]

THE NEW SPINNING WAGE IN KARNATAK

(By H. S. Kapsale)

II

What We Have Achieved

In almost all the spinning villages of Karnataka the carding is done by the carder. The spinners take the lint to the carder's house or bring the cards to their houses. The carder uses his big bow and cards from 16 lbs. to 24 lbs. in a day and his wages are usually 2-12-6 to 1-0-0 per pound of 16 lbs. Naturally the cotton carded so rapidly with a big bow is not so well carded. Besides the fibres are rolled not on a board but on the thigh. The fibres are not uniform in size and thickness. The only redeeming feature in the whole process is that the spinners have got their own cotton picked from their own lands. Naturally the cotton is of the best quality and is generally clean.

This year attempts have been made to teach carding to some of the spinners. First of all we wanted to teach carding to some women at Kapsale. These women were not spinners. They used to work as day-labourers on the lands and get 2-1-3 to 2-0-0 per day as wages. We engaged four women on daily wages of 2-0-0 each and began to teach carding to them. During the first week they could card from half lb. to one lb. per day. Then each of them began to card 2 lbs. per day. We have purchased cotton for the centre. The fibres prepared by these women are sold to the spinners. Sometimes the spinners from the villages bring their cotton to the centre and get it carded by these women with the middle bow. Their wages are one anna per lb. In this way some spinners under the centre get clean fibres. This business has provided constant work to four women.

Mangalore we started on propaganda in the villages for self-carding and our workers went and stayed for a week at Kundapur, Mandya and Samsi to teach carding. Three or four women at each of these villages have learnt carding on the middle bow and are now using it. At Mandya and Chingadi there is a carder at each place who cards with a middle bow and rolls the fibres on the board. The wages are one anna per lb. Our mission has succeeded better at Mandya. There about 80% of the spinners have learnt carding. They have four middle bows (one for each town) and are still using them fully. Yachatti under Gulbarga centre proves to be a success likewise. We have just begun carding instruction there. At Dodda under Udupi district a worker is permanently posted. He has taught carding to some spinners.

One lady has spun good uniform yarn of 50 counts with her self-carded fibres. We have sent instructives to Haver under Gulbarga and Malavalli under Mysore districts. If we include

Dodda (the self-sufficiency centre) we can say that we have taught only 12 villages in regards self-carding. When the other spinners see the advantages of the uniform clean fibres, they will surely come forward to learn carding in larger numbers.

In order to discuss the ways and methods of introducing the new kind scheme in our centres, I had sent for my co-workers and we met at Haver in November 1935. After the fullest discussion the workers went to their respective centres. The months between November and April are busy months for the harvesters. Spinning is practically at a standstill during these months and our workers could not show much progress during this period. Then in the beginning of April they began to explain the new scheme to the spinners and came here to meet with the following difficulties:

(1) The spinners could easily appreciate the rise in the price of yarn owing to the rise in the price but they became suspicious when told that part of the price of the yarn would be withheld as deposit and paid to them only in the form of cloth. Owing to their unwillingness to contract as with a part of the money, they preferred to take even lower prices in cash, if possible. The workers again a time did not succeed in impressing the spinners with the advantages of the new scheme, consequently many spinners did not preserve as much cotton this year as they would have usually done. Very many of them have realised the benefit of the new scheme and are flocking to the centres for fibres.

(2) As more than 75% of our spinners come from middle class agricultural families, the workers find it very difficult to introduce any new scheme. The spinners sometimes give up spinning altogether if they do not like our new scheme.

(3) The majority of our spinners belong to the Bhat and Lingayat communities who are vegetarians. The local people who are afraid of losing their jobs put into the hands of the spinners that it is against their religion to handle the carding bow. We had to show to these spinners that an agriculturist, in his daily life, has to handle leather and that their religion would not be jeopardised if they use the carding bow. This feeling was one of the causes which obstructed our work of giving instructions in carding to the spinners.

(4) Our first idea was to supply a card to each spinner out of her deposit. The spinners preferred to purchase with their. They were afraid that the card will not be as attractive as those woven out of mill yarn. When we prepared one or two cards with silk borders they became ready to purchase them. But owing to the inadequate supply of cards, their cost (Rs. 7 per card) and the impossibility of stocking all the varieties demanded by the spinners, we had to come down and consent to give white khadi, plasma, dhoti, etc., to the spinners in lieu of their deposits.

[5] We have not succeeded in teaching carding in all centres and in all the villages, but wherever we sell the cotton to the spinners, we supply them clean cotton. When I began visiting the villages in April, I was afraid that the output of pure this year would be much less than last year's but now I am glad to state that the quantity of pure purchased this year by our cotton mill is 50 per cent in excess of the last year's purchases.

Now the spinners have seen the benefits of the new cotton. I believe with a little propaganda all our spinners together with some new additions will preserve their own cotton and learn to card next year.

Had I begun travelling earlier, I think I should have been able to show some better results.

THE CONSTRUCTIVE ASPECT OF DEBT REDEMPTION

(By P. J. Mehta)

In their recent survey of the problem of agricultural indebtedness and credit, the Reserve Bank of India observes that "the question of credit is intimately connected with an increase in the farming capacity and purchasing power of the farmer," and for this purpose the authorities of the Bank suggest that "the various Provincial Governments should under the possibility of finding for the agriculturist and inducing him to follow suitable and profitable side pursuits." In another publication they emphasize that the main need of the day is to put the agriculturist on a balanced life not on a surplus economy to ease the efforts to reduce and reduce his debts, to regulate his future credit and to organize his economic life so as to have full prospects of success. The redemption of the debts of agriculturists and regulation of their credit have been attempted on a vast scale in the Marwarja State, and from a recent publication issued by the State it is possible to get some idea of the measures, both speculative and constructive, that have been or are proposed to be taken in the State to ameliorate the pains suffered by the agriculturists of the State and to prevent them from being compelled to run into debt again. Now for these measures will succeed time alone can show, but a reference to some of these constructive measures will be of interest to workers in the field of village co-operation.

Principal among these measures are the formation of grass panchayats, the provision of facilities for grass utilization, the redemption of the state of expenditures on social necessities, the prevention of the fragmentation of lands, the encouragement of the local storage of fodder, the organization of the supply of pure seed, the improvement of cattle, the extension of well irrigation, the afforestation of waste lands and the introduction of more profitable or cheaper methods of cultivation. But along with the Reserve Bank of India, the authorities of the

State too believe in positive measures for the encouragement of subsidiary occupations and rural industries. In the first place, systematic efforts have been made for some time past to encourage hand-spinning and hand-weaving. Most recently, hand-spinning was encouraged, and this has apparently become popular because cotton seed from the hand-spun lappas has a much higher seed value than the machine-spun cotton seed, while the quantity required is also smaller. Hand-spinning, this experience indicates, is undoubtedly in ensuring the continuous supply of the right kind of seed. The authorities of the State have advised their kheduts (farmers) to retain at least such quantity of lappas picked from their fields as is needed to meet the requirements for seed and also for the spinning of their families.

Another good suggestion, which it is stated is being carried out in some parts of the State, is to encourage the use of cowries as manure. Manure is not available in sufficient quantities in the State, and if the collection was the meat of dead animals as a soil fertilizer they will be able to enrich their fields and in course of time to market the surplus meat to other centres in need of the commodity. The hope is expressed in the publication that if this use of cowries grows, the habit of cow-killing will prevail among the poorer of Harjians will be more rapidly eradicated than is possible under adverse influence of Marwar workers or the enforcement of State orders. The further suggestion is made that the bones of dead animals now sold to cowmen and exported to neighboring factories should be converted locally into bone meal. In some villages in the Marwarja State, cowmen have begun to collect the bones and use them for manure. Before they do so, the bones are just charred without being burnt to charcoal and then they are crushed and powdered locally for use as manure. If agriculturists freely begin to put to economic uses the flesh and bones of the dead cattle, it is likely that in the near future there will, undoubtedly, disappear from our cattle one feature, undesirable though it may be, which separates one section of our rural society from another.

Conclusions

In *Harjians* of June 15, page 365 columns two, lines 2-3, read 2.15 per cent prices instead of 1.5 per cent, 0.45 per cent reduced water instead of 0.5 per cent reduced water, 1.07% per cent reduced instead of 0.5 per cent reduced, 0.45% per cent instead of 0.5 per cent phosphorus.

In the next column in the article "The Old-Poor of Gujarat", read "the older Kheduts become very rich so that it is not sufficiently needed", instead of "sufficiently needed".

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HARIJAN

July 3

1937

HINDI v. URDU

(By M. K. Dasgupta)

A correspondent says a great deal is being written against me in the Urdu press as regards my attitude towards Urdu. They even go as far as to suggest that though I speak about Hindi Muslims only I am the most communally minded of all the Hindus.

I have no desire to defend myself against the suggestion advanced to by my correspondent. My life must be my credentials on my attitude regarding the Hindi Muslim question.

But the Hindi Urdu question is an evergreen. Though I have expressed my views often enough on this question, they will bear repetition. I shall simply restate my belief without advancing any argument in support.

I believe that

(1) Hindi, Hindostani and Urdu are words denoting the same language spoken in the North by Hindus and Mussulmans and written in either Devanagari or Persian script.

(2) Hindi was the name for this language used both by Hindus and Mussulmans before the word Urdu came to be used.

(3) The word Hindostani also came to be used later (the date unknown to me) to denote the same speech.

(4) Both Hindus and Mussulmans should try to speak the language as understood by the vast mass of the people in the North.

(5) At the same time many Hindus and many Mussulmans will prefer to use Sanskrit words and Persian or Arabic words respectively and exclusively. This we shall have to bear as long as mutual distrust and distrust continues. Those Hindus who care to know a certain share of Mussulman thought will study Urdu written in Persian script, and similarly those Mussulmans who care to know a certain share of Hindu thought will study Hindi written in Devanagari script.

(6) Ultimately when our hearts "have fused" we and we all are proud of India as our country, rather than our provinces, and shall know and practise different religions as derived from one common source, we we have and shall different fruits of the same tree, we shall reach a common language with a common script whilst we shall retain provincial languages for provincial use.

(7) The attempt to force one script or one form of Hindi on any province or district or people is detrimental to the best interest of the country.

(8) The common language question should be viewed apart from the religious differences.

(9) Roman script cannot and should not be the common script of India. The script can only be between Persian and Devanagari, apart from the fact that the latter should be the common script for all India because most of the provincial scripts have their origin in Devanagari and it is for them by the the easiest to learn. At the same time an attempt whatsoever should be made to bring it upon Mussulmans and let that matter to those others who do not know it.

(10) I served the cause of Urdu. If it may be distinguished from Hindi, when at Lahore the Hindi Sahitya Sammelan at my instance accepted the definition given in clause 1, and when at Nagpur at my instance the Hindustani Sahitya Parishad accepted the definition and called the common language of interprovincial intercourse Hindi or Hindostani, thus giving full scope to both Mussulmans and Hindus to identify themselves with the effort to create the common language and to interpret the best provincial thought in that language.

WEEKLY LETTER

A Herculean Task

Now that Gandhi has again settled down in London visitors have begun to pour in. A youthful American was full of questions about the poverty of India, the meaning and reach of the village industrial revival programme, and the implications of the British rule in India. He was accustomed to quick results: the village reconstruction programme he hoped to look a more definite. But Gandhi does not hesitate to tell all such people, as he does my own people, that the programme is a Herculean task and takes a Herculean resolve to achieve it. It involves intensive education, not in the three R's, but in changed ways of thinking and changed ways of life. To bring about that change in the people's mentality is the Herculean task. But it is made because the way is the non-violent way, the way of persuasion. This method is any day slower than the method of compulsion but it is also more and sturdier.

"But would it in any way help if the British were to retire? Would you have been better if the British had retired 150 years ago?"

"I have no doubt. We should begin now and without at least the political headship. You talk of the Pax Britannica. I do not deny that they have introduced education of a sort, have built schools and colleges, and built an untried railway system. But our difficulty is this: that whereas elsewhere all these things have made the economic progress, they have brought about an opposite result here. Not only the wealth of the land but even our intelligence has been drained away. The very life-force is gone. I will not say that a miracle would happen the moment the British retire. Only we shall

begin our history now. India will then turn her destiny in her own hands. And asked you we do not want the British to go. If they will stay as friends and voluntary co-operators."

"But why, if they don't want this role, do they tolerate it? Why is a united will lacking?"

"There are numerous causes which I cannot go into now. All have their share in it, but the root cause is perhaps indolence. The will is actively absent today, though indolence is in them."

"Have the Government returned to themselves power to override the people's will because they think that India is incapable of self-government?"

"I do not think so, nor do I suspect that even the British think so. If they did so, they would not have drawn up this Constitution. No, it is an honest effort to make peaceful autonomy. Otherwise why should they own an electorate of 30 millions with the power to elect? The honest effort is, however, vitiated by the fact that a simultaneous effort is being made to maintain the British connection practically by force. And this they do for exploiting India."

Making of Independence

Capt. Stenck, representative of the official daily newspaper in Germany and a member of Hitler's staff, also visited Bangalore with a view to formulating conditions in India. He wanted to know the content of Independence and how far people of India seriously want it. To Mr. Gandhi he said: "What we mean by Independence is that we will not live on the sufferance of any people on earth and that there is a big party in India, which will die in defending this position. But we will not die killing, though we might be killed. It is a novel experiment. I know Herr Hitler, I know, does not accept the position of human dignity being undisturbed without the use of force. Many of us feel that it is possible to achieve Independence by non-violent means. It would be a bad day for the whole world if we had to walk through blood. If India gains her freedom by a dash of arms, it will indefinitely postpone the day of real peace for the world. History is a record of perpetual wars, but we are trying to make new history, and I say this as I represent the national mind as far as non-violence is concerned. I have examined not the documents of the sword, I have worked out the possibilities and come to the conclusion that man's destiny is to replace the law of the jungle with the law of conscious love. The aspiration for Independence is the aspiration that runs all nations in Europe. But that independence does not exclude voluntary partnership. Imperialistic conditions is inconsistent with partnership."

Views re Western Civilisation

Capt. Stenck had asked vaguely about Gandhi's views on machine and Western civilisation, Western medicine, etc. He wanted to know them at first hand.

"I have said," said Gandhi, "that we cannot accept Western models. Indolence, I do not believe in mechanisation of India. I think that rural reconstruction is possible."

"Are you likely to change these views when you have gained your objective of Independence?"

"No. These views represent my personal conviction. But my opposition to machinery, railways, etc., does not mean that as soon as we are independent we should scrap all of them. They will be used for the benefit of the nation instead of the stuporid military purpose they are principally meant to fulfil today."

"Sometimes you direct your speech against Western civilisation and Western progress. What is your future plan with regard to India?"

"I am glad you have asked the question. I have said nothing with regard to Western civilisation. In fact I derived my idea of rural civilisation from Proust, an English doctor, and I have copied it here. But I have spoken against Western medicine which I have called the concentrated essence of black magic. My river speaks out of my non-violence, for my soul rebels against vivisection. You do not know that I had very nearly taken the medical line, when in order to report the vision of my dead father I took up law. But in South Africa I again thought of medicine, when I was told I should have to do vivisection. My soul rebelled against it. Why should I, I said, have to practise surgery on lower animals which I would never practise upon myself? But I do not dispute all medical treatment. I know that we can learn a lot from the West about modern machinery and the care of Indians. Our children are born anywhere and most of our women are ignorant of the science of bringing up children. Here we can learn a good deal from the West."

"But the West attaches an exaggerated importance to prolonging man's earthly existence. Don't the man's last moment on earth you go on dragging him over by dragging that. I think, is inconsistent with the willingness with which they will shed their lives in war. Though I am opposed to war, there is no doubt that war induces real human courage. Will without ever having to engage in a war I want to learn from you the art of throwing away my life for a noble cause. But I do not want that miserable doctrine of living that Western medicine seems to encourage in men even at the cost of tenderness for suffering life. However, I like the emphasis the Western medical science places upon prevention of disease."

Village work

"There is so much overproduction of intelligence in India and so much educated unemployment. Could not this army of educated young men be utilised by being sent to the villages?"

"That movement has commenced. But it is only in the infancy. And that there is no overproduction of intelligence but overproduction

of degrees. The radio power has not at all decreased, only the act of monitoring has been stimulated, and these degrees can't be carried to the villages. Only the radio, if there are any left, can be used. This waiting for degrees has deprived us of initiative. It makes us wait to go to the villages. The mechanical university study deprives us of the desire for originality, years of monitoring causes a fatigue of the mind that makes most of us fit for clerical work. Nevertheless the village movement has come to stay."

"Just Overlook It"

As Captain Strunk prepared to leave, Goodfellow introduced him to Mr. Edelbrock. "Here is a Jew Jew and a German Jew, if you please," said Goodfellow with a laugh. "He was a left pre-German during the War." Captain Strunk was surprised to see a German Jew sitting there hunched and in a khaki cloak. "I have so many Jewish friends," he said.

"Then I should like to understand from you why the Jews are being persecuted in Germany."

Captain Strunk tried to explain. So many Jews had taken part during the War and Germany had nothing to say against them. It is the Jews who crossed Germany after the War, who ousted Germans from their jobs, and who "provoked" the fight against Hitler, that were not being tolerated. "I personally think we have just evidence of that. There the religious prejudgments always do. Oh there is such a lot of hate in Europe. And it has reached its climax in Spain. It is cruel, heartless, stupid, infamous, like Spanish War. It can't be compared with any other war."

When Karna?

And yet who is responsible for this hate? A lady sitting from Europe says, "If we are sincerely lost at Spain, then we might think we are going to perfection, but I think that behind all these dreadful atrocities there is the hand of God guiding us. Again yesterday evening I saw part of a bull fight on the floor and it was so horrible that I could not bear to look upon it, but I momentarily saw the bull, tottering upon his legs with half a dozen long spikes stuck into it, evoking the "coup-de-grace" of the birds and serpents master. It is difficult to see a more repugnant spectacle and in spite of anyone's opinion to the contrary I maintain that a country whose national sport can be such a cruel exhibition must sooner or later pay her Karna."

I dare say it should. But has it not gone thus far? And is it indeed all Spain's Karna? Who is responsible for the ghastly bombardment of Guernica? Spain? It makes one's hair stand on end to read the eye-witness' account in the London TIMES "Guernica, the most shocked town of the Basques and the centre of their cultural tradition, was completely destroyed yesterday after-

noon (14th April) by insurgent bombers. The bombardment of this open town for behind the lines completed precisely three hours and a quarter, during which a powerful fleet of aeroplanes consisting of three German types, Junkers and Heinkel bombers and Heinkel fighters, did not cease unloading on the town bombs weighing from 1000 lbs downwards and it is calculated, more than 1800 two pounder incendiary incendiary projectiles. The fighters, meanwhile, plunged low from above the centre of the town to machine-gun those of the civilian population who had taken refuge in the fields. In the face of the savagery and the scale of the destruction it wrought no less than in the selection of its objective the raid on Guernica is unparalleled in military history. Guernica was not a military objective."

The object of the bombardment was seemingly the demoralization of the civil population and the destruction of the cradle of the Basque race. Every fact bears out this appreciation, beginning with the day when the dead was done. Monday was the customary market day in Guernica for the country round. At 4-30 p.m. when the market was full and peasants were still coming in, the church bell rang the alarm for approaching aeroplanes, and the population sought refuge in cellars and in the dugouts prepared following the bombing of the civilian population of Durrango on March 22. Five minutes later a single German bomber appeared, circled over the town at a low altitude, and then dropped an heavy bomb. In another five minutes came a second bomber, which threw the same number of bombs into the middle of the town. About a quarter of an hour later three Junkers arrived to maintain the work of Goodfellow and Gunter. Forward the bombing grew in intensity and was continuous, ending only with the approach of dusk at 7-45. The whole town of 1,000 inhabitants, plus 2,000 refugees, was slowly and systematically pounded to pieces. Over a million of five miles round, a detail of the rubber' technique was to bomb separate houses or farm-houses. In the night these burned like candles in the hills. All the villages around were bombed with the same intensity as the town itself, and at Munxa, a little group of houses at the head of the Nervion inlet, the population was bombed for 15 minutes. It is impossible yet to state the number of victims. In the hospital of Santhana, which was one of the first places bombed, all the 45 wounded soldiers it sheltered were killed outright. In a street leading downhill from the Casa de Justicia, I saw a place where 30 people, nearly all women and children, are said to have been trapped in an air raid refuge under a mass of burning wreckage. Many were killed in the fields, and altogether the deaths may run into hundreds. An elderly priest was killed by a bomb while rescuing children from a burning house. . . . The only master motive the Basques could employ, for they do not possess sufficient weapons to face the rampant Nazi, was thus provided by the bombing of the

Pepper, Jerry, Thom Mamed and played for the travelling crowd."

"What is now happening," said an American Senator, speaking about this bombing, "is the ruthless, calculated, vicious extermination of one of the rare peoples of the earth, the Basques. This little people is one of the few ones and absolutely pure races left in Europe, having a beautiful language and literature, beautiful bodies and beautiful faces, a people proud, independent and free, whose history is as old as Europe's, and who, during all its centuries, have created their own business, filling the soil, building a domestic architecture of pure design and exquisite proportions, and churches which are among the gems of civilization. They are collectors of the deepest pity, and Ignacia Lapola founder of that most intellectual of Catholic orders, the Society of Jesus, is their one To kill by and not to protect with all the breadth in each body rules are not of the ranks of civilized and Christian Society Good God! given laws of men of our States prohibit the shooting of birds from aeroplanes it is unparliamentary."

And yet even those who have called their projects, what have they done? Is it not the cowardly Karma of us all that we should be living to be witnesses of all such atrocities?

Calm aside like the members of Georgia test men's faith. Long before this massacre, Mr. Francis Brockway sent in his resignation from the War Resisters' International on the following plan:

"If I were in Spain at this moment I should be fighting with the workers against the Fascist forces. I appreciate the attitude of the pacifists in Spain, who whilst wishing the workers success feel that they must express their support in constructive social service alone. My difficulty about their attitude is that it anyone makes the workers to be triumphant he cannot, in my view, refrain from doing whatever is necessary to enable that triumph to take place."

Mr. Brockway's resignation gave many a pacifist a rude shock. But a Swiss pacifist gave an expression of calm and sure confidence, which I reproduce from the War Resister:

"The political stance of each pacifist, and above all of our own, are so varied, that whatever has its back to the whiplash of events will inevitably be torn from the eternal and glorious position of love and non-violence. There are few minds which can resist the temptation to suspect hatred and some in struggles which are momentary, but which have an enormous attraction. Those who are are the true builders of peace and the new humanity. We know well that after a Civil War there are the same results as after a war between two or more States. It is not only arms which give the victory, and it is to rule that Francis Brockway has sacrificed his confidence....

"Let us imagine that the workers will win in this internal struggle. The Russian struggle is sufficiently discouraging for anyone to sacrifice the solidest ideal one can find for such a bloody victory. The oppressed classes will be strong and will win their victory in their own sphere—that of non-violence, and by means of the very weapons which is worthy of peace, liberty, and humanity,—was substance. The time of this true victory cannot be foretold. The War Resisters' International is the sole architect of this victory. With all the forces at its disposal, I cry, 'Forward, even to the end!'"

N B.

THE SOUTH INDIAN OIL-PRESS

(By American Field)

II

In the South the mortar of the press is made either of stone or wood. The stone mortar made about 30 to 40, is generally available in those parts and lasts for nearly 100 years. The working makes the pit smooth and then the seeds slip away, to avoid which it has to be made rough by chiselling. In so doing the pit becomes gradually larger and larger, and that is why its capacity is also larger than that of the wood. It is said to be suitable for crushing all sorts of oil seeds except flaxseed which is not available there.

The one great defect of the stone mortar is that its oil percentage is very low, say about 15, while it is about 40 in wood, the seeds being of the same quality. The reasons for this are as follows. The pit becomes unevenly large, as the pressure is not uniform. A short time after chiselling, the stone becomes smooth and does not crush much. After all the wooden parts in the stone mortar is a wheel, the balance is less than necessary and the feed presented is slow. So the oil percentage is low and the time taken is more. In other respects the stone press is the same as the wooden one.

In the South Indian press the ball's stroke is very great, the radius being 18 feet and as the pulley revolves very slowly—say one and half per minute as compared with five per minute in the North. The weight of the beam together with the water load must crush pressure on the pulley, but the pulley itself is very small, about half the length of the one in the North. That is a discount on the pulley as a lever. The longer the pulley the greater the leverage, so if the pulley is increased in length the stroke could be proportionately reduced without any loss of pressure. At present the pressure being so heavy two ballies have to be yoked and the distance being great two men are required, one for driving the ballies and the other for attending to the crushing.

In this connection, the Industrial Workshop at Bangalore has made an immediate but successful

improvement in the present pump. An iron ring is fixed up that part of the motor where the beam of the pump rotates and two iron wheels are inserted in the beam itself, so instead of the whole surface of the beam being rubbed against the whole surface of the motor, now only the two wheels rotate on the iron ring, resulting in the reduction of friction. Hence, with the same draft the pressure can be increased or with the same pressure the burden of the draft can be reduced.

The pit of the motor is both deeper and broader as compared with the North Indian pump. But the pit is also proportionately deeper leaving the relation between the pit and the motor as the North. Only, due to the greater depth the capacity is greater.

There is no groove in the pit. So the water slip away, and to make them stick to the walls some jaggedy is added. It is said that the addition of jaggedy adds a pleasant smell and preserving qualities to the oil.

A PLEA FOR THE VILLAGE CART

[By M. K. Gandhi]

Shri Ishwarchand B. Joshi of Baroda sends me a long note on animal power v. machine power. From it I copy the following relevant portions:

"Animal power is not superior than machine power in both its direct work and better the compare with the latter in most cases. The present-day tendency is towards discarding animal power in preference to machine power.

Take for example a bullock-driven cart, costing Rs 100 and Rs 200 for the bullocks. The bullocks can draw the cart at least 15 miles per day with a load of 15 hundred pounds or enough under village roads. The carters will cost Rs -12/- for two bullocks, Rs -8/- for the cartman and Rs -4/- for the cart depreciation, in total Rs 19/- per day. A one-ton motor lorry will cost for 15 miles at least one gallon of petrol, some lubricating oil, large repair and upkeep expenses, and a costly driver. For 15 miles' run the lorry will cost Rs. 113/- for petrol including lubricating oil, Rs -12/- for maintenance at the rate of Rs 2 per day of eight hours' service, and Rs -4/- for the driver, cleaner and water man required at head and empty the lorry. Hence the total cost is Rs. 122/- i. e. Rs 12/- per vehicle of 15 hundred pounds. One bullock cart is able to carry 1 to 2 cartloads of material in one day from the village site to the field which is about 5 miles away and will cost only Rs 19/- plus Rs -4/- for the water man required to help the cartman go all and empty the cart. While a motor lorry is in this job will not cost in any way less. A motor lorry may complete what it has to carry loads at a stretch for a long distance on a good main road, where bullock carts come too

slow and un economical. It is also not suitable to take animals to long distances as one vehicle as it takes much upon their energy and strength. Bullock carts, however, have been found making long distances all day and night in comparison with motor lorries from railway stations to far-off summer places, but the physical condition of these bullocks is possible, because the animals give their best food in proportion to the low carrying. It is the drivers only which goes against the bullock cart, who must transport it goods at the movement of man from one place to another in crowded mountain villages, however, in which upon time brings no money and time itself is under it of no importance, should make it a point to walk for short distances and use carts for long journeys. If a farmer has his own cart and travels in it, he has not to spend anything in the form of costly money but can the problem of his own field in producing power by feeding bullocks. Healthy grass and grain should be looked upon by the farmer as his petrol, and the cart the motor lorry, and bullocks the engine converting grass into power. The machine will neither consume grass nor will it yield nature, its source of cost improvement. That the village has to have his bullocks, in any case he has his grass and if he has a cart, he is maintaining the village computer and the blacksmith, and if he is keeping a cow, he is maintaining a hydroelectric plant converting vegetable oil into water power or glass and also at the same time a bullock-manufacturing machine—their serving a twofold purpose."

The invasion of the motor lorry may or may not succeed. It would be wiser if intelligent workers will study the pros and cons and definitely guide the villagers. Shri Ishwarchand Joshi should provide the thought of all village workers in the direction indicated in it.

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HARIJAN

Editor: MARGARET DELIA

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[OVER AREA]

WEEKLY LETTER

"This Was Never Taught Us"

I happened to be travelling some time ago, between Bombay and Poona, with two thousand students, retired as in active service, I did not care to inquire. Perhaps one of them was a doctor, as I could gather from the questions he was putting to his friend.

"A good day's work leaves me fatigued, if not exhausted, and if there is any more work to be done at home, I manage to get through it, but have a faint feeling sometimes in the head, and for a moment I feel as though I should drop down dead."

"You should not neglect yourself," said the one whom I took to be a doctor. "You should get yourself thoroughly examined. Anything wrong with your food, let me see? No, you seem to have kept your teeth well. Then there must be something wrong with your tongue. What about the heart?"

"I am not satisfied about it. A couple of years ago a doctor told me that I had a weak heart and that I should be careful."

"Have you had any trouble with it?"

"No."

"Then you may know the warning, though I should ask you to get yourself examined again. But what about your food?"

"Nothing to complain of. I cannot be suffering from any of the deficiency diseases. If anything, I have an excess of vitamins."

"One should not have an excess of them. But I wonder if you have plenty of whole wheat and whole grain."

"How do you mean? I have plenty of good food, meat and fish and eggs and plenty of vegetables."

"Can't you drop out meat and add a number of boiled grains and raw vegetables?"

"Yes, I can. But we always do not do what we can. Then I like alcohol, though I know that it does not agree with my system."

The medical friend laughed. That was a question he had safely avoided. But both were refreshingly frank and so the questioning now

went, "Oh, yes, the wine is the same with me. And then on occasions you cannot just avoid it."

I had been a passive listener all this while. But I now put in, "Why can't you avoid it?"

"You do not know. We go to the club, and when we are with friends it is difficult to say 'no'."

"But why can't you say no to your friends. There for I am with you. Have we just company?"

"It is easy for you to say so," said the medical doctor. "Not so far as that. That is a thing our education never taught us. We have all our life led our lives, and we go about in society as very respectable people. But self-control is not a thing that is taught in our schools and colleges. We just get on apparently. We are good because of what is called a sense of responsibility, because of the fear of law, and thirdly because we would otherwise ruin the job. Thank God you have a different upbringing."

No Exclusive Possession of Truth

It is gratifying to note that the first All India Inter-religious Student Conference accepted almost unanimously, the following "Aim and Basis," emphasising the real need and impetus of equal respect for all religions:

"We believe that the religious attitude of mind is a thing of permanent value to mankind individually and collectively, and consider it, wherever it is found, deserving of sincere recognition. Avoiding the conflicting claims made on behalf of different religions, all of which have sprung from this common attitude, we believe that there is an urgent need for a full and free exchange of our differing religious experiences in a spirit of mutual respect, appreciation and sympathy. We consider that for such mutual respect and sympathy to be real, it is absolutely necessary that no member of the Fellowship should claim for his religion any exclusive and final possession of truth."

"We believe that such an interchange of experiences will lead to:

- (a) An enrichment of one another's religious life.
- (b) Mutual respect, understanding and tolerance.
- (c) Cooperation in purifying and strengthening the religious attitude of mind as against

the religious or materialistic attitude, as the one adequate attitude from which our personal, social, national and international problems have to be solved.

"In order that each one may bring into this Fellowship the very best that he can, we desire to explore fully the value of our own religious traditions and disciplines and present them for the benefit of all. But we do not desire to promote any within the Fellowship to our own religious belief and practice.

"We realize that any attempt to weaken the hold of the truth of any religion upon mankind is to weaken Religion itself! Therefore we strive not to weaken but to strengthen each other by mutual respect, trust and cooperation.

"We seek to help one another more fully to understand and to live up to the best in one's own religion and thus to realize the best in all religions."

All Religions Are Being Challenged

And to those who passed this "Ain and Back" I offer the following words taken from the preface to the latest book of Tagore:

"Once more in the twentieth century I am reflecting on the words of the Lord Jesus, when He said, 'Those who merely repeat 'Lord, Lord' cannot enter into Heaven, but only those who truly practice His words will do so.' I have never heard of such a period as the present, when the teachings of Christ are being challenged. If the Church were trying to preserve love in action, there would be a reason for its existence. With creeds alone I do not expect it to save the world. Not that creeds are unimportant, but along with creeds and dogmas there is need for the application of redeeming love in social life."

Love and brotherhood are not the exclusive creeds of Christianity. They are as much the creeds of Islam and Hinduism, and if the present world is a challenge to Christianity it is as much a challenge to Islam and Hinduism. That creed which is truly lived can alone save the world.

And in order that the students may learn the proper way to understand and appreciate a religion other than their own, I would present them with the following quoted by Evelyn Underhill in her book on "Worship":

"All worship was to the sacred, since he believed that in its most degraded forms, among the most ignorant and foolish of worshippers, there has yet been some true seeing after the Divine, and that between these and the most glorious ritual or the highest philosophy certainly, there lies so small a space that we may believe the Saints in Paradise signed it with a smile."

A Busy Holiday

The following letter from St. Nazario Quindt, who is in charge of the National School at

Rajkot, will be read with interest by all students who often inquire what they should do in their vacations:

"We had a 48 days' vacation. Utilized upon 100 baskets of 440 yards each. Surprisingly also did the same number. This was quite available. Then, as you had suggested, we went out on an excursion to villages in the neighbourhood of Rajkot. The party consisted of ten students and a teacher. The programme was to walk out in the morning from one village to another, distances between these villages being three to four miles; bath, cooking a simple meal and a spinning demonstration. We accepted no invitations to dinner, except on one occasion when the host presented to give us nothing but coils (more bread) and khichdi. Spinning would go on until four o'clock. We had six portable wheels and bobbins with us. Thus we would go about in the villages talking to people, helping them in their games and so on. People flocked to the spinning demonstration. At Madina the crowd was so great that we had to select small groups batch by batch. Two of the students were Harjan, one was a Khops. Muskhani. We used to be put up in the village dhars or dharmshalas. There was no objection although we had followed the villages of the composition of our party. After the morning we had a sort of students' camp here for a fortnight. Here too the programme was practically the same: paper, stitching, sewing, washing, study, spinning, games and so on.

"The expenses which did not exceed five and a half annas a day were to be met out of the spinning wages.

"The two boys I have mentioned did each of them enough spinning for 48 square yards of khadi. My own hands were 184 equal to 25 square yards of khadi.

"The other nine students did 25 baskets, i.e. enough for 25 square yards.

"As a result of this movement and camping some Harjan students and one Khops student will now be accommodated in the hostel."

A more well-thought-out, inexpensive and useful programme could not be planned. How I wish our college boys took a leaf out of these students' book.

Another Busy Holiday

I referred in these columns some time ago to Miss Mary Bam, who is now in England on a brief holiday, and to her narrative there. The following letter from her to Miraben will be of interest. She explains why she had to ask for ten spinning wheels and carding boxes:

"First, all of those people who wish to learn correct spinning are members of the spinners' and weavers' guild. They are interested in spinning as an art and many of them collect different kinds of spindles and wheels from different countries just for the sake of comparing traditional methods. I told them at the Exhibition that these little wheels were not the

traditional ones but that they belonged to the present movement in India. In spite of that they wish to leave them. Anyway I am going to London on July 1948 for a short season when about a dozen people have asked to leave — two coming from as far as Durham and York and most of the others from the Southern counties. And 18 people have actually ordered wheels, so I cannot say 'no' to them now. Besides, I don't suppose for a moment that the majority of them wish to leave out of any desire to serve India, but the knowledge of spinning does give one a most valuable opportunity to talk to them about India, beginning with this movement about it and going on to show how the village industries have been worked out and how Rugs is trying to put them back, specially spinning. In the case of the few people I have already talked to on the subject I have found that their own interest in spinning seems to make them need to understand India's position and desire for freedom. Anyway I must go through with this. Now it is only a question as to whether the wheels will be in time or whether I shall have to go to the expense of sending each one to separate addresses later instead of handing them over to the people when I see them in London during the 2nd week of July.

"I agree to your desires about the sailing, though one man will be disappointed about that, for though I tried to dump the anchor about it, he is still so keen to learn every process that he ordered a boat. Still, it is just as well not to do that, as apart from climatic difficulties I do not feel enough of an expert to teach sailing. We could send notice from India (gained by course) if they could sail here, but if not I am sure they will be glad to help our village people to the extent of ordering others. In fact two people have already ordered some. Even so much work is of value to our village. I know Kach people will be glad to make others

"I don't really feel enough of an expert to teach spinning either, but if you saw the kindness of these folks when they see that it is possible to spin cotton, you would know why I have agreed to start them, and of course the most important thing to my mind is the opportunity to talk about India."

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HARIJAN

July 19

1937

MEANING OF THE CONSTITUTIONAL OATH

(By H. K. Goenka)

Shri Edmund Macdowall writes:

"I am afraid that Goenka's position with regard to the Constitutional Oath has not been properly understood. Of course, one ought not to make a distinction between a legal oath and a moral oath. But there can be a distinction between a legal oath and a religious oath. By the latter, Goenka appears to mean an oath, taken in the name of God, and framed by himself or by his religious teachers or scriptures. If it is framed by himself, he knows the exact implications of that oath, and he is bound by his own interpretation of it only, and not of anyone else. Whether he has fulfilled it or not is a question between himself and his conscience or God. If it has been framed by his religious teachers or scriptures, he is expected to have accepted their interpretation of its implications and so fully discharged if they convince him. If a person, who does not accept their teaching or scriptures, swears a solemn oath in the language of the oath that the oath has been broken, his oath is then void."

A legal oath is one which is framed not by himself but by the Legislature to which he is, *de facto*, subject. The exact implications of that oath as so much more what the Legislature has decided to give it. In case of doubt, as to its exact meaning, the proper authority to apply to upon the meaning are the Legislature itself, the Court of Law having jurisdiction in the matter, and subject to appeal to those eminent lawyers. A person who perfectly fulfils the oath on the light of such interpretation is discharged not only legally but also morally.

A good deal of confusion seems to have arisen by ignoring the oath of allegiance implications assigned to it not by the States or their authorized interpreters, but by the lawyers. Perhaps the lawyer's interpretation is not without its history. Nevertheless it cannot be accepted as authoritative. The lawyer's meaning of the oath of allegiance appears to be an attitude of theoretical detachment in the power of the King to such a high place that the player would be willing to die for him. He seems also to hold that the oath once taken becomes binding upon him for life. According to eminent constitutional lawyers, I am given to understand, both these assumptions are wrong. According to them the oath simply means that so long as the player is subject to the oath (i.e. is a member of the Executive which has framed the oath), he shall

not, like its sworn officer the King, to be a party to his death, except through Constitutional process. Through constitutional process, even that is allowable. Through constitutional process, it is open to the proper legislature to amend or repeal the oath altogether, it is possible to dissolve the King and even to order his execution. But if the legislature does not agree to it, no legislature who has taken the oath can resort to violence against the King, except after coming to be a member of that body.

A person judged to be such and non-dissolved (as a member of the Council Nerv though) is assumed not to harbour any sinister intention to the King under any circumstances. There is, therefore, no moral difficulty in his case to take the oath of allegiance as interpreted above. There is nothing to prevent him from doing so, except his independence, if he means to achieve it—so long as he is in the legislature—through constitutional means, and in case he means to resort to other means, to do so after acquiring his seat. His oath is not intended to bind him to it, when he comes to be a member. There is nothing, again, according to lawyers, requiring a member not to harbour intentions of bringing about a constitutional revolution, even violent, if the legislature will agree. These means are not open to the members of the Council, not because they are members of the legislature but because of their membership of the Council. Thus there is no conflict between the legal and the moral aspect as assumed."

I heartily endorse this presentation of my meaning of the distinction drawn by me between legal and religious oaths. But a friend who saw the foregoing note is not yet satisfied. He says, "Whatever be the meaning the authors of an oath may give to it, the taker of it should be the final judge of its meaning, and must therefore be at liberty to take or not to take the oath. Whilst he is at liberty to do what he likes, the arbitrary meaning he may give contrary to the meaning given to it by the very author will be held entirely inadmissible."

POTENTIALITIES OF PALM JAGGERY

(By Captain Ash)

I

General

In strengthening the manufacture of palm jaggery we are not advancing it as an industry competing with sugarcane jaggery. Both are important village industries deserving equal attention and encouragement for providing employment and better diet for the masses. No effort should be spared to improve the quality of jaggery in general. Millions of palms are rotting to waste. They are manure's gold. With a little effort it is possible to turn this waste into wealth. Even in Beaulieu and Madras all the available palms are not utilized. The palm jaggery is in a decaying state. Those in-

Invested in village work should prefer to improve it where it is already in vogue and introduce it where rules are available.

Jaggery is commonly supposed to be made from sugarcane juice, and many people will be surprised to know that not only can suitable quantity of attractive colour from the sweet juice of palm trees. So far as I know jaggery can be made from the sweet juice of four varieties of the palm, viz. Coconut, Palmyra, Nago and Duro (Wild date). Usually an ingredient stick, called toddi, is obtained by fermenting the sweet juice of these palms. It should be noted that jaggery can be made only from the sweet juice and not from the fermented toddi.

Excepting the coconut, which requires cultivation, prices of the other vegetable goods will be large numbers, and no human number is necessary for these uses. The coconut, palm-leaf and coco thides in the coastal regions while the date palm is scattered almost all over the country.

The botanical names for the palms are *Coccothrinax* for Coconut palm, *Borassus* *Paludicola* for Palmyra, *Caryota* *Urbana* for Sage Palm, and *Florida* *Sebastia* for Date Palm.

The method of obtaining juice from these palms is known as tapping. Tapping is a delicate and complicated art, the details of which will be dealt with separately later on. Men who are conversant with the art are found in the areas where the palms grow. They are called tappers who are mostly engaged in toddy drawing. The method of tapping the trees in the same for toddy and jaggery making shows variations are required in this palm tapping. Toddy cannot be obtained directly from the trees in ready form. When the trees are tapped for toddy-making, the palm that trickles down from the trees is sweet. It is turned into toddy by the process of fermentation which occurs in the collecting pots. Thus it is the effluence of the palm that provides the sweetest product. So the skill of the local tappers can be utilized in getting sweet juice for jaggery-making. Where tappers are not already available, interested persons should learn tapping from the nearest tending sources available.

Besides the knowledge of tapping two more things are essential for palm nectary sucking (1) To obtain an exemption from the sales tax for the trees to be tapped where it is not already granted. (2) To know how to preserve the juice from fermentation and the process of making sugar from it.

So far as the excise tax problem is concerned it should be remembered that the practice of exempting the palm trees tapped for sweet toddy drawing for making toddy is already in vogue in some British areas and the Indian States. For the last or many years the excise tree tax was not levied in the Dargal and Madras Presidencies on any variety of the palm tapped for toddy-making purposes. He also is

the British came on was located. In the Bombay Presidency Mr. Kanchi Patel of Tansarov was allowed to tap 1,000 date palm trees free of tax from 1915 to 1918 under a free license. Another village of the same village was allowed to tap 500 trees for two years 1917-19 and 1918-19 under a free license. In the Madras State a few trees were allowed to be tapped free in 1915-16. The C. E. Government allowed free tapping of 115 date palm trees at Begon in 1917. Whereas the committee is not already sending applications should be sent for the same to the Provincial or State Forest Commissioners. No license is required in the Bengal and Madras Presidencies.

| Age Group | Male (%) | Female (%) |
|-----------|----------|------------|
| 18-24 | 10 | 10 |
| 25-34 | 20 | 20 |
| 35-44 | 30 | 30 |
| 45-54 | 40 | 40 |
| 55-64 | 50 | 50 |
| 65-74 | 60 | 60 |
| 75-84 | 70 | 70 |
| 85+ | 80 | 80 |

As the juice does not flow best within four to five days after tapping, a long time is required to collect a sufficient quantity of the juice from a tree. Usually the workers go back to the tree and empty it once a day, morning and evening. The juice is so thick and is liable to get fermented if day operations are not taken.

Long experience of the villagers and packaged milk made by scientists have established that smearing with lime the inside of the wooden pot tied to the tree in the cheapest and best preservation. It is advisable to keep a double set of pots which should be cleaned daily with water taken directly after taking out the milk. Just before tying the pot to the tree, lime made into a thick paste, about two table spoons per pot, is smeared in the inside of the pot with a village brush. The villagers carry the tree in a wooden sled with them when they drink the trees. The mouth of the tied pot should be properly covered, without disturbing the breathing of the milk for preventing air and insects from entering the pots which they commonly do and are drowned in the milk. Their dead bodies help fermentation to some extent. This will prevent the raw water also. From the appearance and taste of the palm milk one can easily decide whether the milk is fermented. If fermented, it has a sour smell, a sour taste and much foam on the surface, while the sweet milk is transparent like water with no smell or foam and has a sweetish taste. When sufficiently fermented it becomes milky white. The sweet palm juice gives fermentation which comes only by rotting. It is more good suggest that the palmery made from the sweet palm of any palm will be injunctive. Chemical analysis of the palmery has revealed that it has almost the same ingredients as produced by the palmery made from sugarcane palm. Lacks of people are using it without harmful effects in Bengal and Madras Presidencies.

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RELIEF SPINNING IN DERAGHATIKHAN

Dr. Gopalchand Bhargava, Agent A. I. S. A. (Punjab Branch) and Secretary, Qazda Central Relief Committee, writes:

The efficacy of the spinning wheel as a means of providing housewife living to the poor and unemployed has been demonstrated in Deraghathikan in the Punjab. Deraghathikan is a small town with a population of about 10,000. It is the headquarters of the Deraghathikan District and is situated across the river Indus at a distance of 48 miles from Multan. The old city was swept away by the river in 1929 and the new city was built about ten miles away from the river.

Like most of the towns in the Western Punjab Deraghathikan is a sleeping city. At one time it used to be one of the flourishing trade distributing centres between the Punjab and the North West Frontier Province, but now that trade is almost gone. The population now depends mostly on government and private services. In this field Deraghathikan people have made a mark. Qazda was one of the places (other two big places being Lahore and Faisalabad) where a very large number of Deraghathikan people were living an affluent and happy life. Of all the towns of Hind and Punjab that were represented in the population of Qazda, Deraghathikan claimed the largest number.

When the great earthquake rased Qazda to the ground on the fatal morning (13 A. M.) of 31st May 1935, Deraghathikan's share in loss of life and property was the highest. Late Rajendra Prasad's Qazda Central Relief Committee has spent Rs. 10,000-12-6 for the relief of Deraghathikan sufferers of the earthquake out of Rs. 1,00,000 distributed by it among Qazda sufferers all over the Punjab.

After a careful study of local conditions it was decided by the Qazda Central Relief Committee to arrange to give permanent work to women, because the relief that was being distributed in cash could not be continued indefinitely. Accordingly the Qazda Central Relief Committee appointed a small Committee to carry on relief work in Deraghathikan through spinning, weeding, spinning and weaving, etc. Late Bhaduram Ahluwalia and Late Jasmund Bhargava, both of Deraghathikan, Late Khushwant Shastri, Secretary of the A. I. India Spinning Association (Punjab Branch), and Late Jagannath of the Services of the People Society constituted this committee. A sum of Rs. 1,500 was placed at the disposal of this Committee for conducting the Qazda Charitable Ashram, and a further sum of Rs. 1,000 was given to it for being spent in giving small loans to Qazda earthquake widows towards the wages that they earn by their work. It was decided that in order to increase the ability of the Ashram work may also be given to poor and Qazda

women of Deraghathikan of which there is a large number. But preference was always to be given to Qazda earthquake sufferers and the loans also was to be given to them only.

Ashram work was started in November 1935. The services of Late Thakur Das of Kotabala Khadi Centre were kindly lent to this Ashram by the A. I. India Spinning Association. Late Thakur Das was assisted by the members of the Committee and by local workers, notably by Late Bhagwan Das, Manager of the Deraghathikan Khadi Bhandar.

In the beginning the work presented many difficulties, not the least among them being that the unfortunate victims of the earthquake who had become accustomed to receiving relief in cash could not be easily persuaded to work to earn a living but even these difficulties were overcome.

On 16th June 1937 when I accompanied by Late Jagannath and Late Khushwant Shastri, went to Deraghathikan, the work of the Ashram was in full swing. The number of women making a living of grossly by spinning is 200. Out of these 150 are also weavers and 50 spinners. They spin and card their own cotton and thus save the wages that they were paying previously. They also spin and card for others and earn good wages thereby.

In Deraghathikan, the maximum cost of yarn used to be 4 to 5 paise it has gone up to 15. The usual number is 12. Home carding was entirely unknown. Now women, old and young, and even small girls are taking with great enthusiasm to carding on the medium low wheel of them are earning from 10 to four annas daily by carding or spinning. So far spinning has not yielded the most income, the wages by spinning not having succeeded as a rule 1 anna a day. Experiments are being made to effect mechanical improvements in the spinning wheel and to further improve the quality and fineness of yarn. Already an improved and well-constructed model of the ordinary spinning wheel has been introduced with the improved and asked small spindles. New experiments are being made by fitting an extra speed-wheel on this model and also on the small portable wheel (Tumara Chakra) spinners are also gradually adapting their hands to the new models and are spinning finer and better yarn. It is hoped that spinners will soon begin to earn at least three annas a day. Working in such on the old small hand-spin and on change in this is considered necessary.

Weaving was not hitherto taken in hand. Now two pit looms and one fly-shuttle loom have been fitted Deraghathikan, which is of a good and strong quality, and two years ago out of it is strong enough and can be woven on the shawl loom into cloth of the width of 48 inches or even 54 inches. But the committee is not stopping yet about making its own arrangements for weaving. Cloth can be got woven from weavers in the district, who however at present

do not wear cloth shies than 12 inches. The excess yarn if any can find an easy and good market in other parts of the province.

It is estimated that within a year's time the small loss of about Rs. 450 that has been incurred in starting the Ashram will be made up and the Ashram will continue to run without any loss merely by the circulation of the capital amount of Rs. 1,100.

So far Rs. 190-10-4 for spinning, Rs. 190-8-4 for carding, Rs. 450-8-4 for spinning, and Rs. 13-12-8 for weaving have been given as wages. Material and implements worth Rs. 450-15-0 have been distributed free of cost. Much of the time under report was taken up in making preliminary arrangements and in imparting instruction. Therefore these wages are for a shorter period.

The poor slaves of Devagadhikar are blessing the charities that has given them succour when all source of help were closed to them. Instead of begging for charity they can now make an honourable living by working on the spinning wheel in the privacy of their homes. Moreover the charities keeps them engaged and consequently relieves them of misery caused by constant remembrance of the earthquake and the havoc that it wrought on them.

GANDHI EDUCATIONAL SCHOLARSHIPS

The following Harijan students have been awarded the Gandhi Educational Scholarships for Higher Education for the year 1937-38 (July '37 to June '38)

A few applications from Mysore are under consideration. There will be a few cases of renewal of scholarship.

ANDHRA

| Name | Course of Study | Rs. P. M. |
|--------------------|-----------------|-----------|
| 1. D. Venkanna | I. A. Sc. | 5 |
| 2. P. Venkateswamy | B. A. Hons. | 10 |
| 3. P. J. Marudamma | Vocational | 10 |
| 4. Srinivasayya | B. A. Hons. | 10 |
| 5. V. Lakshminah | L. I. M. | 10 |
| 6. M. Ramaray Das | L. I. M. | 10 |
| 7. B. Ramanna | B. Sc. H. | 10 |
| 8. G. Gopalswamy | L. A. | 10 |

ASSAM

| | | |
|---------------------------|--------------|----|
| 9. Bhadrachari Nath Das | B. Sc. Jr. | 10 |
| 10. Miss Gouri Prabha Das | I. A. Sc. | 10 |
| 11. Mahan Chandra Das | B. A. Sc. | 10 |
| 12. Anil Nandan Das | I. A. Sc. | 10 |
| 13. Miss Barabala Das | I. A. Sc. | 10 |
| 14. Joy Bhattachar Das | Agribusiness | 10 |
| 15. Miss Naga Prabha Das | I. A. Sc. | 20 |
| 16. Bhadrachari Nath Das | B. A. Sc. | 10 |
| 17. Miss Kshiro Kumar Das | Nursing | 10 |

BENGAL

| | | |
|------------------------------|-------------|----|
| 18. Mahan Chandra Ghoshal | B. A. Sc. | 10 |
| 19. Mahan Lal Das | B. A. Sc. | 7 |
| 20. Pancharama Maiti | I. A. Sc. | 5 |
| 21. Narayan Chandra Datta | B. A. Sc. | 5 |
| 22. Bhadrachari Nath Ghoshal | B. A. Sc. | 7 |
| 23. Bhadrachari Nath Ghoshal | B. A. Hons. | 7 |
| 24. Miss Bhagwanprasad Devi | L. A. Sc. | 10 |

| | | |
|------------------------------|-----------|----|
| 25. Bhagwanprasad Mondal | I. A. Sc. | 7 |
| 26. Kamalesh Chandra Das | Medicine | 7 |
| 27. Abanindranath Chatterjee | " | 10 |
| 28. Sankar Chandra Mah | M. A. | 10 |
| 29. Bhagwanprasad Mondal | B. A. Sc. | 7 |
| 30. Bhadrachari Nath Ghoshal | I. A. Sc. | 7 |

BIHAR

| | | |
|---------------------|------------|----|
| 31. M. B. Jaisankar | M. A. Jr. | 10 |
| 32. G. L. Mondal | Law First | 10 |
| 33. P. S. Khanna | M. A. Jr. | 10 |
| 34. S. B. Ghosh | Inter Sc. | 10 |
| 35. G. M. Ghosh | I. A. Sc. | 10 |
| 36. M. K. Ghosh | I. Sc. Jr. | 10 |

CHHATGARH

| | | |
|-----------------------|-----------|----|
| 37. Jagad Prasad | B. A. Sc. | 10 |
| 38. Jag Narayan Das | I. A. Jr. | 10 |
| 39. Mohi Lal | I. A. Jr. | 10 |
| 40. B. K. Pandey | B. A. Sc. | 10 |
| 41. A. Jagdishwar Das | I. A. Sc. | 10 |

KOLKATA CITY

| | | |
|--------------------|-----------|----|
| 42. P. H. Banerjee | B. A. Jr. | 10 |
|--------------------|-----------|----|

CHHATTISGARH

| | | |
|---------------------------|-----------|----|
| 43. Mahan Lal Chakrabarti | B. A. Sc. | 10 |
|---------------------------|-----------|----|

C. P. NIMHAR

| | | |
|------------------------------|-----------|----|
| 44. Ramachandra Agasthya | Law | 10 |
| 45. Bhagwan Kumar Gupta | I. A. Jr. | 10 |
| 46. Jagad Kishore Khatu | I. A. Jr. | 10 |
| 47. Kamalesh Lal Chakrabarti | I. A. Sc. | 10 |

C. P. NARAYAN

| | | |
|-------------------------------|------------|----|
| 48. S. T. Khatu | Medicine | 10 |
| 49. M. A. Chatterjee | I. A. Jr. | 10 |
| 50. S. C. Nayak | B. A. Sc. | 7 |
| 51. Nandan Chandra Chatterjee | I. A. Jr. | 5 |
| 52. Vinod Kumar Chatterjee | I. Sc. Jr. | 10 |

| | | |
|---------------------------------|-------------|----|
| 53. Yashwanth Bhagwat Jaisankar | Engineering | 10 |
| 54. M. D. Panikkar | I. A. | 10 |
| 55. S. V. Srinivasan | M. A. | 5 |
| 56. S. B. Nishankar | I. A. | 5 |
| 57. V. D. Chakrabarti | I. A. | 5 |
| 58. P. H. Bhagwat | B. A. Sc. | 5 |
| 59. A. B. Nayak | Engineering | 10 |

DELHI

| | | |
|-----------------------|--------------|----|
| 60. Kishor Das | Agribusiness | 10 |
| 61. Nandan Chatterjee | " | 5 |

GUJARAT

| | | |
|---------------------|-----------|----|
| 62. M. K. Ghosh | I. A. | 10 |
| 63. S. K. Vastak | B. A. Sc. | 5 |
| 64. M. A. Pandey | I. Sc. | 10 |
| 65. M. G. Nishankar | I. A. | 7 |

KERALA

| | | |
|---------------------------|--------------|----|
| 66. Miss E. K. Nangal | I. A. Jr. | 10 |
| 67. Miss A. V. Khandayyan | B. A. Sc. | 5 |
| 68. Miss E. G. Jaisankar | M. B. B. Sc. | 10 |
| 69. Miss K. Khandayyan | L. M. P. | 10 |
| 70. Miss A. V. Jaisankar | B. A. Sc. | 10 |
| 71. Miss A. Khatu | I. A. Sc. | 10 |
| 72. K. Vaidyanathan | Engineering | 10 |

KARNATAK

| | | |
|-----------------------------|----------------|----|
| 73. V. G. Ramaswamy | B. A. Jr. | 10 |
| 74. Bhadrachari Nath Vaidya | Vaidya | 10 |
| 75. Vaidya | I. A. | 10 |
| 76. G. P. Thakur | M. Engineering | 10 |
| 77. S. B. Mondal | I. A. | 10 |
| 78. L. K. Chakrabarti | I. A. Sc. | 10 |

HARIJAN

Editor: MANMOY CHAKR

Editor: The Secretary of the Madras South Singh



Vol. V No. 15

POONA — SATURDAY, JULY 11, 1937

[ONE ANNA]

WEEKLY LETTER

Hind Prachar's Training School

Last week Chaudhri spent the Hind Prachar's Adhyapeya Mandir (Training School) at Warke. Hind Prachar's Friend, who requested Chaudhri to declare the school open, said that the object of the school was to train pracharists — subscribers of the national language — who knew also the language of the province where they were to work and who were men of character. Kankesh Lalitkar described him as "subscribers of goodwill and understanding" going out to different provinces with a message of cultural unity. About 125 applications had been received and 25 had been selected to undergo training.

In declaring the school open Chaudhri made a brief speech of measured words, which I leave him to write.

"Rajprasthite has lightened my task by saying that the pracharists should be men of character. It goes without saying that those who have not the literary qualifications would not do, but it is necessary to bear in mind that even literary qualifications would be of no use where the essential qualification of character was wanting.

"They will have to master the language Hindi as defined by Indira Sahitya Samaksh, i.e. the language spoken by the Hindus and Musalmans of North India and written in Devanagari or Persia script. Mastery of this language will come naturally not only of the very Hindi-Speaking spoken by the masses but also of the high-class Hindi full of Sanskrit words and the high-class Urdu full of Persian and Arabic words. Without a knowledge of these mastery of the language would be incomplete, even as one could not claim to be a master of the English language without a knowledge of the English of Chaucer, Swift and Johnson, or master of the Sanskrit language without a knowledge of the Sanskrit of Valmiki and Kalidasa.

"But I should be prepared to put up with their ignorance of Devanagari or Persia script, or ignorance of Hindi grammar, but I should not tolerate for a moment lack of character. We do not need such men here and if there is anyone among the candidates who is not

likely to stand the test, let him leave behind. The work they are asked to do is no easy thing. There is a strong body of English-knowing people who say that English alone can be the *Angus Janya* of India. There are the parents of Benares and Allahabad and the sons of Delhi and Lucknow who want a Sanskritized Hindi and Persi-fied Urdu. The third group we have to contend against is that which has raised the cry of 'provincial languages in danger'.

"Men learning cannot successfully grapple with these forces. It is the work not of learned men, but of *Manas*—men of inner-city character and with us are to grapple. If you are found wanting in this respect and the people amongst whom you are working were to lay rough hands on you, I should not blame them. They are not pledged to shame.

"Now is money going to help us much. You know I agreed to present over the Hind Sahitya Samaksh of Indira in 1935 an amendment that the Reception Committee should collect Rs. 10,000 for Hind Prachar in North India in particular and other non-Hindi provinces in general. I was loath to accept the invitation, but Jankaraji asked me to do for the Reception Committee. The Committee failed to collect the amount, in fact it collected less gradually adding at all. But in the year following about Rs. 12,000 were collected. Jankaraji has now contributed Rs. 10,000 from his own pocket, and he has secured a promise of Rs. 75,000 from the character of the late Kankesh Lalitkar of Chaurang. There is thus no lack of money. But what can money do? Warke was just a cotton centre with a few spinning factories. It is Jankaraji's initiative to turn it into a cultural centre and a centre of national activities. He has therefore helped in bringing here being Mahila Ashram, a High School, Hind Prachar School, the present training school, the weaving school, the Village Workers' Training School, a library and so on. But more than these institutions, more than money, we want character. That is what I have come this morning to ask you to contribute to this work."

I have given the whole speech verbatim in order that those who are asked to be here, and also the critics, may appreciate the spirit in which Chaudhri approached it. There was not a word about the Hind-Urdu controversy. He

declared his words once again in a recent article in *HARJIAN* and he does not need to say anything more. If the writers in the paper are true and mean well, everything is bound to come out well in the end.

The Origin of the Word

Usha Parashottamdas Tandon, who is the soul of the Hindi Sahitya Samajodan, recently wrote a long letter to Dr. Ashok on the Hindi-Urdu controversy. The following from his learned letter will be of great interest to those who are following the Hindi-Urdu controversy.

"Personally I prefer the name 'Hindi' because the associations are old and pleasing and it stands for a synthesis of Hindu and Muslim cultures. 'Hindi' from 'Hind'—the name of our country—has always seemed to me to be an easily understood term. This across several forms and dialects of that language Urdu is only a particular form of it. The word 'Hindi' was for the first time used by Khwasa. Some writers think that the word 'Hindi' was for the first time used by Khwasa for this language. And a galaxy of Muslim writers after Khwasa have used this word not only for the old indigenous form of the language but for the Perso-Arabic form of it. Roger Aghe of Elmhurst (Illinois), who was born in 1825 Hijri, gave the name 'Dewan-Hindi' to the collections of his poems written in a language which would generally be called Urdu today. The well-known poet Mir of Delhi used the expression 'Hindi' for the language which he employed for his poems. Hindi, like Hind, derived from 'Hind' does not belong to any community or religion. The association which the word has behind it—of great literary achievements of Muslims as well as Hindus—is in my mind a common national asset. Khwasa, Kabir, Mirji, Muhammad Iqbal, Nazim, Khos Khoskhan, Anis, Nazim—Muslims who wrote in the old indigenous form—are surely entitled to as much respect as Ghaffar or Faiz or Anis. The present-day tendency amongst Muslims to keep away from Kabir and Iqbal and Nazim is fundamentally due to the same reason which keeps them away from the Congress. A true patriot will look upon these great Muslim writers and upon great Hindu writers like Tagore and Surdas with gratitude love and pride. It is cultural development of this kind that I look forward to. And I am clear that this will come about with common social and political endeavour."

Work Before the Movement Begins

A Harjia conference was called on 15th June last at Fortmarg under the auspices of the local Harjia Service League. Dr. Parashottamdas Tandon presided. From his salutatory address I will the following passage showing what Anand did in the same before Gandhi came on the scene. (It also shows incidentally that the work had no political motive but was purely of a purificatory and humanitarian character.)

"The activities of the British Army and the social reforms in Andhra Pradesh under the able and inspiring guidance of men like Pt. Yashwantrao Chavan and Dr. B. Yashwantrao Chavan had well and truly laid the foundation of the Harjia movement. It was in the year 1931 that the E. Yashwantrao Chavan collected four hundred Harjia children at the Purnani railway station near Madras and assigned to me and to the late Mr. Mahadeo Chavan, former of Purnani Station, to pick up these poor girls in order to save them from the perils that was awaiting them. After enormous effort and trouble from the police and police and with the cooperation of the Magistrate of the place, we succeeded in removing them and they have since been brought up and educated. The last two having married two British graduates I cherish this event in my own family life as having planted my first nation in the Harjia community and ever since I entered the profession in 1934, I aimed to achieve accountability and have observed a Harjia custom to visit about the house, wash the clothing and handle the children. What you think would have been the effect of all this in the year 1934 to 1937? The public was deeply shocked by such conduct, and when in 1934, we started the Andhra Pradesh Sabha and united the Congress and Anand boys together in the same class and in the workshop, there was a lull. And when I offered my Harjia normal to teach the well I was given notice to quit and turned out of my school house. There in the Harjia. We had thrown down the gauntlet. But nothing daunted, we started an air campaign through good report and bad with constant zeal. The Sabha gave up its annual income of Rs. 100 from the palm trees on its grounds from the year 1933 onwards. In 1935, I started a co-operative society for the members of the Municipality of Harjia. My fellow councillors had as much in my such constructive enterprise directed to the good of the municipality was was lowering at 75% per annum and whose repayment in the amount of Rs. 10 to 15 a year towards a date of Rs. 100 would not cover the interest. The Council, too were, however, persuaded not only to start a society but to borrow Rs. 1,000 in order to liquidate their prior debt bearing interest at 75 per cent per annum. The main heads of the municipality were not agreeable to the proposal. But the loan was raised in 1936 and when the report was drafted, it was discovered that the loan was not repaid by the council with the duty of collecting the instalments for which they were duly awarded by way of remuneration. For this they wanted to call their men in the council. At the other end, the council feared that the 100 members might not carry one night. Was it conceivable that a thousand people would march to an extreme place and starve in order to check the Council of the council to them? The spirit of helplessness

was done by the ordinary educated people and thereby education received their balance of judgment. The society was registered. The pre-existing debts were wiped out and I was gratified to find that within ten months the whole amount of the 1930 was repaid, debts extending over a decade were cleared in less than a year, prehistoric deposits began to be collected, and the salaries instead of being paid in cash began to be given in kind through the distribution of the every week. For long a colony was built for them with a temple and a reading room, the payment in that ready abundant drink, and a new era of happiness and prosperity opened out for these unfortunate people in the year 1911. I shall not weary you with the details of similar activities for children and their dependent class people. It seems to that my experience are indeed one."

"Peace News"

Those who would study the Peace Movement in Europe would do well to keep in touch with the *PEACE NEWS*, a weekly issued by the Peace Pledge Union. That the Union is composed of those who mean business and who would risk anything for peace is apparent from the recent issue of the *PEACE NEWS*. The Parliamentary Peaceful Group is holding conventions throughout England, and the Committee that met at Birmingham adopted resolutions which contain the essentials of peace. They may be summed up briefly as under:

(1) The road to peace lies through constructive action and disarmament; through justice, generosity and goodwill. As one of the speakers said "The 'Harrow' must be ready for conversion." The resolution mentioned "defence workmen on the part of those nations which, like our own, control a large proportion of the natural resources of the earth."

total disarmament and full application of pacific principles to national and international life.

(2) Determination to support those who will conscientiously take no part in war or in helping to make preparation for war (i. e. conscription).

(3) Opposition to everything that fosters a militant psychology.

The *PEACE NEWS* contains regular contributions by Lord Passfield, Laurence Houseman and J. Middleton Murry. "Middleton Murry is a different member of the Inner Circle," says Mr. Murry. "War is now such an abomination that it will please mankind not merely like physical disease but like an unpleasant moral storm." "We can win the ultimate test for democracy," said Oswald Smart, "by foregoing our material gains. That is the real Utopia that we give some positive demonstration of our will to make us great a sacrifice for peace

as we are making for war." The Peace Pledge Union organized a demonstration against the London Air Payment which was justly characterized as "an insult" in view of the German atrocity. For the natural summary of the payment is that when an innocent soldier English planes would not hesitate to bomb innocent men, women and children of other lands. The moral conclusion of these people is simple. They are going at the root of things. Efforts are being made to infiltrate the houses of parliament on the peace, hope of a military report are sought to be belittled and warnings given against those calculated to foster the war mentality. But Mr. J. Middleton Murry lays his finger on the right spot. "Can pacifism be taken on to the parables of a machine civilization? The average boy from the Methodist secondary school has no openings but recruitment to the R. A. F. He is passionately interested in aeroplanes. He longs to land in a plane. To join the R. A. F. is the most natural thing in the world. It is the only way of gratifying the most typical ambition of the English boy of 1937. Then comes the temptation. It is technical and he reveals in it. The problem of pacifism is psychological and social. How is one to win the modern boy from the 'inextinguishable temptation that the most advanced technique has' for him? Can we show him an alternative -- 'an occupation, a mode of life in which his native and natural end for doing things will not wither'?"

Britain's best brains are engaged on problems like these.

A Martyr in Peace

LYONS AND translate from *ETNA* (a French monthly) an article by Henri Cheneval on Carl von Ossietzky, the winner of the Nobel Peace Prize. Ossietzky wrote during the War that if he should survive it, he would devote his whole life to the task of making war impossible. He became secretary of the German Peace Society from 1920 on, became an expert on foreign policy in an important German daily, and fought for Germany's entry into the League of Nations. He wrote hundreds of articles demanding decisive movement. Under the Treaty of Versailles Germany had promised to maintain an army of only 100,000 men. But it gradually got around the terms of the Treaty, secretly bought arms, and the General Staff was secretly reconstituted. "At Versailles," declared Ossietzky, "we gave our word. A nation is subject to the same moral obligations as an individual. When pledges are made, they should be kept. If Germany reneges faithful to her oath and to us, the other nations will be astonished to keep their pledge progressively to reduce their forces. In that way peace will be achieved. On the other hand if we renege, they will learn beyond us. If we begin this fatal process, it can lead only to the honor of another

* Obtained from the Publishers, 91 Whitehall Road, London, E 11

HARIJAN

July 17

1937

CONGRESS MINISTRIES

(By K. K. Gandhi)

From the Working Committee and other Congressmen have allowed themselves to be influenced by my opinion on the other hand. It is perhaps due to the public for me to explain my conception of office acceptance and what is possible to do in terms of the Congress situation manifest. I need offer no apology for crossing the self-imposed track in the conduct of *Swadeshi*. The reason is obvious. The Government of India Act is universally regarded as wholly satisfactory for achieving India's freedom. But it is possible to construe it as an attempt, however limited and feeble, to replace the rule of the sword by the rule of the majority. The creation of the big electronic of three acres of men and women and the placing of wide powers in their hands cannot be described by any other name. Undoubtedly it is the hope that what has been imposed upon us we shall get to know, i.e., we shall really regard our exploitation as a blessing in the end. The hope may be frustrated if the representatives of the thirty million voters have a faith of their own and are intelligent enough to use the power (including the holding of office) placed in their hands for the purpose of thwarting the unavowed intention of the framers of the Act. And this can be easily done by lawfully using the Act in a manner not expected by them and by restraining from using it in the way intended by them.

Thus the ministries may enforce immediate prohibition by making education self-supporting instead of paying for it from the liquor revenue. This may appear a startling proposition, but I hold it perfectly feasible and eminently reasonable. The pole may be turned into reformatories and workshops. They should be self-supporting and educational instead of being spending and profitive departments. In accordance with the Irwin-Gandhi Pact, of which only the Ball Glass remains still alive, salt should be free for the poor man, but it is not. It can now be free in Congress Provinces at least. All purchases of salt should be in khadi. The attention should now be devoted more to the villages and the peasantry than to the cities. There are but illustrations taken at random. They are perfectly lawful, and yet not one of them has as yet even been attempted.

Thus the personal behaviour of ministers. How will Congress ministers discharge themselves? Their Chief, the President of the Congress, travels third class. Will they travel first? The President is satisfied with a second class car,

and a valise. Will the ministers require the Western style and expenditure on the Western side? Congressmen have for the past seventeen years disciplined themselves in rigorous simplicity. The nation will expect the ministers to introduce that simplicity in the administration of their portfolios. They will not be ashamed of it, they will be proud of it. We are the poorest nation on earth, many millions living in semi-starvation. The representatives dare not live in a style and manner out of all correspondence with their duties. The Englishman coming as conqueror and ruler set up a standard of living which took no account whatsoever of the helplessness suffered. If the ministers will simply refrain from copying the Governors and the general Civil Service, they will have shown the marked contrast that exists between the Congress constitution and theirs. Truly there can be no partnership between them and us even as there can be none between a giant and a dwarf.

Let Congressmen should think that they have a monopoly of simplicity and that they arrived in 1930 in doing away with the bazaar and the cloth, let me cite the examples of Abraham and Omar, Karna and Krishna, are prehistoric names. I may not use these names as examples. History tells us of Pundit and Shreeji living in uttermost simplicity. But opinion may be divided as to what they did when they had power. There is no division of opinion about the Prophet, Abraham and Omar. They had the vision of the world at their feet. It will be difficult to find a historical parallel to match their rigorous life. Omar would not touch the idea of his Ministers in distant provinces using anything but coarse cloth and coarse food. The Congress ministers if they will retain the simplicity and economy they have inherited since 1919, will save thousands of rupees, will give hope to the poor and probably change the face of the Service. It is hardly necessary for me to point out that simplicity does not mean shoddiness. There is a beauty and an art in simplicity which he who sees may see. It does not require money to be neat, clean and dignified. Frugality and parsimony are often synonymous with vulgarity.

This constitution was made in the pursuit to democratizing the other handicrafts of the Act to meet the wishes of the people and the determination to end it.

The English Press has been at pains to divide India into Hindu and Muslim. The Congress majority provinces have been dubbed Kach, the other five Muslim. That this is demonstrably false has not worried them. My great hope is that the ministers in the six provinces will so manage them as to dismiss all suspicion. They will show their Muslim colleagues that they know no distinction between Hindu, Muslim, Christian or Sikh or Parsi. Nor will they know any distinction between high caste and low

white Hindu. They will demonstrate in every action of theirs that with them all are the sons of the soil among whom there is no one low and no one high. Poverty and climate are common to all without distinction. The major problems are identical for all of them, and whilst, so far as we can judge from actions, the goal of the English system is wholly different from ours, the men and women representing the two goals belong to the same human family. They will now be thrown together as they never have been before. If the human reading that I have given to the Act is correct, the two parties meet together, each with its own history, background and goal, to convert one another. Corporations are wooden and soulless but not those who work them or use them. If the Englishman or Anglicized Indian can but see the Indian which is the Congress viewpoint, the battle is won by the Congress and Complete Independence will come to us without shedding a drop of blood. This is what I call the non-violent approach. It may be foolish, visionary, impractical, over-idealism & it be that Congressmen, other Indians and Englishmen should know it. This offer acceptance is not intended to work the Act anywhere in the prosecution by the Congress of its goal of Complete Independence, it is a serious attempt on the one hand to avoid a bloody revolution and on the other to avoid mass civil disobedience on a scale Hitlerite not attempted. May God Bless It.

WEEKLY LETTER

(Continued from p. 179)

was, "And he fought day in and day out against this flagrant violation of the pledge."

He was arraigned before the Supreme Court in 1931, in spite of Chaudhary's promise not to prosecute those who denounced violations of the Treaty. He was sentenced to prison for eighteen months. He was given an opportunity to repent, he refused to do so. In 1933 occurred the Kolahatkar fire. Chaudhary had nothing to do with it, but he was arrested, thrown into a concentration camp without trial. For three years he was dragged from prison to prison and because of broken health was transferred to a police hospital and was there until November 1934, when the Federal Prison Committee banished him by confining upon him the Poona Prison. He is still kept under heavy guard, his prison money has been confiscated, and his daughter has received no reply to her request that the German Government permit her father to send her money on which to live and prosecute her studies in Berlin.

Of such stuff are martyrs made.

M D

NOTICE

The readers, we trust, will be glad to know that this issue of 'Harjjan' has been printed on hand-made paper, of course, as an experiment.

The paper has been made at Rajp. (U. P.).

Musamam

SAVE THE COW FROM TANNERS

(By Sakal Chandra Dasgupta)

The demand for good hide by tanneries is an incentive to cow slaughter. The cow is slaughtered as much for her meat as for her hide. But there are places where the slaughter is solely for the hide. The meat there is a by-product and is disposed of at a very cheap price such as one pie per cow.

The Cottage Tanning Institute of Calcutta carries on tanning work but wants to protect the cow from being slaughtered and therefore restricts itself to naturally dead animals' hides. In the course of a search for dead cattle hides of good quality our writers went to Darbhanga, a place reputed for hides of quality. They brought the report that even within the naturally in Darbhanga. The hide merchants get only five or ten per cent of the hides from dead animals, the rest are all from slaughtered ones.

It was difficult to believe this. But closer inquiry by us in Madhubani confirmed the fact report. The hide merchants and tanners all agree that while ten hides may come from naturally dead animals, 90 hides are from slaughtered animals.

At Madhubani, cultivators have sharply separated the two functions of ploughing and milking. The cow is to do the ploughing and carting while the buffalo is to supply milk. The cow being reserved for supplying bullocks for the plough and the cart, the buffalo is a surplus. A better is sold for as much as her hide is worth, namely four to six rupees each. The tanner's demand for substantial hides has been responded to by the hide merchants, the butchers and the owners of cattle, and the buffaloes therefore are largely slaughtered, only a few being left to propagate the race.

The buffalo is kept here simply for her milk. The male calf therefore is a surplus. These are not slaughtered because their hides do not bring much return. The male buffalo calves are regularly sold to traders who send them to Bengal where they are used for the plough and the cart. The Madhubani cultivator has kept half of a cow and half of a buffalo to make up for a complete animal for meeting his needs.

After the buffaloes, the dry cows and old and diseased bullocks come in the slaughtering line. Sakal is a small sleepy place in a corner of Darbhanga. There are two hot days in Sakal and on each day a hundred or more cows are brought for slaughter. 14 miles away from Sakal in the hinterland there is the Russell Hat. Here a much larger number of cows pass on to the butchers from every week. And there are many hats and many slaughtering yards distributed over the villages, the population of which is mostly Hindu. The residents immediately in the neighbourhood of slaughtering places

cannot consume the enormous quantities of meat for this is looked from village to village.

On my entering a cattle market, a butcher's agent at once told that I was an English. He came and offered any question or information gave the information that all these were (for slaughter) come from the Hindus. In a place where the population is very largely Hindu, such slaughter of cows is very tough. Under the incentive of the demand for slaughtered hides for tanneries, may not also other places become like Madhubani? Madhubani is at once a nuisance and an eyesore.

The establishment of a few tanneries where only dead cattle hides are handled will not touch the problem, nor will the establishment of phygasops serve the purpose. Phygasops are short-lived, but all the millions of cows cannot go there in old age to die. The women, whether Hindu or Mussalman, must be considering these tanneries. Anyway my belief is that the slaughter of the better has made the slaughter of old cows and bullocks also. The better must save herself to enter to save the older cows. She can save herself by being contented profitable. Legislation may do something by way of restricting slaughter. Mussalman may join hands with the Hindus in demanding such legislation because the slaughter of better under temptation is not only to both communities. But the chief factor in cow protection is the creation of demand for cow's milk and milk products. If such a demand is created a cow will be more economical than she is at present, and this will automatically stop slaughter of young cows and minimize the slaughter of old animals. And then a round number of people may rise to save all old animals.

If milk is obtained from the cow, the bullock may not be needed at all at Dairies. They do not get much milk out of a bullock at Dairies. Five cows a day is the quantity most generally obtained, and a bullock ate twice as much as a cow. A pair of cows may replace a bullock.

The exporters buy any hides, good, bad and indifferent. But the best class Indian tanneries manufacturing for export are best about obtaining only the best quality of slaughtered hides. Slaughter of old animals won't meet their needs because such hides after tanning will fetch less than hides from youthful animals. This is a direct incentive to the slaughter of better and young cows. The position of cow slaughter, in my opinion, has become worse on account of the demand of the established tanneries of India which manufacture for export. If the number of Indian tanneries intended for export business will increase, it will mean increased cow slaughter. From the report of the Indian Hides Com. Committee of 1933 one may get an impression that the percentage of slaughtered hides may vary from 12 to 24% of the total number of protected

hides in India. I believe that the percentage of slaughter has increased since.

"We can make chrome tannins from inferior leather also. If the Indian tanneries largely devote their attention to making chrome patent and if there is created a demand in India for patent leather shoes, then this tendency of increased cow slaughter may have a setback. But the real thing is to make the cow as economical that it will be sold for much more than what its hide may be worth.

POTENTIALITIES OF PALM JAGGERY

(Dr. Chakras Nair)

II

Jaggery-making

The saccharine juice either of the palm or the sugarcane consists of three parts, by bulk, viz. water, sucrose and non-sugar substances. The proportion varies according to the kind of the palm. The percentage of water varies from 80 to 90 while the sucrose percentage is 10 to 17, according to the variety of the palm or sugarcane. Climate and soil conditions by which the trees grow, influence the percentage. The percentage of the non-sugar substances is very small, about two.

Science of Jaggery Manufacture

Jaggery manufacture is the science and art of eliminating the water and non-sugar substances without affecting the crystallizable sucrose or cane sugar. The water is eliminated by evaporation. The non-sugar substances are separated by removing the foam that comes to the surface of the liquid when boiled. Besides other things the non-sugar portion consists of colouring matters. So a thorough removal of these is essential for obtaining good coloured jaggery. In addition to the separation of these natural ingredients of the juice the foreign matters that get into the juice have to be separated. In spite of the covering some small ants etc. manage to enter the juice on the tree. So the juice should be strained through a piece of cloth into the boiling vessel. The lime is removed by decanting the juice. The lime settles down at the bottom. The clear liquid is used while the sediment is thrown away.

Removal of the foam: When the juice boils the foam that gathers is removed with a perforated ladle. The foam is strained and the juice obtained is added to the pan again. After removing the first foam, it is advisable to add to the juice about 5 to 10 litres of milk (according to the quantity of juice) diluted with four to five times water. More foam will rise to the surface which should be thoroughly removed as before.

Fire Quick and constant fire should be applied till the liquid is the past because syrupy. Then it should be slowly reduced and it should

be considerably reduced at the top end of the boiling when the syrup becomes a viscous mass.

Boiling. The juice is likely to froth when it begins to boil. If it is not controlled, some quantity will be lost by bubbling out of the pan. To allow frothing a few drops of coconut oil should be added to the juice when it begins to froth.

Straining. When the juice is reduced to the consistency of syrup, straining with a ladle should be started and continued up to the end of the boiling. The syrup will become thicker and thicker. The test to determine the stage for stopping the boiling is the same as in the case of sugarcane jaggery. A small portion of thick boiling mass is put into cold water and worked into a pill. If it hardens quickly, the pan should be removed from the furnace and the viscous mass poured into a flat receptacle and stirred well with a ladle for a while. The stirring improves the colour of the jaggery and helps cooling. When the jaggery is a bit warm it should be put into moulds of any size. Cold water should be applied inside the moulds just before the jaggery is put into it. If the moulds are small the jaggery can be taken out after a few minutes, but in case of large moulds it is taken out on the next day.

Particulars about the appliances. The furnace should be provided with a gasing, an ash-pit and an outlet for the smoke. Any variety of fuel will do. The hearth and other dried parts of the palms are the cheapest and readily available sources of fuel. A screen should be put between the mouth of the furnace and the pan to prevent the ashes falling from the fire entering the pan.

Pan. The vessel used for boiling should be either of copper, iron or even an earthen vessel. But it should be shallow and flat-bottomed. Deep vessels take more time and fuel. The diameter of the vessel can be increased to suit the quantity of juice to be boiled but the depth should not be more than 8 inches.

Mould. Coconut shells, or leaves of the tree made in a crinklers and put on a wooden plank, small rectangles engraved into a wooden plank are used for getting small moulds. For big ones tin can be turned into required shape, but wet pieces of khadi should be put inside them before pouring the jaggery. Palm jaggery can be used in the same way as the ordinary sugarcane jaggery.

Some Statistics and Statements

The following figures will speak for themselves. But one important aspect of the palm jaggery industry, that it is really a subsidiary industry in Malacca and Bengal, must not be forgotten.

Palmyra Jaggery.—In the report of an economic survey conducted in the Cochin State in 1935 the economic surveyor says about each village as under:

Therewithal Existing cottage industries like the manufacture of jaggery from coconut toddy have to be encouraged and developed.

Pattanchari. The palmyra jaggery is a cottage industry which may be successfully developed.

Erillampada. The palmyra jaggery is of considerable importance.

| Village | Persons Engaged in the Industry | Annual Income in Rupees |
|-----------------|---------------------------------|-------------------------|
| (a) Therewithal | 1 | 225 |
| (b) Pattanchari | 55 | 2250 |
| (c) Erillampada | 27 | 1115 |

Dr. P. C. Ghosh has stated that a tapper can by tapping ten trees for four months in Bengal get 5,150 lbs. of jaggery.

Coconut-Palm-Jaggery.—Dr. J. S. Patel, an Assistant Deputy Officer of the Imperial Council of Agricultural Research, has recorded that a tapper can reap Rs. 14½ (ru) charges unpolished in six months from 15 coconut trees, and about forty thousand coconut palms are tapped for jaggery-cooking in the Madras Presidency.

Dr. P. C. Patel, the then Deputy Director of Agriculture for Kankhan (Bombay Presidency), has, after due investigation, estimated that a coconut tree will yield 80 lbs. of jaggery in 8 months, at which rate a tapper can get 1,600 lbs. of jaggery from 15 trees in a season of 8 months in the Kankhan.

Date-Palm Jaggery.—In the journal "Industry" (June of Sep 1935), in an article under the caption "Date Sugar Industry", it is stated, "The average annual production of per per tree is 212½ lbs. Now we see that (a fuller description of date palm cultivation is given in the same article) about 445 trees can be grown per acre so that the yield per acre would be 445 × 212½ lbs. equal to 94½ tons of per". This may sound of mathematical calculation, but the following is actually experienced:

Dr. Ganesh Patel of Tadgaon, Thana District (Bombay Presidency), during the year 1937-38 obtained 15,000 lbs. of jaggery from 400 date palms in 4 months and 30 days. The average yield of jaggery per tree was 37½ lbs. This was from wildy grown trees and not from cultivated ones.

Prospects of Date Sugar.—Dr. M. Dutt Ch. B. Soper, Expert and Engineer, says in a statement before the Indian Chamber of Commerce, Calcutta, about the date-palm:

It can be grown practically at an acre.

The yield of sugar is an absolute certainty every year, and the trees once grown yield sugar regularly for 30 years on an average with quality improving and the quantity increasing from year to year.

The cost of upkeep of a date palm plantation is practically nothing.

The date palm plantation is never affected by excessive rain flood or drought or pests.

The yield of sugar per unit area is data value is much higher than in Cuba.

The capital expenditures i. e. a data plantation and the land revenue are annually recoverable from the intermediate crops grown in the data fields. Most of the heavy machinery needed in a cane factory can be eliminated in data, thereby greatly saving a heavy outlay of capital.

Sago Palm. In Malabar District many villages are manufacturing jaggery and weekly houses are noted in some villages for this kind of jaggery, e.g. Enkavil on the Ooty Road 14 miles from Calicut.

(To be continued)

Notes

A Private Temple Opened

In Enkavur, a village in Kathiawad, a private temple was recently declared open to all Hindus without distinction by the verna—the relatives of Gokulappa, a wealthy person of the place who had in his life-time preached against untouchability and the distinction between high and low. The old wife of the deceased Shakti was met here on throwing open the temple, and it was remarkable that the meeting where the declaration was made was attended by many respectable caste Hindus of the place who congratulated the family on this step and expressed their sympathy with it. For Kathiawad this was an important event, this being the first temple to be opened to the Harijans after the good example set by the Thevaraswami of Lohit.

More Temples Opened

Still more heartening news comes from Trichur one of the highest towns in the Cochin State, where His Highness Paramaswami Marthandam, the independent Swami and Head of the Madurai Mutt, has declared all temples under his control and authority open for 'darshan' to all Hindus irrespective of caste or community. It is reported in this connection that the Swami had expressed his willingness to perform the postscript puja which has been performed by Swami of this Mutt on behalf of the Maharajah in some temples of Travancore since ancient times, and has now gone to Travancore where the Maharajah has installed him in the Padinjara Mutt. The Swami's expression of willingness to offer worship in Travancore temples was remarkable for the following in view of the Cochin Ruler's order prohibiting entry into Cochin Hindu temples of those who had affiliated at worship to temples opened to Harijans. Indeed the Swami had already expressed his whole-hearted approval of the Temple Entry Proclamation in a letter ('Saramitham') to the Maharajah of Travancore, in the effect "that there was nothing wrong or revolutionary in

this [Proclamation] from a purely religious point of view nor was it against the scriptures, and that the right of entry into temples being prohibited to certain castes was only a matter of local laws, rules and customs, and that the Ruling Prince had every right to change such laws, rules and customs, even though approved by his predecessors, should he feel such a change necessary for the welfare of the State and of Hindu religion according to the varying need of the times." The Swami has now given a further concrete proof of his support by sending the following statement:

"I fully recognize that the Temple Entry Proclamation promulgated by His Highness the Maharajah of Travancore is in no way opposed to the Varanashrama Dharma or the Vedas or Bhakti cultism, and my sincere opinion is that it is a measure calculated to foster the friendly cooperation of all castes and classes promoting Hindutva, and therefore I subscribe whole-heartedly to the spirit of that Proclamation in every particular, and I profoundly acknowledge it as contributing in an abundant measure, to the relief of the burning affliction of the community and moving them to a better light for their uplift and enlightenment. In consideration of this practical aspect and ideal of the Proclamation I am overjoyed and pleased to throw open all the temples under my control and authority for the 'darshan' of all Hindus irrespective of caste or community, and I do hereby declare these temples thrown open accordingly I devoutly wish in my daily prayers long life and happiness to His Highness the Maharajah who has succeeded on the throne of that Princedom to give to the world this great Proclamation, and also to Her Highness the Maharani who has had a great share in this noble endeavor, and with that Princedom in my heart I unite in their Highnesses my benediction for their future welfare and prosperity."

This action of the 85-year-old Swami augurs well for the temple entry campaign in Cochin, and we hope his good example will be followed by many other owners of private temples in Cochin and elsewhere.

C. S.

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Chief MANAGER DELHI

Under the Auspices of The Harijan Sevak Sangh

Vol. V No. 24]

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[ONE ANNA]

WEEKLY LETTER

Hind-Urdu Controversy

In my last week's letter I cited Urdu. Pure scholars. Tardieu's learned remarks on the Hind-Urdu controversy. Here is what Vincent Smith wrote when there was no such controversy.

"The various accounts which traced the Muhammadan and Hindu to meet early after involved the evolution of a common language. Some Muhammadans learned Hindi and even wrote in it, as Malik Muhammad of Jala Ali in the time of Humayun. Muhammad of Hindustan must have acquired some knowledge of Persian. A reciprocal compromise between the two languages resulted in the formation of Urdu, the camp language, the name being derived from the Turki word Urdu 'camp', the original form of the English word 'barracks'. Urdu is a Persianised form of Western Hindi, as spoken especially in the neighbourhood of Delhi, its grammar and structure continue to be Hindi in the main, while the words are largely Persian. The language of Persia after the Muhammadan conquest became filled with Arabic words which, more greatly, are numerous in Urdu. No definite date can be assigned to the beginning of Urdu, which sprang off into Hindi by inevitable gradation, but it is certain that during the delusory period the evolution of a language suitable to both the conquerors and the conquered went on simultaneously. Urdu gradually became the vernacular of Indian Muhammadans and developed a literature. Many Hindi words came in the writings of Amir or Mir Khans, who died in 1555 and is sometimes reckoned as a writer of Urdu."

Even Muslim authorities are agreed that Hindi with its grammar was there when the Muslims came, and Urdu came into being with the object of bringing the rulers into intimate contact with the ruled. The newcomers adopted the grammar, also adopted part of the vocabulary, but brought another language into being by the selection of a large number of Persian and Arabic words. Prof Amar Nath Jha in an article in the *Leader* thus demonstrates the character of the two languages that thus came into being.

Urdu became the language "used by the governors of Delhi, Agra, Bikaner, Lucknow, but even the Muslims who spent their time in these cities looked invariably to their dialect as

patron when they went away for a few days to their villages. I trust I do no injustice to Urdu when I state that it had little to do with it, it did not govern itself, it sought no contact, with the masses dwelling in the villages. Hindi is a language of the people, its literature never lost contact with them. It belongs to the villages, and it looks therefore the plain, the gross, the untidy of the town. But that is precisely why it has remained full of vitality and not become effete and stunted and decadent."

He then proposes a strong plan for retarding and developing both the languages and demonstrates the tendency to deny one at the expense of the other, and a move to make a pretence like U. P. or the N. W. Frontier, meaningless. "All this," says Prof. Amar Nath Jha, "under one timely suspicion of the language of the protagonists of a common language, and that language Hindustani (he suggests a name other than cultural or educational or literary). How many of those who complain against Hindi have troubled even to know the Nagari script? How many of those who desire to create 'Hindustani' know even one Hindi character? It is good to be frank, look, in any given year, at the list of Hindi students appearing in Urdu at University or Board examinations. And just also at the number of Hindus offering Persian. Contrast now the number of Muslims offering Hindi, and—where there is a school—the number of Muslims offering Sanskrit. (I go to any hotel of Hindi students, there will always be some Urdu magazines or newspapers in the reading room. Go to a Muslim hotel, you will not find a Hindi magazine there even by mistake."

Exposure of this double on the part of Hindi-speaking people to understate the fact is Urdu is Prof. Ramesh Chandra Tripathi's admirable selection of Urdu poetry published in Dasmagari script in his *Urdu Literature* series. An equally commendable attempt in the same direction is made by Mr. Ramachandra Sharma who has published in Dasmagari an *Urdu-Hindi Dictionary* in which Persian and Arabic words

1. 'Urdu Kavya Kosha'. To be laid of Hind Mazlis Press, Aligarh.

2. To be laid of Hind-Urdu-Nagari Kavya, Kavya, Bombay.

of common agreement in the last Urdu literature that Hindi and Urdu were identical in 1880's.

I should like to know of similar attempts—or if there are any—made by Urdu-speaking people to facilitate the assimilation of all that is best in Hindi.

The Hindi Prose-writer's Objective

The reader will note that in his brief speech at the opening of Prose-writer's Training School, Quaid-i-Azam held great stress on the Prose-writer's mastering both high-flown Hindi and high-flown Urdu. But the Prose-writer's objective is different. He does not seek to meet either Urdu or Hindi. His object is for the sake of non-Hindis or non-Urdu-speaking provinces to evolve a language easy of acceptance by them. Just as a convenient compromise was arrived at, at the time of the Muslim conquest, by avoiding Urdu, even so, in the interests of national unity today a compromise language which Quaid-i-Azam has called Hindi-Urduistan becomes a crying necessity. It will necessarily have to be drawn of post-budding Sanskrit and Persian and Arabic words, but it will not contain Sanskrit and Persian and Arabic words of common occurrence. Thus a Prose-writer writing in Bengali and Assam will naturally exclude many Sanskrit words in the Bengali form he will seek to introduce. For, eighty per cent of words in Bengali are Sanskrit. A prose-writer going to Orissa or Maharashtra will naturally include Arabic words like match, chair, gun, sugar, salt, par (and all combinations with the word gair like par-hisar), and Persian words like cotton, book, cinema, chess, motor-car, machine and so on, for these are already current in Marathi and Gujarati. The prose-writer will also delve deep into the Hindi and Urdu literature and popular literature written in story, dialog and easy Hindi or Urdu. I give the following instances from Rang, Akbar and Iqbal, which may be called Hindi or Urdu according to one's predilection:

१. मैं तो तेरी बातें सुनकर ही हैरत में आया हूँ ।
तेरी बातें सुनकर ही मैंने तुझे जान लिया ।
तेरी बातें सुनकर ही मैंने तेरी बातें सुनी ।
तेरी बातें सुनकर ही मैंने तेरी बातें सुनी ।

[Rang]

मैंने तेरी बातें सुनकर ही हैरत में आया हूँ ।
तेरी बातें सुनकर ही मैंने तुझे जान लिया ।
तेरी बातें सुनकर ही मैंने तेरी बातें सुनी ।
तेरी बातें सुनकर ही मैंने तेरी बातें सुनी ।
तेरी बातें सुनकर ही मैंने तेरी बातें सुनी ।
तेरी बातें सुनकर ही मैंने तेरी बातें सुनी ।
तेरी बातें सुनकर ही मैंने तेरी बातें सुनी ।
तेरी बातें सुनकर ही मैंने तेरी बातें सुनी ।

मैंने तेरी बातें सुनकर ही हैरत में आया हूँ ।
तेरी बातें सुनकर ही मैंने तुझे जान लिया ।
तेरी बातें सुनकर ही मैंने तेरी बातें सुनी ।
तेरी बातें सुनकर ही मैंने तेरी बातें सुनी ।

[Akbar]

मैंने तेरी बातें सुनकर ही हैरत में आया हूँ ।
तेरी बातें सुनकर ही मैंने तुझे जान लिया ।
तेरी बातें सुनकर ही मैंने तेरी बातें सुनी ।
तेरी बातें सुनकर ही मैंने तेरी बातें सुनी ।

[Iqbal]

Roots and Branch

An Indian writer writes "Let me add a sentence, part in misrepresentation and part in correction of your reference to the root of the palm-tree palm tree in page 145 of your issue dated 14th June 1937 in *Andhra* the truly ripened palm-tree fruit is carefully gathered by all sections of the people in the villages and is turned in a variety of ways. The palm-tree is given to eight taste and is sometimes well mixed with some flour and baked into bread. It is also planted in the earth in small mounds where it forms a characteristic feature of every farm and domestic backyard. The same status in two months when they are dug out and eaten after boiling or baking. This forms a by no means insignificant part of the poor man's diet even in some villages of Andhra during the slack agricultural season."

I know that the fruit is eaten in Orissa also, but the use of the root was unknown to me. It could be intentional crypticism.

The other day I was talking to a German friend who has been with us for some time. I had read in *Lower Burma Sketch Book* that for let the Burmese depended on camellia oil. I showed him the following paragraph: "We have seen some of camellia. It is a plant which grows very easily and the oil in the seeds has, I am told, the same kind of nutritive value as olive oil, on which the whole civilisation of China was built." The German friend said it was no news to him, in Germany quantities of camellia oil were being used and it was delicious. We gave the plant, so far as I can say, only to beautify our gardens, and dig it up as soon as it came to seed. The German friend promised to send camellia seeds into delicious oil this year. I know those who are in the know about the thing to share their experience with me.

Christian Self-integration

Any self-integration is helped, especially of those who weigh their words and who are God-fearing. Karpas I have already mentioned as saying that the teachers of Christ are being challenged today. "Even today," says he, "the so-called Christian nations have treated our different oriental nations with economic and political aggression and aroused the old passions of our people against Christian nations." Mr. J. Middleton Murry in a recent article on Christianity and the Modern State writes words of fire: "Is it any wonder that the protests of official Christianity against the teaching of Quakerism

are regarded in Germany as apostates? Is it possible for a sane man to regard there is any other light? Is it not the question whether there is any reality in Christianity in the modern world at all? For the vast majority of men Christianity is unreal. The Church as an institution is paralysed from the function of a rational criticism of modern society, because it is totally involved in the maintenance of modern society."

Several times Prof. Kumbhkar has come out with a little brochure on 'The Scheme of Jesus.' It is a collection of papers which have been already published in one form or another, but they deserve to be read by every Christian who does not keep the unexamined belief that everything is well with him and his religion. He has drawn pointed attention to what he calls the "perversion of Jesus' teachings", and has given his straightforward comments on the present-day Christian conduct and standard. It is the light of Jesus' teachings. Here for instance is his commentary on the well-known text: "It was better for him that a collection were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones." "I am afraid," says Prof. Kumbhkar, "Christian Churches have not been successful of these intentions in these great hours to bring the world morally as they do. They have also rejected all other religions where they have no seriously persecuted them. Jesus would have them consider all legitimate religions of any culture. Some of the rituals are retained by the Churches are revealing to the free consciousness of the people amongst whom we live. Is it so essential in the propagating of the religion of Jesus that amongst a vegetarian people who refrain from eating even roots that grow below the surface of the land, so such roots have more life, to practice a ritual in which the blood of the founder is symbolically drunk and his flesh is sacramentally eaten, say. In some, they claim to consume the actual blood and flesh? These grotesque practices would have no weight in the religion of Jesus. Jesus the universalist, who says to the woman taken in her sin 'Neither do I condemn thee, go and sin no more' will not condemn those who are sincerely seeking to walk with God. The religion of Jesus is not a meaningless rule for the pious but a helpful factor in the disposal of everyone who wishes to use it. Wherever there was hope, Jesus would encourage the struggle against the unexamined belief. 'A broken and shell ye not break and a smoking fire shall ye not quench'."

The whole brochure is a highly thought-provoking thing, and I connected it not only to Christians but to all those who care for and would endeavour to live religion. For in dealing with the fundamentals of Christianity he has dealt with the fundamentals of Religion.

M. D.

¹For a list of the author, Marguerite, write to

POTENTIALITIES OF PALM JAGGERY

(By Gopuram Nair)

III

Mr. P. C. Rajad gave the following account of palm jaggery in Ceylon.

There were are thousands of it, and they might average 3,000 each. A large quantity of this jaggery is consumed in Ceylon, and some exported out of the island. The tapping season lasts for eight months. They make about 100 lbs. of jaggery from each tree.

The proportion of jaggery obtained from the several kinds of such is as under:

| | |
|---------------|-------------------|
| (1) Sugarcane | .. 10 to 15 p. c. |
| (2) Palmyra | .. 10 to 15 p. c. |
| (3) Coconut | .. 15 to 18 p. c. |
| (4) Date palm | .. 10 to 15 p. c. |
| (5) Jagg palm | .. 11 p. c. |

Importance of the palm jaggery reached by the Madras Government.

In spite of the fact that Madras draws the largest revenue in India, the local Government had raised the excise tax on palm without the jaggery manufacturers. In some areas, some thirty years ago, a general exemption of the above kind was declared in 1911, which is given herewith in extenso and the exemption has been continued to this date with added relaxations, viz. that the New License has been dispensed with.

In Bengal the similar arrangement is adopted in the palm jaggery sector by the local Government. Mr. V. G. Gokhale, a former Deputy Director of Agriculture, former President of the relations of the Bengal Excise Department with the jaggery-making industry as under.

"It was a matter of surprise that no one handling the palm for sugar manufacture in Bengal ever thinks of using it as an intoxicant drink. On the other hand they deplore any deterioration in the palm, for it means so much loss in the quantity and quality of sugar. There are no excise restrictions of any kind, no penalties to be attached, no license to be issued, no taxes to be levied on trees to be tapped for sugar manufacture. Some responsible officers of the Excise Department of Bengal, who were consulted, said that no cases have ever been noticed by their Department where 'wastefulness' is made the pretext of excise, today even in localities where there are trees tapped for both purposes lying side by side."

I copy below for general use the Madras legislation in the matter:

MADRAS ABEERIN ACT NO. 1 OF 1946

[As amended by Madras Act 1 of 1950, 1 of 1952, 1 of 1953.]

Enforcement

[The Madras Local Market Volume 1, 24 Madras Page 24 (Nov. 1941).]

(Continued on p. 187)

H A R I J A N

July 24

1937

THE FUNDAMENTAL DIFFERENCE

(By H. K. Gandhi)

It is necessary to contemplate for a moment the fundamental difference between the old and the new order. In order fully to realise it we must try to forget for the moment the troubling limitations of the Act, feeling that the Congress has gone to the farthest limit and has accepted office, let every Congressman take the power it has taken. Whereas formerly the Ministers were amenable to the control of the Congressmen, now they are under the control of the Congress. They are responsible to the Congress. They owe their status to the Congress. The Government and the Civil Service, though amenable, are not amenable to the Ministers. The Ministers have effective control over them up to a point. That point enables them to concentrate the power of the Congress, i. e. the people. The Ministers have the whip hand as long as they act within the four corners of the Act, no matter how disastrous their actions may be to the Government. It will be found upon examination that so long as the people remain non-violent, the Congress Ministers have enough freedom of action for national growth.

For effective use of this power, the people have to give hearty co-operation to the Congress and their Ministers. If the latter do wrong or they neglect their duty, it is open to any person, to complain to the Secretary of the A. I. C. C. and seek redress. But no one may take the law into his own hands.

Congressmen should also realise that there is no other political party in the field to question the authority of the Congress. For the other parties have never penetrated the villages. And that is not a work which can be done in a day. So far, therefore, as I can see a vast opportunity is at the disposal of the Ministers in terms of the Congress objective of complete independence. If only they are honest, selfless, intemperate, vigilant, and anxious for the true welfare of the suffering millions. No doubt there is great validity in the argument that the Act has left the Ministers no money to spend for the nation-building experiments. But there is hardly an Indian I believe with Sir David Haigley that labour, and not metal, is what saves Labour led by paper is as good as, if not better than, paper backed by labour. There are the arguments of an English financier who has held high office in India. "The worst legacy we have left to India is a pigmylike Service. What has been done must be undone.

I should now start something independent. Whatever is being done today with 'money motive' should in future be based on 'service motive'. Why should teachers and doctors be paid high salaries? Why cannot most of the work be done on a co-operative basis? Why should you worry about capital when there are seven hundred million hands to toil? If things are done on a co-operative basis, which in other words is modified socialism, money would not be needed, or least not in large quantity. I find this verified in India today. The four hundred salaried officers run easily yet ten thousand depend actually on the people. If only they would work as I ask them. But they won't. They lack co-operation, they do not know the art of intelligent labour, they refuse to learn anything new. Unquestionably Hindu the way if someone presented them with one line of reason, they would not learn. It is ancient. They are not responsible for this state of affairs. We the outside class are. What is more of India is true of other villages. They will respond by patient effort as they are depending on degree though even so slowly. The State, however, can do much in this direction without having to spend a single pie more. The State officials can be utilised for serving the people instead of harassing them. The villagers may not be coerced into doing anything. They can, be educated to do things which enrich them morally, socially, spiritually and economically.

ADVANTAGES OF BARTER

The following summary of an address delivered by Shri J. G. Kumbhkar at the 15th Anniversary Celebration of the Khadiar Samarthanam, Baroda, will be read with interest.

The Khadi Samarthanam has been working on these several years not merely as a means of producing khadi but with a much wider end in view. It realised the difficulties under which humanity was labouring with the money economy and has sought to find a solution which will be of use not only to Baroda, Amreli or India but to the world at large. Hence we shall spend a few moments in considering the difficulties we have to overcome.

With the progress of civilization division of labour becomes inevitable, but there is a limit beyond which, if it is carried, it will lead to dehumanisation and inefficiency. The Great apostle, St. Vincent, who ignored the human constitution behind it and dealt with men as cogs alone and without taking into consideration the whole body view of a man, is bound to be a failure. We cannot let division of labour be carried to an extreme, forgetting the setting and the personality of the worker. Even within each Hindu Division of Labour calls for an exchange of goods. Such exchange can only be healthy if it results in mutual benefit. That is the basis of all legitimate trade.

Exchange as an End

In the simplest form goods exchange for goods, a producer-consumer makes a consumer-producer, that is better. As the market expands and trade advances to completely there arises a need for a medium to facilitate this exchange. This brought into being tokens, or other commodities as a standard metal as media and ultimately resulted in the money economy we are interested under. Exchange itself has now become a source of profit. The means has been turned into an end by the present form of money.

Wired money, which have a commodity value in themselves, are imperishable, while consumable goods, for which they are used as substitutes in the process of exchange, decompose with time. Hence the power of hoarding rises with the permanency of the imperishable metal coins. Thus the seller loses under a disadvantage. This is turned into profit by the money-owner. Hence is the incentive to hoard which naturally restricts consumption and thereby the stimulation of money.

With a tendency to fall in price levels, over a period of time, metal money is an increasing burden to the debtor and growing wealth to the creditor. Thus it accentuates the existing inequality in the distribution of wealth.

Disparity between Production and Consumption

In addition to those inherent defects, the established methods of production, which call for highly expensive equipment, has also shut off money from consumers. The pay roll of production is not sufficient to buy goods produced for consumption, so part of the purchasing power is kept back to provide capital resources and reserves. This is one of the main reasons for the present depression in the world. If the economic life of a people is to flow like a river that gathers strength as it flows, it is necessary that a great deal of facilities for consumption of goods produced have to be provided. This can be done only by releasing purchasing power and not by restricting it. On the shores of a fresh water lake of plenty, humanity is standing withered by thirst for the lack of a golden cup to drink out of. Under the capitalist system we have been taught not to approach the water without a golden cup in hand, and we have accepted the situation as the only possible way of quenching our thirst.

"The present system is designed to satisfy only what is called by economists 'the effective demand'—that is the man with the golden cup—and not the natural demand—that is the man with the parched throat."

Employment Curbed

In such matters money, the wealth facilities created by hoarding expenditures make more purchasing power available to producers while consumption is starved further by the direct hoarding of money economy the capitalist—

the money monopolists—has captured all the profit available. He does then cut to the wages-slaves. More and more all industries are rapidly passing under financial control. Centralized methods of production call for heavy expenses in plant and machinery, and he who is able to control such equipment controls the right to give employment.

Money economy makes it easy to shift purchasing power from one place to another readily. A centralized government, like the Government of India, is always tempted to spend its resources in towns and cities; thus it drains its revenues from villages and its expenditures marches toward them. The State also controls the quantity of money without an efficient check on the prices all these go to make the poor man poorer and the rich man richer.

Effect on Villages

In our land as a land of villages we have to see what effect such monetary system has on our farmers. When villages exchange goods locally, the wealth of the village remains unaffected. Also when the village exchanges goods in the neighborhood ways is no loss of wealth. But when the village have to transfer their purchasing power for "services" which are never returned nor for which there is any need, they become poor progressively. The farmer's value is measured in the currency of the nation. He has no control over the spending of the purchasing power he transfers to the Government. Similarly, when he buys goods from foreign countries, there is no guarantee to get a square deal. The frontiers are shielded with barriers he has to leap, and as he is not accustomed to these facts he falls a prey to the better equipped farmers who are at a rate in debt and money money increases such burdens with fall in prices. He has many pitfalls. The human tendency to gamble is exploited by introducing money crops, which is totally speculative in those who have no reserves. In time they are reduced to the position of slaves to supply raw material to factories reeled by capitalists. They surrender their freedom for a little higher price and ultimately ruin themselves by going in for such crops instead of growing food and other materials for their own local industries. Last week the papers carried the news that Rs. 25 lakhs worth of sugarcane was to be destroyed in U P as the factories were not prepared to crush them and the farmers were unable to dispose of them due to difficulties created by human greed.

Again, taxes which are to be paid in money take away a certain and definite quantity out of a very essential production. If the Government accept their dues in kind, it will be beneficial to the farmers and villages in many ways. High prices encourage and the artificial ways of modern marketing methods makes the farmer part with his purchasing power for that which does not satisfy. They buy cheap foreign-made goods to their own detriment and unemployment.

buying from distant markets without a loss for each from that market brings impoverishment and unemployment ultimately to the buyer himself. Therefore we have to restrict our buying to nearly producing centres until such time when there is stability in the market. Today talking of an International market, while discriminating freight rates, customs duties, national control of currencies and such like barriers are removed, is an absurdity. It is usually done to capture the money for let us suppose and deal in nothing but locally produced goods.

True Value and Nature

All values of commodities depend on the productive capacity of the people ultimately. Social need should be the criterion of value. At present, by our process of education we have been taught to value everything from the point of view of money. Human values have been lost sight of. Labour itself is paid for as a commodity, not as a product, and social status attaches to one who labours least but controls much purchasing power. Under a proper standard of valuation status in society should attach to service to community. The wrong emphasis supplies a social motive for accumulation of wealth and results in a money monopoly and curbing of other people's liberties. With the piling up of huge fortunes it has been necessary to find outlets by international investments which equidistribute to some financial equities has refused in this epoch of international money-lending. As long as this continues we shall look in vain for peace. As long as society attaches a parcel of honour to one who controls purchasing power, the incentive to consume is checked and ultimately leads to overproduction and economic depression.

Money and War

Production under money economy ignores social values and follows those where largest profits are to be made. Thus it is that we find the best brains engaged not in devising ways and means of supplying the needs of the people, but how one nation may hold another in subjection by the most modern methods of domination. Intensive research is directed into the field of gas bombs and other heinous methods of wholesale massacre. The production of peace is poked on as a by-product. Production follows predatory gains and makes no effort to study the needs of the people. We find in our own country the supply of necessities has made place for such trades putting many out of employment. Foreign trade is held up as the source of civilization and a thing to strive for at all costs. To do all this damage effectively it was essential to restrict the golden rule on a high potential. The natural rate of exchange between countries should be determined by the general purchasing power of their respective currencies and not by any other means. This has been proved beyond question since the debasing of the gold standard in practice.

Conclusion

What then is our conclusion? We find that a great many evils and pitfalls await us if we blindly follow the yellow metal. We have to correlate the possibilities of the consumable goods with the medium of exchange if we are to place both the buyer and the seller on an equal footing and encourage consumption. Encouraging consumption rather than hoarding will lead to better distribution of wealth. To do so our ideas of values will have to be educated and reeducated from the standpoint of human progress as against individual profit. We have to restrict our markets to a great extent and avoid buying from distant places.

To give effect to the spirit of barter is not necessary for us to wait till our monetary system has been reformed. The basic principle of barter is to reduce the chain of exchange and bring the producer and consumer together. Money economy has defeated the idea by bringing several links between the producer and the consumer. We can effectively shorten the distance by supporting local industries. The smaller the circle the easier to barter do we appreciate and we ensure that the whole benefit of economic activity will rest with the community which produces and consumes. When we thus restrict our transactions to the localities, though we may be using coins, we shall be virtually having no exchange on barter.

The much planning in production, according to the individual interests to an algorithm. Today the problem is to divert consumption. In the course of the last century we have seen that production is capable of taking good care of itself.

Equality among nations can only be attained with economic independence, inequality leads to war. What the propagandists call "internationalism" is really a subterfuge for "supercapitalism". It is such a supercapitalism that the nations of Europe are striving for, each wishes to be that supercapitalist. Hence the war preparation at a feverish heat that we witness. We can have no peace until the epoch of international trading is brought to an end and each nation restricts itself to its home markets. Money economy has carried us beyond our depths and extended the markets beyond control. Hence we require a ready means of checking such progress. This necessitates, being aware of the evils of money economy, is turning on experiments to find a way to avoid such evils and put help production and consumption equally to serve the needs of humanity.

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SCHOLARSHIPS FOR THE HIGHER EDUCATION OF THE HARIJANS

(By Ganshiji)

The idea of starting a fund for the higher education of the Harijans was started by Mr. M. L. David of Bombay in a letter to Ganshiji dated 18th September 1914, just after the conclusion of the Yerwada Fast. Mr. David's letter was to find 1,000 Guineas Harjans, each willing to bear the expense of higher education of one Harjan for 5 years. He said that the community could not be extensive and that Rs. 500 to Rs. 100 per year per Harjan should suffice. Mr. David believed that 1,000 Harjans would be a fine thing memorial to Ganshiji-Harjan friendship and the scheme would be solid and build upon the good feeling that Ganshiji's fast had generated.

Mr. David's suggestion was endorsed by Ganshiji and also by the Harjan Bhai Singh, then called the Servant of the Untouchables Society. Ganshiji based an appeal to this effect, but the response was not very encouraging and only 4 persons came forth with donations, of Rs. 2,500 each and only 15,000 was thus collected. This was so meagre that Mr. David's scheme as originally proposed by him could not be undertaken, and it was resolved to award scholarships for encouraging higher education of Harjans and creating a living bond between Guineas Harjans and the Harjans. The Social Educational Scheme now called Ganshiji Educational Scholarships for Higher Education was started in June 1922, and for the last 15 years the Harjan Bhai Singh has been awarding scholarships.

The Mahants of C. P., Bihar and Bombay Presidency have shown great ardour for higher education and a large number of applications are received from them. Only sent to the Mahants were the Khatras or the Mahants of the Anant Valley, and more than 50 applications were received from them for scholarships. The Nazimudars of Nagpur are also equally eager. The most backward provinces so far as the higher education among the Harjans is concerned, are Orissa, Bihar, U. P. (Eastern part), Rajasthan, Central India, C. P. Hindi and Chhatisgarh. Rajasthan has produced only 1 graduate, Bihar, 1 bachelors, 2, and Orissa none.

The Harjans are potentially poor, and it is very difficult for them to go in for higher education unless Indian States, Provincial Governments and non-official organizations come to their rescue. The State of Cochin, Mysore, Travancore and Baroda are doing a good deal for them. The Maharajah of Patliputraswar has exempted all the Harjan students from payment of fees in his P. H. College at Occanada. The Madras Government has got its Labour Department, and the Bombay Government has its Backward Class Department. The C. P. Government in providing free education to the Harjans from the beginning to the highest degree examination, has set an example to other

provincial Governments. At the instance of the H. B. Singh, the Deccan Hindu University has exempted all Harjan students from the payment of tuition fees.

From July 1922 to 1926, June 1927 (4 years), the Singh has paid Rs. 44,122-14-0 by way of college scholarships and for the next year a sum of Rs. 17,000 is expected to be spent (July 1927 to June 1928) on such scholarships.

It is a happy sign that Harjan girls are now going in for higher education in increasing numbers. There is greater demand for literary education (poetry and science) as opposed to vocational, industrial and professional courses. But now finding that the avenues for arts and science graduates are very limited, they are gradually taking to vocational and industrial courses also. There has been a steady increase in the number of such scholarships (during the years 1926-27). The following table will give an idea about the same:

| Year | No. of Scholarships for Arts and Science courses. | No. of Scholarships for Vocational and Industrial courses. | No. of girls. |
|---------|---|--|---------------|
| 1922-23 | 30 | 10 | 30 |
| 1923-24 | 71 | 28 | 9 |
| 1925-26 | 84 | 25 | 9 |
| 1926-27 | 81 | 21 | 10 |
| 1927-28 | 84 | 25 | 21 |
| | 349 | 127 | 22 |

Another hopeful sign of the interest taken by the Harjans in education is revealed by the fact that boys belonging to the so-called lower strata of the Harjans are taking to higher education. This year the Singh has awarded two scholarships to sweepers boys—one going to Mahant and Bhandi and the other for I. A. Bhandi and Bhandi have up till now never received any scholarship from the Singh, for the simple reason that there have been no applicants. This year I. Bhandi and I. Bhandi boys have been awarded scholarships. It is of interest to know that in the world wide the Bhandi is considered to be inferior to the sweepers. He is supposed to belong to the "Criminal Tribe" and use the savings of sweepers. A sweeper in Rajasthan would prefer to go without water than drink from a well used by Bhandi.

One Bhandi from the Baran valley has been awarded scholarship for his postgraduate studies. He graduated with the help of the Singh and is perhaps the second Bhandi to have passed B. A.

Altogether 125 applications were received for scholarships, out of which 118 were sanctioned for various courses of studies as detailed below:

| | |
|-------------------------------|----|
| Intermediate Arts and Science | 45 |
| Bachelor of Arts and Science | 50 |
| Master of Arts | 5 |
| Law | 4 |
| Medicine and Surgery | 17 |

Agribusiness
Engineering
Trucking, Shipping
Veterinary
Counselor

1
-
-
1
1

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POTENTIALITIES OF PAINT PROBERT

(Continued from p. 177.)

Illustrations of Weaver Towers in a 1911 illustration.

OF THE JOURNAL 1-1

(Government Publications No. 111 dated 1911 July 1911 published on pages 101-104 of the First St. George Gazette dated 20 August 1911 Part I.)

Under Section 15 of the Maltese Admitt. Act 1 of 1911 as amended by the Maltese Admitt. (Amendment) Act 1 of 1911, 1912 and 1913 and in replacement of Section 15 of the Maltese Admitt. Act 1 of 1911, published on pages 171-172 of part I of the First St. George Gazette dated 20 August 1911 as subsequently amended the Government (Ministry of Education) hereby declares that (1) on the local area Committee specified the provisions of Section 15 of the said Act shall not apply and (2) in the rest of the Territory none of the provisions of the said Act shall apply in that respect, so as to fully exempt in place of other measures hereby issued, in the rest of the Territory, for the purpose of the management of property.

Notes may now be made on Education in the Territory.

(Maltese Admitt. Manual Page 94-95 Part 19 Publications No. 1 dated 1911 June 1911.)

(Published on page 1917 part II of the First St. George Gazette, dated 20 June 1917.)

In virtue of the power delegated under clause XI of Government Publications No. 101 dated 21th July 1911, published on pages 1911 and 1912 of the First St. George Gazette dated 20th September 1911 Part I and in replacement of notification No. 12 dated 1911 June 1911, published on pages 1911 and 1912 of the First St. George Gazette, dated 20th June 1911, Part II, the Commissioner of Public Affairs and General Services hereby prescribes the following rules for the use of the various motor vehicles of the Maltese Admitt. Act 1 of 1911 for the purpose of fully paying area and for the clearing of road body (which in place of other measures hereby issued with him, for the purpose of manufacturing property or of being sold or used as a leverage in the whole of the territory of the Maltese Admitt. Act 1 of 1911 in which the Tax System is in force, the etc.

(1) Licensees under these rules shall include the privilege of ownership and sale of property and shall on application be issued the necessary documents of property to those engaged in the sale of such property and in the various business of clearing road body for domestic consumption, provided that license shall be issued in the name of the applicant only.

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M. K. S.

M. K. S.

Applications from every part of the country are still pouring in. The narrow financial sources of the South do not permit any increase in the monthly amount of stipends (which is now Rs. 1,400 p.m.) It is hoped that the rich and the poor alike will come forward with their gifts for giving higher education to the Maltese.

A Khadi Journal

For the past four years a monthly journal has been issued in Wazir called "Maharashtra Khadi Patrika". It has been issued for months registered the progress of Khadi in Maharashtra. It has likewise been issued in Mumbai. But its usefulness and its inclusion of Maharashtra in the sphere of the Maharashtra Khadi of the A. I. S. A. have constituted a serious question of the journal into Khadi. The first number is before me. The journal is a record of the great progress Khadi has made under the very able guidance of Shri Jajjee wanted to be in by a devoted band of workers. The price of the journal is only Rs. 1 per year, a single copy being 15 p. It has no advertisements. It has no profit. It contains an unvarnished and faithful account of the progress of Khadi within the jurisdiction of the Maharashtra Khadi. The work makes the world and economic life of the people who are engaged in it. For the week, I wish to draw attention to a great experiment the journal is making in making spinning to yield a wage equal to any in the village. Three times per day was the maximum accepted previously and in the second stage instead of eight times when I have shown it. If the spinning public were to give intelligent and patriotic help, the objective can be achieved sooner than expected. The present experiment is one of increasing wages by inducing the spinners to do their own reeling. The result has been most gratifying. Many workers spun for two weeks alone, wanted for them and after being taught reeling for one month they spun their own threads. The result was that in the place of 100 threads, they spun in the same period 144, the rate from 25 to 30, their earnings from Rs. 15-00 to Rs. 18-00. This is a striking example of how with intelligence and application earnings can even be doubled.



HARIJAN

Editor: MURRAY Q. DELA

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[10th ANNA]

Notes

'Sufficiently Acquainted'

The very first question on which our Assembly members may have to give their ruling will be what, in their opinion, is the meaning of "sufficiently acquainted" with English. For one of the most objectionable Sections of the Government of India Act 1935, is Section 54, which reads,

"All proceedings in the Legislature of a Province shall be conducted in the English language."

Provided that the rules of procedure of the chamber or chambers, and the rules, if any, with respect to joint sittings, shall provide for enabling persons conversant, or not sufficiently conversant with the English language to use another language.

The last part of the Section is obviously capable of the fact that the Act was meant not for the natives unacquainted with the English language but for the very few acquainted with it. The fault to the Bill is so obvious. The proviso provides after a kind of leading into the injury of the fault. Is an Act framed by our own people the operative part of the Section would make the use of the language of the province or Hindi-Urdu obligatory and the proviso would be for the benefit of the unfortunate ones who might not know either the language of the province or the native, and therefore must use "another language." That, of course, is by way of comment on the Section.

Those, however, who occupy the Speaker's chair cannot comment on the Section, they will have to interpret it for the members. A commentator on the Act has already anticipated a difficulty and says "This is a facility (viz. the one offered by the provision) not open to those who, knowing English would, as a matter of national self-respect, insist upon using the vernacular language." We shall not quarrel with the commentator's own ignorance, here, of the correct use of the English language, or of the implications of "national self-respect" (otherwise he would not have used the objectionable word "vernacular" and have used the words "national language" or "the language of the province".)

Not apart from the question of "national self-respect" which is bound to be foreign to an Act, on the face of it so demagogical, any commentator would be advised himself to the meaning of the

words "sufficiently acquainted". Does "sufficiently acquainted" mean a mere reading acquaintance or even a working knowledge? Would the Speaker may not be guided by "national self-respect" and possess the demagogical spirit of the Act, he may certainly put a liberal interpretation on the phrase. "Sufficient" according to the Oxford Dictionary means 'adequate, enough'; also "Competent, of adequate ability or resources", and "adequate" means "proportionate to the requirements" of the case. How much are the requirements here? Two, viz., that the member of the legislature may give adequate expression to all that he is fitted with, and that the rest of the members understand all that he has to say. As regards the first of these requirements, does an ordinary knowledge of English enable one to express one's thoughts adequately? As I write this, I have before my mind's eye a vivid picture of a poorly educated M. L. A. who had recently so "travelt" with Gandhi some time ago. The M. L. A., as we found afterwards, had a Scotch University degree, but lacked, if I may say without offence, the ability to express her thought either fully or correctly. She was exceptionally natural and cultured but she lacked this gift. She not only could not express herself fully or correctly, she failed to follow Gandhi fully or correctly. Not knowing Section 54 of the Act, I said to myself, "Thank God she need not speak to the Assembly in English." But knowing the Section, I now ask, must she speak in English, because she is a double graduate and presumed to know English? I should think not. It should be open to our M. L. A.s to declare that it is not possible for them to express themselves adequately in English, or at any rate as well in English as they could in their own mother tongue. And this body, in spite of her double degree, seemed to me to possess a right propensity to make such a declaration. I am sure that there are many members who are in the same case as this sister.

Take now the second and equally important requirement of the case, viz. that the rest of the members should understand all that a member says in English. I am told, as has been mentioned by the members of the Assembly do not know English at all. Are they to all with their ears closed when a brother member addresses them in dialect or halfhearted English? The least they are entitled to, I think, is that "whenever a member expresses himself as "sufficiently conversant"

ated" with English, *specifically* in English he must also for the benefit of the non-English-knowing members explain the speech in the language of the position.

These two requirements of the case seem to me to be so obvious that any English-speaking man in parliament, not to say Hindi, interpretation on the ground is bound to have due regard to them.

"Livery of Our Freedom"

I invite the reader's attention to the following from President Fisher's ringing appeal to the country to celebrate August 1st as the *Liberty Day*.

"I suggest, therefore, that meetings for this purpose be held all over India, in towns and villages, on a particular day, Sunday, August 1st, when the Working Committee's Resolution should be read out and explained and while offering spontaneous greetings to Congress. What, then, is that pledge constant since its independence and renewal of purity of our people. On that day also the day celebration ceremony should be solemnly performed everywhere. August 1st is a special and significant day for us, the day dedicated to India's freedom. On that day seven and a half years ago, Mahatmas gained victory and on that very day India launched the Non-cooperation movement and began resisting the weapons which her oppressors and violators use people in power. It is fitting, therefore, that this day is solemnly celebrated and we should remember the past and not shrink back in the future, with the same determination which has held us for so long.

I trust that as an earnest of this spirituality and goodwill, every Indian who stands for India's freedom will wear about the livery of our true, done, and will display and hoist the National Flag. I trust also that the police force, which has so long been hostile to our people, will think in terms of India and not of their masters and will seek the cooperation and goodwill of the masses. Congress authorities, if they were anything at all more than the interests of these masses, will be thankful."

The President with his native gift of phrase has beautifully described khadi as 'the livery of our freedom'. Throughout his tour in Russia and Malaya, Presidents who visited our countrymen to wear khadi as a matter where they lived, because that was the distinguishing dress of an Indian, and the sight of khadi-clad Indians in those distant parts filled the President's heart with pride and joy.

In Significance

As I wrote this I have before me a letter addressed to Gandhi by a businessman. This is what he writes.

"I feel I must write to you on this subject. I notice that some ministers and many members of Legislature in the towns depending from the usual khadi that, then and there up. Without repeating philosophy, I wish to say that the need for a uniform today is greater

than at any time in our struggle. And my heartiness on the part of members of Legislature in this matter is brought with greater vigor than ever before. I am speaking entirely from the point of view of that vast majority of small businessmen of the Congress persuasion who during the last fifteen years have made sacrifices for their white shirts and caps (quite apart from their political sympathies) which are bound to be properly appreciated today. As manager of a big European firm, I used to see Mr. Ashford, an Executive Director, the khadi clothed in our use and told his clerks to suit me in change my clothes if I wanted to see him. I am still witness the pleasure of seeing Mr. Ashford of Koller & Co. in khadi in India, which was supplying tea to our office there. Refused to serve me in their hall because of my clothes. The Governor of U. P. passed out khadi without stopping to see it at the recent Agricultural Show because I was in khadi. He saw all the other machines. Watch all your khadi, even today when to serve justice to us in their halls though they are not unwilling to see their keep from us by sending some and serving khadi in the house. And all this is not against India's dress but against khadi dress and that only when disappointed by a white shirt and a white cap. Last week I was going to Toronto when a G. I. B. was worried on the twenty minutes at Mayor's dinner because I looked a Congress man in my khadi shirt and cap. He said as he left only when I told him that though a Congressman I was not officially Congress in relation from having idea of he did not know of it was! I think the Congress Legislature can surely a good deal of this and reduce the reaction made behind the shirt and the cap with as much concentration as if they were the flag of the Nation. If Mr. J. B. P. was now a khadi man, if Mr. J. B. P. was tomorrow the Governor in Congress clothes and a tie, then it must that only machines have been made in a manufactory. I write this because I feel that in these small details we shall see much when we are right.

What the correspondent says is only too true and the members of the Legislature who have signed the Congress pledge may not be dressed in anything but the livery of our freedom. The last mention of the livery is handspun and hand-woven, certified khadi, and the next sentence is the khadi cap. I do not think the correspondent is far from looking on a shirt and a shirt. Our khadi-wearing Legislature and many of the khadi legislators in North India do not wear a shirt, and a bare chest may not in all cases be sufficient protection against the weather. But that khadi must be unadorned goes without saying. As for the British officials and English managers of firms and hotels, and our friends of the C. I. D. and the police, they will soon wear their ways, but certainly sooner if every one of us responds to the President's appeal to wear the "livery of our freedom."

"The Test of Character"

Harlan says that there is 'the luxury of our freedom' but we also see that there is also the test of our character. I borrow the phrase from Lord Halifax who had some very wise words to say when he recently opened an exhibition of the occupational work classes at the S. O. S. Society's Centre at Westminster. The exhibits included drawings and paintings, tapestry, rugs, leather work, art metal work and wood work. Lord Halifax emphasized that the problem of unemployment was an immense challenge to citizenship and the professions to fight and remedy unemployment was nothing but the readiness to keep alive that "quality of personality on which all human life depended". I take the following extract from a report in the *London Times*:

"Lord Halifax said that there was no greater charge cast of the quality of our citizenship today than was provided by the problem of unemployment in the form in which society now had to face it. It was not a question merely of people being in and out of jobs and of trying to make the interests private to short or to easy to provide, but the question of those who had never had the opportunity of getting work to who might not have the opportunity of getting work again. That was an extremely severe problem and constituted to us all an immense challenge."

Figures were apt to have a disastrously dragging effect. We read that the unemployed figures were up in much or down in much, and that the total was so-and-so—no immensity big total. To many persons it was difficult to remember that every one of these figures could have an infinitely human problem. Why was it that people got dragged by the figures of numbers during the War? They were dragged along, as he thought, by the figures of casualties on the road, and the same danger was inherent in all big figures. The problem was, therefore, how to keep alive that quality of personality on which all human life depended and which must be in danger of atrophy at collection, or of being strangled out of existence if persons get it over their heads that society had no use for them, and could not do them any the structure of life."

Lord Halifax is too good a Christian to think that there is one law that applies to England and another law that applies to strangers. The "Us" is the Lord's people, "Give us this day our daily bread" means, says Rogers, the unemployed everywhere, "It includes our whole nation and all nations." For the Christians in India the meaning of bread thus becomes a Christian duty, besides being the test of citizenship that it is for all Indians.

"Relatively Low Salaries"

It is premature yet to speak on the minimum salaries for the scale now published is provisional, and is bound to be lowered when it comes to be passed by the Assembly. For there is already a talk that even the provisional scale is not commensurate with the condition of India's starving millions whose the taxpayers are pledged to serve. But those who still labour under the burden of the old regime value the anticipated, explicit argument of low salaries being a temptation to corruption. Thus the *Leader*, commenting

on the "Relatively low salaries", says that "low salaries are a temptation to corruption," that the evil of the corruption is "the British Civil Service on the scale of the East India Company" was noted out by unstarved salaries, and appeals to the Congress to reconsider its decision. For not liking this is bad history for the Congress and the Hastings and other "Majestic" were not the result of "relatively low salaries", but the result of low breeding and the rapacity of their natures. The *Leader* made "an reference on the integrity of the Congressmen", but will not pause to reflect what really constitutes a relatively low salary. Have we any thought of the relatively low average income of the Indian? Is it anywhere in the world so low as here? And do all nations with a much higher average income pay their ministers as much as we even \$20000 a month? Were Lenin and a host of others who served their country with him, and after him, on \$20000 a month, and with a suite of rooms in the Kremlin, corrupt? The *Standard*, I am glad, takes strong exception to the *Leader's* remarks and rightly says: "If it is possible for a Gorbachev and a Khrushchev to live on a pension of \$2,750 a month, we fail to see why ministers should be considered to be living in abject poverty on the \$20,000 a month." Unless we say down our salaries proportionately to the poverty of our land, how can we discuss the projected Services (now crying a lull in their career of legalised loot? The cry of corruption as brazenly standing in low salaries is abroad in the interests in a country with our heritage of voluntary poverty and self-satisfaction. And even in the West it was Milton who called riches the "tail of India."

"The true man's contention if not more, more apt to choose virtue, and make his ship."

Thus prompt her to do might way more peace—"

R. D.

PAUC K. T. SHAH'S EXPERIENCES

(Continued from p. 189)

than that of his fellow; but who needs to be treated sympathetically, even when it is a case of the modified hardened offender. The jails can be turned into industrial establishments and the harder tasks may be assigned to the prisoners, always insisting that they would be provided with the necessary tools and machinery to do their work, and that they would have the necessary instruction. In capitalist society, it has been held as a matter of self-administration that work based on by prisoners should not be allowed to compete with the ordinary worker's labour. In a society where enormous dead work is accumulated with his ability or capacity, such as India under Congress rule and Congress that could be, the price would no longer have the significance it has in the present society, and as I would not labour upon it. What work or industries or even service is to be assigned for being done in jails is a matter of practical detail that could be easily worked out. If you are against the principle that jails have to be treated as reformatories, that processes have to be regarded, at the worst, as cases of social pathology, and that they are to be regulated by divided society,

HARIJAN

July 31

1937

CRITICISM ANSWERED

(By B. K. Gandhi)

My article on Congress Ministries has attracted attention and evoked criticism. The latter demands an answer.

Prohibition

How can total prohibition be brought about immediately? If at all! By "immediately" I mean an immediate planned declaration bringing about total prohibition not later than three years from 14th July 1937, the date of the taking of office by the first Congress Ministry. I imagine that it is quite possible to bring it about in two years. But not being aware of administrative difficulties I put down three years. I count loss of this revenue as of no account whatsoever. Prohibition will result a far cry, if the Congress is to accept the cost in a matter of first class national importance.

Let it be remembered that this drink and drugs revenue is a form of extremely degrading taxation. All taxation to be healthy must either add to the taxpayer in the form of necessary services. Gandhi makes people pay for their own corruption, moral, mental and physical. It falls like a dead weight on those who are least able to bear it. The revenue is largely derived, I believe, from industrial labour which together with total labour the Congress almost exclusively represents.

The loss of revenue is only apparent. Removal of this degrading tax enables the drinker i. e. the taxpayer to earn and spend better. Apart, therefore, from the tremendous gain, it means a substantial economic gain, to the nation.

I put this prohibition in the forefront because the result is inevitable. Congressmen and especially women have died for it, national prestige will also be a matter it cannot by any single act that I was conscious, and the other five paymasters are highly likely to follow the six. The Mussoloni non-Congress Prime Ministers are equally interested in seeing India sober rather than drunk.

The cry of great expenditure on preventing illicit distillation is themselves when it is not hypocritical India is not America. The American example is a hindrance rather than a help to us. In America drinking varies on states with it. It is the habit there to drink. It reflects the greatest weakness on the debilitated minority in America that by sheer force of its moral weight it was able to carry through the prohibition measure however short-lived it was. I do not regard that experiment to have been a failure. I do not despair of America now more return-

ing to it with still greater fervour and better experience in dealing with it. It may be that if India carries out prohibition it will hasten the advent of prohibition in America. In no part of the world is prohibition as easy to carry out as in India for with us it is only a minority that drinks. Drinking is generally considered depreciable. And there are millions, I believe, who have never known what drink is.

But why should prevention of illicit distillation cost any more than prevention of other crimes? I should make illicit distillation heavily punishable and think no more about it. Some of it will go on perhaps till December on sharing with I would not set up a social agency to pay into illicit distillation. But I would punish anyone found drunk though not disorderly (in the legal sense) in cinema or other public places with a substantial fine or alternatively with imprisonment to and when the wrong one has served his or her term.

This, however, is the negative part. Voluntary organisations especially manned by women will work in the labour areas. They will visit those who are addicted to drink and try to wean them from the habit. Employees of labour will be suggested by law to provide cheap, healthy refreshment, reading and entertainment rooms where the working man can go and find shelter, knowledge, health-giving food and drink and innocent fun.

Total prohibition means a type of abstinence of the nation and not merely a closing down of going shops.

Prohibition should begin by preventing any new shop from being licensed and closing shops that are in danger of becoming a nuisance to the public. How far the latter is possible without having to pay heavy compensation I do not know. In any case, generally, licences that lapse should not be renewed. No new shops should be opened on any account. Whenever immediately it possible in law should be done without a moment's thought as far as the revenue is concerned.

But what is the meaning or extent of total prohibition? Total prohibition is prohibition against sale of intoxicating drinks and drugs, except under medical prescription by a practitioner licensed for the purpose and to be purchasable only at Government depots maintained thereby. Foreign Nations as prescribed quantity may be imported for the use of Congressmen who cannot or will not do without their drink. There will also be sold in bottles in select areas and under attached conditions. Hotels and restaurants will cease to sell intoxicating drinks.

The Peasantry

But what about relief to the peasantry which is oppressed by excessive taxation, rack-renting, illegal exactions, impositions which are never fully discharged. Ill-health, superstition and disease, particularly due to parasites? Of course it comes that in terms of numbers and resources

distress. But the relief of the peasantry is an enormous programme and does not admit of wholesale treatment. And no Congress ministry that does not handle this universal problem can exist for two days. Every Congressman is instinctively interested, if largely apathetically, in this problem. He has inherited the legacy from the birth of the Congress. The distress of the peasantry may be said to be the main drive of the Congress. There was and is no fear of this subject being neglected. I fear the same cannot be said of universities. It became an integral part of the Congress programme only in 1945. In my opinion the Congress, now that it is in power, will get itself morally right only by once for all courageously and decisively dealing with this devastating evil.

Education

How to solve the problem of education is the problem unfortunately mixed up with the disappearance of the drunk venison. No doubt there are ways and means of raising fresh taxation. Professors Shuk and Kharbatta have shown that even the poor country is capable of raising fresh taxation. Riches have not yet been sufficiently taxed. In this of all countries in the world possession of land is wealth by individuals should be held as a crime against Indian humanity. Therefore the maximum limit of taxation of riches beyond a certain margin can never be reached. In England, I understand, they have already gone as far as 70% of the earnings beyond a prescribed figure. There is no reason why India should not go to a much higher figure. Why should there not be death duties? Those sons of millionaire who are of age and yet inherit their parents' wealth, are taxes for the very inheritance. The nation thus becomes a double loser. For the inheritance should rightly belong to the nation. And the nation loses again in that the full families of the heirs are not drawn out, being crushed under the load of riches. That death duties cannot be imposed by Provincial Governments does not affect my argument.

But as a nation we are so backward in education that we cannot hope to fulfil our obligations to the nation in this respect in a given time during this generation, if the programme is to depend on money. I have therefore made bold, even at the risk of losing all reputation for constructive ability, to suggest that education should be self-supporting. By education I mean an all-round drawing out of the best in child and man—body, mind and spirit. Literacy is not the end of education nor even the beginning. It is only one of the means whereby man and woman can be educated. Literacy in itself is no education. I would therefore begin the child's education by teaching it a useful handicraft and enabling it to produce from the moment it begins its training. Then every school can be made self-supporting, the condition being that the State takes over the maintenance of these schools.

I hold that the highest development of the mind and the soul is possible under such a system of education. Only every handicraft has to be taught not merely mechanically as it does today but scientifically, i.e. the child should know the why and the wherefore of every process. I am not writing this without some confidence, because I see the teaching of agriculture. This method is being adopted more or less completely wherever spinning is being taught to women. I have myself taught model-making and even spinning to those boys with great results. This method does not exclude a knowledge of history and geography. But I find that this is best taught by transmitting such general information by word of mouth. One imports his ideas as much in this manner as by reading and writing. The signs of the alphabet may be taught later when the pupil has learnt to distinguish wheat from chaff and when he has somewhat developed his wits and tastes. This is a revolutionary proposal, but it saves immense labour and enables a student to acquire in one year what he may take much longer to learn. This means almost economy. Of course the pupil learns mathematics whilst he is learning his handicraft.

I attach the greatest importance to primary education which according to my conception should be equal to the present middle-class level English. If all the colleges were all of a sudden to forget their knowledge, the loss sustained by the nation by the way of the memory of any a few lines of colleges would be as nothing compared to the loss that the nation has sustained and is sustaining through the want of education that exceeds three hundred millions. The measure of literacy is no adequate measure of the prevailing ignorance among the millions of villagers.

I would revolutionise college education and relate it to national necessities. There would be degrees for mechanical and other engineers. They would be attached to the different industries which should pay for the training of the graduates they need. Thus the State would be expected to run a college for training engineers under the supervision of the State, the mill associations would run among them a college for training graduates where they need. Similarly for the other industries that may be named. Commerce will have its college. There remain arts, medicine and agriculture. Several private arts colleges are today self-supporting. The State would, therefore, come to run its own. Medical colleges would be attached to medical hospitals. As they are popular among medical men they may be supported by voluntary contributions to support medical colleges. And agricultural colleges to be working of the same must be self-supporting. I have a painful experience of some agricultural graduates. Their knowledge is superficial. They lack practical experience. But if they had their apprenticeship on farms which are self-sustained and manage

the requirements of the country, they would not have to gain experience after getting their degrees and at the expense of their employers.

This is not a fanciful picture. If we could but shed one mental burden, it would appear to be an entirely reasonable and practical solution of the problem of education that faces the Congress members and therefore the Congress. If the legislation recently made on behalf of the British Government means what they intend to the end, the education here the organizing and supervised staffs of the Civil Service as they depend on execute their policy. The Services have heard the act of refusing to practice the policies laid down for them even by experienced Governors and Viceroys. Let the education lay down a well-considered but determined policy, and let the Services receive the grounds made on their behalf and prove worthy of the role they are.

There remains the question of teachers. I like Prof. E. T. Shaw's idea expressed in his article elsewhere of conscription being applied to men and women of learning. They may be conscripted to give a number of years, say five, to the teaching for which they may be qualified, on a salary not exceeding their maintenance on a scale in keeping with the economic level of the country. The very high salaries that the position and profession in the higher branches demand must go. The village teacher has to be replaced by more competent ones.

The jails

My suggestion to turn jails into reformatories to make them self-supporting has not excited much criticism. Only one remark I have noticed. If they turn out marketable goods, I am told, they will seriously compete with the open market. There is no substance in the remark, but I anticipated it in 1902 when I was a prisoner in Yawards. I discussed my plan with the then Home Minister, the then Inspector General of Prisons, and two Superintendents who were in charge of the place in succession. But one of them overruled at my suggestion. The then Home Minister was even enthusiastic about it and wanted me to put my scheme in writing. If he would check the provisions from the Governor. But His Excellency would not hear of a prisoner making suggestions regarding jail administration! And so my scheme never saw the light of day. But the author believes in its wisdom today just as much as when he first made it. This was the plan: All industries that were not paying should be stopped. All the jails should be turned into hand-spinning and hand-weaving institutions. They should include (wherever possible) cotton-growing to producing the finest cloth. I suggest that almost every facility for this purpose already exists in the prisons. Only the will has to be there. Prisoners must be treated as defectors not criminals to be locked down upon. Wonders should arise to be the terror of the prisoners,

but the jail officials should be their friends and instructors. The one indispensable condition is that the State should buy all the cloth that may be turned out by the prisoners at cost price. And if there is a surplus, the State may get it at a willing higher price to cover the expense of running a sales depot. If my suggestion is adopted, the jails will be lighted in the villages and they will spread to them the message of thrift and chastisement. Prisoners may become model citizens of the State.

Salt

I am reminded that Salt being a Central subject, the poor minister cannot do anything. I should be seriously surprised if they could. The Central Government has to operate in governmental territories. Provincial Governments are bound to protect people within their jurisdiction against long deals with specially cruel by the Centre. And the Governors are bound to back the province of their Ministers against unjust dealings with the people of their respective provinces. If the Ministers are on the alert, there should be no difficulty in keeping villages helping themselves to the salt without undue interference on behalf of the Central authority. I have no fear of such undue interference.

In conclusion I should like to add that whatever I have said about Prohibition, Education and Salt, is presented merely for the consideration of Congress members and the interested public. I may not withhold from the public the views which—however strange, visionary or unpractical they may appear to others—I have held tenaciously for long.

PROF. E. T. SHAW'S SUGGESTIONS

Prof. E. T. Shaw was requested by me to offer his comments on my article on Congress Members. He writes in reply as follows. (H. K. G.)

'There can be no difference of opinion about the utter unsuitability of the Constitution Act of 1902 to meet India's requirements for Federal Union, however, there is possibility, as the British people are, of using the Act, sample factory as it is to purposes wholly different from those which the authors of the Act seem to have intended. This requires steady faith in their own efforts to the men who work (?) this Constitution, knowledge of its vulnerable points, as well as the ability to use them for realising the Congress goal.

So far there is no critical comment needed as regards the specific points made in the Article, viz. —

- (a) Immediate enforcement of Prohibition.
- (b) Education self-sufficient instead of being paid for out of Exchequer revenues.
- (c) Jails to be turned into reformatories and workshops, self-supporting and educational, instead of punitive departments.
- (d) Salt free for the poor, as per the Irish Landlord agreement.

The programme does not sound to me utterly impracticable as it might seem at first reading to an orthodox financial Prohibition can be enforced though I don't think it could be, if the laws judiciously is interpreted absolutely liberally. I do not, however, think it is

that more. I am sure that opium traffic yields considerable revenue. In a Province like Bombay something between 21 to 24 crores, while the expenditure on Education is about 160 lakhs. Taking the total of all Provinces, revenue from this source,—not including the Customs duties on foreign wines and spirits taken for their own purposes by the United Government,—is about 15 crores, while the total expenditure on Education from Public Funds is about 15 crores. If the revenue derived by the Provincial Governments from brickclouting duties is wholly and utterly abolished, it might seem as though Education were rather a serious deficit,—even so our policy on public instruction is. It, however, by "immediate" we mean a short but definite period of, say, 5 years, the entire traffic can be abolished or prohibited within that period, and the revenue now derived by the State from this source melted, without any corresponding reduction upon our policy on education, or rather upon the actual volume and quality of the education imparted. Within these 5 years, by a sharp and progressive increase in the rates of taxation on this traffic in every form; by rigorous regulation and reduction of the hours during which these deleterious articles could be obtained, by progressive and substantial decrease in the number and location of shops, and stiffening of the conditions of their licenses,—and a number of other rigid rules devised for curtailing this traffic,—the goal of absolute prohibition can be achieved,—at least so far as revenue from this source is concerned. "Immediate" prohibition, on the other hand, if enacted liberally, would give rise to all sorts of illicit traffic. That would not only rob the community of the revenue, but also remove those checks which high taxation and other regulations now imply for keeping the consumption within some bounds. Administrative machinery for enforcing prohibition, especially to prevent illicit production or sale of such articles, would also be costly, so that the benefit derived by the community by a cessation of this objectionable traffic would, perhaps, be more than counterbalanced by the encouragement to illicit traffic and the necessity to maintain a costly prohibition machinery. These risks would not be so considerable,—I believe they would be non-existent if a progressive programme of complete prohibition within 5 years was adopted and carried out. The people would then become accustomed to the change, and temptation would be gradually eliminated.

The loss of revenue from the source would, I am afraid, have to be made good from other sources. Even if we practise all possible economies in Education and other Nation-building Departments,—and I admit there is very considerable room for such economies,—we must not forget that we have to make up an immense lacuna in these departments before we could call ourselves a civilized nation. After all, is the Department of

Education alone our backbone? is staggering. The extent of literacy in India,—defined on the accepted standard, is no more than 18% all over British India,—and less than 12% among women. If we desire the largest realizations of national literacy at least to be obtained by every man, woman and child in India, we must at least quadruple our present outlay on education. I am speaking in terms rather of the aggregate effort laid out for the purpose, than in terms of mere money,—which may not mean the same thing. A considerable proportion of the expenditure on Education is incurred, nowadays, on an inadequately paid personnel, especially in the higher ranks, which would admit of considerable reduction, if the Congress ideal of scholars in conformity with the average standard of life among our people was followed wherever possible. I would not, of course, suggest any reduction in the salaries which are below subsistence level. Let us put that level somewhere about Rs. 50 per month on an average all over the country, i. e. Rs. 10 p m. per head for a family of 3 persons. But salaries above Rs. 100 per month may admit of progressive reduction rising from 15% to 50, or even 100% in all salaries over Rs. 500 p m. The Congress manifesto for public schools in this country if the non-India element in this,—as in any other Service,—would not agree to such a reduction, and if they rely upon the safeguards provided for them in the Constitution against any attacks upon their privileged status, at least the Indian element of every rank should be made amenable to the justice of the country, as Pandit G. B. Pant put it, in the conscience of the community. I would not hesitate to make a direct appeal to the Services in this regard for a voluntary sacrifice of their excess of salaries and allowances above a prescribed maximum. I would not hesitate at suggesting any species of an effective social pressure or ostracism against at least those Indians who refuse to fall into line, except the reduced salaries such as the people's level of wealth can permit, and prefer to remain unresponsive parasites on the public. What saving can be made from this source I cannot say at the moment. But a general estimate on this point given by Mr. G. Subramaniam in the Emergency Budget of 1932-33, leads me to believe that, from this source alone, we could make a saving at least of from a quarter to a third of the enormous amount now spent upon public instruction in this country.

Re-investing this amount in the same field, but with better economy, or management, we could get out of it at least 50% more value. Public instruction in India is a most wasteful department in that not 1 out of every 4 children going to primary school at the age stipulated can reach the final, and the wastage is staggering positive throughout. This is appalling and if we could eliminate this wastage, we could, within the same outlay we are now using,

get much better return. With this savings gone or reduced, even the present outlay could yield 50% better result. And with more money devoted to that department, we must be able to command greater and better savings, so that the result should be better both qualitatively and quantitatively. Efficiency can then be established in 10 years at most, and at not a prohibitive cost by any means.

If we have the ideal that, within a definite period, say 15 years from the date of forming the programme, every man, woman and child above a given age, shall receive a prescribed minimum of education at least,—putting that minimum at a moderate level,—we would need to lay out at least 50 crores from public funds upon public instruction, after making all the economies and securing all the advantages of an efficient Service in that department. This additional money must be found somehow. I would suggest, in part, a remedy in the shape of a *Conscription for each Social Service*. I would require every youth passing, say, the Matriculation standard, to serve, free of charge one year to the task of spreading education within the Province in the villages particularly. In Europe they adopt Conscription for the destructive purposes of warfare. In India we should give the hand to the world outside Khand, in adopting such a Social Service Conscription for regenerative purposes for a whole people. Those who offer themselves for such service should be given board and lodging on the average standard of our people at public expense,—by no means a prohibitive quantity, in addition to a small sum for pocket expenses. This ought not to exceed the 15 per head p. m. of each conscript, and probably much less if the villages benefited bear the burden. Those who would not render such service at this stage should be required to pay their liability,—say of 15 rupees the cost of boarding and lodging and other expenditure on account of every conscript service in this sense. To encourage willing service on this basis of Conscription, I would recognise and compensate for the year spent in public service of this sort by special exemption on credit being allowed to those who Conscription when they return for higher studies; or by a special preference there to them in employment later on. Even at the highest stage of technical or professional education, I would insist upon a whole year of such Conscription,—that time for specialised duty in each department of the national life, according to the training received, on practically the same basis as the one adopted at the earlier stage. By this means the aggregate money expenditure would be considerably reduced and the accomplishment of our goal in spreading education proportionately hastened.

The Indian system of Public Instruction, from the elementary to the most advanced standard of technical or professional or research type, is in great need of radical revision. We need picturesquely to broaden and deepen it. For doing so we would need more money than we spend at

present,—even after the economies above mentioned have been introduced. If to that we add the deficit caused by the taxation of such income as is now derived from the taxation of immovable estate, we would have to expend the Provincial resources considerably. In all nation-building departments, there is this bug to be made up for, and so, after making every possible economy, we will have to expend our resources for the common good. I do not understand exactly what is meant by realisation of self-governing. If it is meant that the lazzaroni should enjoy the community in kind by doing some other work, the suggestion for Conscription for Social Service made above would save the time. Even if it be meant that all business should turn out some concrete commodity or service, which, when exchanged, might pay for their education, there is some kind of an argument in support of that idea. Again each group of landholders may bear their own burden in this regard. But, in general, I hold that education of the youth must be regarded as a common charge upon the community as all other Social Services, and that, in the national books of account, it would be wiser to treat it as a debt item without any credit side at all. I would, therefore, abolish even part fee as we now derive from the normal classes and standards of education, and treat the entire cost as one to be vigorously borne by the community, which should make it good by general taxation, or by collecting collectively payable cesses. Personally, I think the latter is, ultimately, the only solution for all our economic problems. Additional Taxation could be suggested, but this letter has already become so long that I have no desire to add to it.

As for the India, I entirely agree that they need no longer be treated as primitive departments. The premier must be treated rather as an underdeveloped, young nation, such as to all are, whose error or misfortune is greater

(Continued on page 181)

A Correction

In the article entitled 'The Fundamental Difference' in the last week's HARMAN there occurs the following:

"Labour backed by paper is as good as if not better than paper backed by labour."

It should read:

"Paper backed by labour is as good as if not better than paper backed by gold."

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HARIJAN

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[ONE ANNA]

ITS DEEPER MEANING

(By M. K. Gandhi)

The thought world of Hind workers has undergone a revolution since the objective of Hind became the steady improvement of the artisans engaged in its production rather than its supply at as cheap rates as possible. The fact that the increase in the wage has not much, if at all, affected the public has given a confidence to the workers which they had not when the policy was revolutionised. The workers are beginning to realise that they have to touch every department of the life of the artisans and try to bring about an all-round improvement in their lot. Thus we read with joy the following in the Maharashtra Hind Patrika, written the other day in these columns:

"In Kutch the Hind workers are using the paper prepared by the local paper makers and are inducing local artisans to make paper from the which is locally grown.

Many artisans have the bad habit of spitting fairly often just when they are sitting. Eighty-two such have been supplied with small earthen spittoons for use.

The manager of a carinder in Mahipal has been induced to stop liquor.

In Tanjur the workers have been induced to adopt measures to prevent mounting debts. Thus they have reduced marriage expenses to Rs. 50 as the maximum, stopped feasts at the time of the first shave, stopped drinking on occasional occasions, made shaves on Sundays. Measures have been adopted to induce the women-folk to use Hind cloth (cheap patterns have been devised for the purpose), to save the expenses in the artisans' houses against a rainy day.

In South a substantial rise has been given to those who will not incur debts and will read and open one copy of not less than twenty copies of papers of eighty per cent strength in one month. Thus the following speaks for itself:

| Caste | Current Rate | | | Increased Rate | | |
|-------|--------------|-----|-----|----------------|-----|-----|
| | Rs. | As. | Ps. | Rs. | As. | Ps. |
| ST | 2 | 0 | 0 | 3 | 4 | 0 |
| VS | 8 | 10 | 0 | 3 | 10 | 0 |
| VS | 5 | 4 | 0 | 4 | 4 | 0 |
| VS | 5 | 10 | 0 | 4 | 10 | 0 |
| VS | 4 | 0 | 0 | 5 | 4 | 0 |
| VS | 4 | 0 | 0 | 5 | 0 | 0 |

This new rate enables the workers to make four copies per day of eight hours.

In Hindol they have agreed to open a co-operative store."

I have given her a confirmation of the original in Hind which I forwarded to the different shades of the working of the new objective.

Notes

Language in the Legislature

A correspondent writes

"I was deeply interested in your note last week, entitled 'Reluctantly Accepted'. The Speaker of the Bihar Assembly as also the Deputy Speaker both spoke in Hindi, when they stood up to thank the Legislature for having elected them. And I was with a friend's speech of thanks that the Speaker made. His speech was truly stirring. What about the Deputy President? There are three provincial languages—Bengali, Marathi and Kannada. Is the Speaker to address the Assembly in these languages? Would he not be entitled to speak in Hindi? The Speaker of Assam English in India are as few and far between that I should certainly prefer a speech in mother-tongue Hindi-Bhodeshi to a speech in English."

I did not know when I wrote my note last week that the Speaker of the Bihar Assembly had given a practical interpretation of Section 84 of the Government of India Act, 1935. In a undivided Province like Bihar, U. P. or Bengal, the use of the language of the Province, both by the Speaker and the Members of the Assembly, should be the rule, and that of English the exception. The rather than have their English speeches interpreted for the benefit of those not knowing English, they should speak the language that all can understand. The question of Hindi is rather ticklish. The Congress, Mahasabha and Karmasabha members not knowing English would strictly speaking be entitled to have English speeches interpreted to them in their own languages. That would mean a great demand on the time of the Assembly, but it is inevitable. Now apart from the question of National sentiment, would not the use of Hindi-Bhodeshi improve matters? It is highly likely that all of these members not knowing English would understand Hindi-Bhodeshi better

than any other language but their own. At any rate the experiment is well worth a trial, and if there is vigorous Hindi propaganda for any six months, we could expect the non-English-knowing members to understand Hindi/Hindustani with equal ease as their own language. The Ministers themselves may in the interest of facilitating their own work give a little to the Hindi propaganda. Except perhaps in South India the results would be swift and most encouraging, though when I except South India, I do not know what I am not doing it as an exaggeration. For I have a long letter in front of me in which the writer makes out a strong case for the introduction of Hindi and Devanagari script in South India. He is a Secretary of South India, and says that the written Sanskritised vernacular Telugu and Kannada has fallen into disuse and Devanagari can easily take its place. "I do not think," he says, "my personal experience is out of place. I started learning Hindi in my fifth year. I purchased a book of *Prak-Tand Hindustani* (self-teacher), learnt the alphabets in six days, began reading and understanding and finished the book in six months. And I must tell you my joy and pride when I found that through Hindi and Devanagari I discovered our Scriptures. Before, they were a sealed book to me. Now I began to read them, first without understanding much, and then as I began gradually to take in the Sanskrit words I began to understand them."

This only shows that six months is the outside limit for all provinces in which languages akin to Hindi are being spoken, e. g. Marathi, Gujarati, Bengali, Oriya.

As I write this I come across the following entry about proceedings in the Punjab Assembly:

"The question as to whether a member of the Punjab Assembly, who knew English, could speak in the House in vernacular, was again raised today when the six members were being considered. One of the members of the Tehsildar Party, who was stated in the House to be a profane, spoke in vernacular.

Sp. Khanna opposed to his speaking in vernacular when he knew English.

Sp. Krishna Singh then pointed out to the President that by allowing such members, who knew English, to speak in vernacular, a serious advantage was being given to them for influencing votes of those members who did not know English. The opposite members, who spoke in English and were not allowed to speak in vernacular, suffered under this handicap.

The Speaker realised this handicap and suggested that a committee of five or seven members be appointed to consider this matter in respect of his helplessness in the matter, but in case of those members who had not as the speaker in English and wanted to speak in vernacular he would allow them to do so.

The President said that the Government had requested the Government of India to award the Act, with a view to give the choice of language to a number irrespective of the fact whether to know English."

The point that those not knowing English have the upper hand of those who do, is that they can better influence the members who do not know English, is well made. Let us hope that the Punjab Premier will succeed in persuading the Government of India to procure an amendment of the Act in the manner indicated by him. Meanwhile the difficulty is not, if my interpretation prevails.

Adequate Salaries

While the Government Gazette in all provinces has been announcing the salaries of the Speaker (provisional, of course, until the respective Assemblies have fixed it), the Orissa Speaker has already announced unless shown that he would not need to draw more than Rs. 500 per annum. Perhaps for poor Orissa, admittedly the poorest province in India, even that figure is too high as the Ministers and the Speaker will find themselves by comparison. In all cases, it would be improper to go by the old extravagant standards and suggest that we set new proposals considerably less than the old Ministers used to draw as salaries and the old Members as allowances. New departures have to be made, new experiments have to be started, new measures thought out. In Bombay I hear several Ministers are sharing Government bungalows. Why not start the experiment of sharing cars or even engaging a bus to take all the Ministers to and from the office? And as for the Members, they can profitably begin the experiment of clothing together as indeed many House of Commons Members do in England. They may have to pinch a good deal to make both ends meet, but in no case should the Members or Ministers artificially raise their standards for the very fact that they have become Members or Ministers. The *Midland Mail* has reported an episode of the Madras Premier washing his own clothes at the early hour of five.

The London *THIRDS* defines the term "adequate" by saying that the salary should be enough not to deter any person of public spirit from taking up an office, and on the other hand it should not be a salary which would attract people into public life for the sake of the salary, which would indeed be a disaster. Apart from that very genuine consideration we have to consider the whole question from the point of view of the slender national income of our country. I have talked so far to find the comparative figures of national income and the ministerial salaries in various countries, but the following table taken from Pt. D. B. Goddard's *Salaries of Public Officials in India** will give some idea. The author

* *Statistical Institute of Politics and Government Publications No. 1 (1931).*

make himself to a survey of the salaries of Civil Servants and public officials, and sometimes mentions ministerial salaries. But the table is instructive for the comparative figures of national income and the highest salaries.

FIGURES IN POUNDS (annual)

| Countries | General Government Expenditure | Wages of Government employees | Largest official salary | Highest individual salary | Population (millions) | |
|----------------|--------------------------------|-------------------------------|-------------------------|---------------------------|-----------------------|------|
| | | | | | 1935 | 1936 |
| United States | 1,400 | 1,400 | 1,200 | 12,000 | 120 | 120 |
| United Kingdom | 1,400 | 1,400 | 1,200 | 12,000 | 50 | 50 |
| Canada | 1,400 | 1,400 | 1,200 | 12,000 | 30 | 30 |
| U. S. A. | 1,400 | 1,400 | 1,200 | 12,000 | 10 | 10 |
| Germany | 1,400 | 1,400 | 1,200 | 12,000 | 5 | 5 |
| Japan | 1,400 | 1,400 | 1,200 | 12,000 | 1 | 1 |
| India | 1,400 | 1,400 | 1,200 | 12,000 | 1 | 1 |

I am doubtful about the figure of Rs. 75, for whereas Sp. Gupta says that is the figure given by Prof. Mack and Khanna for the year 1935-36, Late Legation in his *Delays in India* says the same figure taken from the same book is Rs. 45. Whereas the proportion between 1 and 4 does not stand even in the case of the United Kingdom 1935, it is in a ratio of 1:450 in India, which is monstrous. If the income per head was taken to be Rs. 45, it would be 1:1200. This is the proposed ministerial salaries. Even Rs. 500 per month would amount to 45 times the national income per head if calculated at the rate of Rs. 75 and 150 times if Rs. 45 is the correct figure. Can we stand this extravagance?

A Sleepless Worker

Thinking Rupa, who during his peregrinations visits unknown places and makes a point of making the acquaintance of unknown workers, writes to me about a worker in Kamakhya who can serve as an example to all. Sh. Haladhari is the Secretary of the Assam Sahitya Akademi. There is no village in his vicinity that he has not visited, he walks from place to place, acquainting himself with the needs of the Harjians, talking to them, giving them medical aid, warning sick people himself, sometimes sitting up by their side day and night. During the months of March, April and May he visits the Harjian quarters of ten villages leaving the town of Jorhat, with his wife and good dog. He especially looks to their medical needs and carries on an incessant campaign for weeding them and water-cure, and apud their being started amongst the educated class. He makes help in the shape of books, scholarships, fees for indigenous Harjian students, and various bags of money for the Harjia Sahitya Boarding House. On every house day in a village in the neighbourhood of Jorhat he makes a point of walking with pots of water — filling the water himself — for Harjians who come to the house and get water wherever else. He takes himself from morning until night, giving water to an endless stream of Harjians. He teaches them to the workers amongst them, and he has succeeded in persuading a Harjian to move eight acres in a night every month. This man has now Rs. 15 to his credit in the Postal Savings Bank. Sh. Haladhari visited the Assam Sahitya Akademi Annual Meeting at Jorhat, and during that strenuous week when it poured day and night for four or five days he volunteered to work in the kitchen. Whilst the other members were busy doing their own work, he found time to visit the local Harjian quarters. There had been a considerable amount of good work done in past villages, but Sh. Haladhari found out that the poor Harjians had been neglected. They were full of sympathy, and it took Haladhari considerable persuasive effort to draw them of the poor without they had about the Congress and Congressmen in general. He meets each and everyone who, having the power to do something for the Harjians, does not do it, says at them, and does not let until the Harjians' grievances are relieved. "He works for a true missionary" wrote Thinking Rupa in his diary. "I am charmed with this youth who devotes all his time to the welfare of the Harjians."

M. B.

Dr. T. E. A. Sp. Gupta has taken Mr. Kishor's estimate for 1937 for Great Britain Professor Kishor's estimate for 1934, for Germany in his column on the Kishor Year Book (1935), and for Japan and Canada he has taken on the Canada Year Book (1935), and the most recent Japan Year Book.

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H A R I J A N

Aug. 7

1937

NOT A PRIZE

(By K. K. Gandhi)

I have been receiving several letters from different provinces protesting against the exclusion of their or their friends' names from ministerships and asking me to intervene. I do not think there is a single province from which such complaints have not been received. In some such letters the results including ministerial rights have been threatened, if the excluded person's claims are not considered.

In the first instance let me say that I have not intervened in any single case in the selection of ministers. I have no right, having completely withdrawn from the Congress, to intervene in such matters, even if I had the wish which I have not. My participation in Congress affairs is confined to tendering advice on the issues involved in office acceptances and on the policies to be pursued in the prosecution of our march to the goal of Complete Independence.

But it seems to me that my numerous correspondents who have been writing volubly think that ministerships are prizes for just service and that various Congressmen can demand their inclusion. I venture to suggest to them that ministerships are avenues to service which those who are called to it should enter cheerfully and to the best of their ability. There are therefore none in a scramble for these offices. It would be decidedly wrong to create ministerships for the sake of satisfying interests. If I were a Prime Minister and I was pestered with such claims, I should tell my clerks to choose another leader. These offices have to be held lightly, not tightly. They are to stand in service of others, never of oneself. Offices have been taken in order to see if they enable us to quicken the pace at which we are moving towards our goal. It would be tragic if self-interest or material considerations were allowed to impede the progress by imposing themselves on Prime Ministers. If it was necessary to have ministers from those who have ultimately to share Ministers with authority, it is doubly necessary to have ministers of understanding, of loyalty beyond suspicion and of willing obedience to discipline. The goal to which the country is engaged cannot be won if Congressmen do not show to their conduct a sufficient measure of selflessness, discipline, and faith in the course sanctioned by the Congress for the attainment of the goal.

Thanks to the Karachi resolution, ministerships under the Congress seem to have no pecuniary attraction. I must say to persons who think ministerial Rs. 500 as if it was the main

reason instead of the minister was a minister. Rs. 500 was the last limit. Had we not got used to the ministerial scale of salaries imposed upon the country, we would have restricted Rs. 500 to be salaries. The Congress scale has been generally, for the past seventeen years at least, Rs. 75 per month. In the three great ministries all-India departments, national education, health and village industries, the ministerial scale has been Rs. 75. These departments contain men who are good enough, so far as ability is concerned, any day to be Ministers. They have distinguished educational, literary, scientific and mercantile, who if they were so selected, would easily command over Rs. 500 per month. Why should the fact of becoming a Minister make the great difference we see? But this is a perhaps not. My friends represent my personal opinion. I have too high a regard for the Prime Minister to question their judgment and wisdom. No doubt they thought that this was the best in the circumstances facing them. The point I wish to make, in answer to my correspondents, is that these offices have not been taken in view of the emoluments they offer.

And then they have to be given to those only in the party who are best able to discharge the duty to which they are called.

And, lastly, the real test is that the choice must command itself to the members of the party to whom the Prime Minister owes their nomination. No Prime Minister can for one moment ignore a man or woman of his choice on the party. He is Chief because he enjoys the full confidence of his party as to ability, knowledge of parties, and the other qualities that make out one for leadership.

A. I. V. I. A. Bulletin

The A. I. V. I. A. has issued its first bulletin. After describing the various activities conducted in Nagaland, the Headquarters at Wards, it says:

"There is a great deal of distance in the part of members and agents in submitting their reports. Members are reminded that according to our rules if an report is received from a member for three consecutive quarters, his membership will lapse. We repeat to say that in accordance with this rule the membership of several has lapsed. The reason for such distance is probably that members think that it is not worth while reporting when there is something noteworthy to mention. It is evident that there cannot always be something striking to report on in the necessary. We wish our members mostly to tell us what they have been doing to secure the good of the Association, even if it be that they live in calm and content or more that our village-made articles themselves and ask their friends to do the same. Strangely enough, amongst those whose membership has lapsed are not only such as we have described above but also education village workers who

are devising their scheme. It is village uplift. Their work is in the nature of teachers, and even they have reported they think that so long as they have not done anything new they need not report. This again is a mistake. It is quite essential for the proper working of the scheme. Let us get exchange of experience through the medium of this bulletin. Most members and agents should carry on their work in close touch with the Central Office and keep it duly informed of their activities by means of full and regular reports. We hope, therefore, that members and agents will make it a point of submitting their reports regularly."

H. K. G.

A. I. V. I. A. Training School For Village Workers Facilities for Special Students

Persons desirous of undergoing training in Industries at Nagpurwadi, Wardha, without going through the regular course of the school, will be admitted at any time during the year for any of the following Industries, if there is accommodation:

- (1) Papermaking (4 months).
- (2) Oil-pressing by Hand (3 months).
- (3) Date palm Oil Making (Any time after the beginning of October—2 months).
- (4) Bee-keeping (from October—2 months).

Of the above four Industries a student will be allowed to take more than one when that is possible. The time indicated above is merely for an elementary practical course. He shall have to devote at least six hours a day to the industry of his choice.

The applicant should not be less than 15 years of age and should have a working knowledge of Hindi. He should send his application form with a recommendation letter from some well-known public man. On admission to the School he will be required to deposit Rs. 15 with us and Rs. 15 with the kitchen mess. He should be prepared to do manual work such as washing vessels, kitchen work, spinning, and such other work as may be required under the discipline of the School. Tuition and lodging will be free. The mess charge will be about Rs. 7 per month. Students will be required to provide themselves with their own bedding, clothing, eating materials (one lota, one tumbler, one talera, and one metal plate), and writing materials.

There are no scholarships available for such students. They will have to meet their own expenses here.

No one should come before sending a letter of admission from the Secretary of the Training School Committee, Nagpurwadi, Wardha.

T. R. HARRY

Secretary,

Training School Committee

FINANCING EDUCATION

(By Bharama Ramaswami, M.A., B.D.,

Ph.D., *Edin., Lond.*)

Education, which is probably the most important of the nation-building departments transferred to the control of Ministers, is at present disastrously bound up with *Rakhs*. For the money required for expenditure on Education is met from *Rakhs* revenue. This revenue in British India is derived from the manufacture and sale of intoxicating liquors, kurrum drugs and opium. Intoxicating liquors created ability of money spent, fermented palm juice, beer made from grains, country brands of rum, brandy, etc., locally manufactured malt beer and imported wine, beer and spirits. Country spirits and liquor are the main source of revenue and yield more than three-fifths of the total *Rakhs* receipts. Thus during 1932-33 the total *Rakhs* revenue in India was Rs. 14,95,21,238. Of this the total revenue in India from country spirits and country fermented liquor alone was Rs. 9,41,12,245, which is over 60% of the entire *Rakhs* revenue. Defraying Rs. 1,23,50,000 for charges, the total net revenue from *Rakhs* during that year was Rs. 14,28,19,778, while the total contribution made by the Government towards Public Instruction in British India during the same year was Rs. 13,25,56,795.

The Indian National Congress as a body has for years been committed to prohibition of intoxicating liquors, and will on just cause itself with holding its own. But when it has been established in Office in doing this, however, one of the practical problems it will have to face is from where it will obtain money for Education, if the present source, viz. *Rakhs*, is to be considerably curtailed, if not entirely done away with.

Whatever happens it will not be wise to cut down expenditure on primary and secondary education. If anything the Government will have to consider schemes to spread education in rural areas. At present only 22% of the rural population have the opportunity of attending educational institutions in rural areas. Cities and large towns are crowded with schools, while by comparison villages go with very few. Of the total expenditure on education in British India only 30% represents expenditure on education in rural areas, while the rural population is about two times as large as the urban, according to the census of 1931. Comparing the amount spent on education in cities and towns in relation to their total population, with the amount spent on education in rural areas in relation to their population, it would appear that during 1932-33, nine annas were spent on education per head of the urban population, while only seven paise were spent for this purpose per head of the rural population, and the Government contribution towards it would have been proportionately lower. This is unfair for the bulk of the money from *Rakhs* comes from the people in the villages and towns.

the poor in cities who constitute the major portion of the drifting population. Many obtained from them is now being largely used to educate the middle and upper classes in cities, who are well capable of looking after themselves. Some of this money should, therefore, be directed to aid schools for the poor and schools in rural areas. Other schools should depend on income from higher fees and private endowments. There are already a few such schools which are not only self-supporting but bring in an income to those who run them.

Further, the present type of school is expensive and wasteful as the pupil is not taught to be productive. The curriculum existing towards the education he receives. He remains a name without divorced from village life throughout his school career and at the end of it is incapable of being anything else. If on the other hand the majority of schools had a practical bent and besides teaching their pupils to reading, writing, arithmetic, history and science gave them also training in the occupations carried on around them so that the pupils are more or less made apprentices, then they will not only have an all-round development of the head, the heart and the hand, but also during the later stages of their education pay for their education by the articles they produce. The balance of expenditure over income will then be sensibly reduced, if not altogether done away with. Such schools may easily be made self-supporting, both in towns and villages.

University education cost Rs. 2,36,77,362 during 1932-33 out of the total of Rs. 12,78,73,362 spent altogether on Education. We do not have the figures to show how much of this was subsidised by the Government. This expenditure can be avoided if university education is made self-supporting. It is true that if it is to be self-supporting, university education will become very expensive for pupils and will therefore result in a smaller number of them. But this is not an evil, especially if school education is made more practical, for then most scholars will have been trained for a livelihood, and only the few who wish to enter the professions or carry on research and are specially qualified to do so by natural aptitude and attainments will enter colleges. The university graduates will then be of a much higher quality than at present, and stopping Government aid will then be a means of raising the university only to standards of a high order.

Towards making universities self-supporting economy can be effected if professors and higher officers in colleges and universities are not paid large salaries. As things are, one of the directions of university teaching work is the salary, with the result that it is apt to draw money-lovers rather than men and women genuinely interested in the

work. A smaller salary will rule out such, and at the same time a high test of fitness will insure efficiency in the university staff. Reduction of scale of pay to universities may thus help towards making universities self-supporting and at the same time increase their efficiency.

Further, education from public money should be the first instance be for the masses rather than for the privileged few, which is what university education is. It is no doubt true that university education is necessary for national progress, but it is equally true that a proper university education presupposes as a prerequisite a sound and well-spread school education, which accordingly should be the primary concern of the State. As against this, as is well known, education in India is top-heavy. During 1931-32, out of every 3 scholars in high school 1 was at college, while in the United States only 11.3%, of the students in public high schools and 24.9% of those in private secondary schools go to college (Encyclo. Britannica 1933 edition 1914-15) which works out to an average of 19.3%, which is about half the percentage in India. Further, too much importance has been attached to university education with the result that school education has often been neglected or stifled, for it has been tied to the apron strings of university education and been made to meet university requirements rather than develop on lines most suited for practical everyday life. Besides university education is very expensive. Rs. 500-1,000 were spent on an average in educating a single scholar in an Arts or Science college in British India during 1931-32 as compared with Rs. 100-150 which is all that it cost on an average to educate a scholar in school. Where public money is scarce, the choice of the Government must certainly be to concentrate on school rather than university education. It is much more important that the masses should have knowledge of the three R's than that a few graduates be turned out of the universities every year. With the bulk of our means illiterate and unskilled it is correspond to contribute towards university education out of public funds.

Thus with reorganisation of school and university education it should be possible for the Government to cut down its expenditure on educational institutions, so that the need for funds for education is no plea for continuing to obtain revenue from a source which is absolutely detrimental to the health and progress of the nation.

SAHJ-BHARAT vs. SAHJ-BHARAT [Sahj Bh.]

Quoting school rule book which has worked a good revolution in many a youth. Price Rs. 1. Postage 2 m. Available at Harijan Office, Poona 4, and at New/Press Karyalaya—Ahmedabad and Bombay. No. 126 by T. R. P.

We are under no illusion that the work we have undertaken will be easy or simple in the face of the very serious difficulties which now confront us in Cochin. But we would earnestly appeal to the Government of Cochin not to treat us hostile as religious and social reform movements like ours, the only aim of which is the purification of Hindu religion and Hindu society, because it is our deepest conviction that if untouchability continues to live Hinduism will speedily die. We would also appeal to the people of Cochin, especially the Marwars and the Bhatras, to give us all the co-operation they can, so that the struggle against oppression and injustice which must be prolonged. We have not the slightest doubt whatever that now is a holy cause and that any delay in taking it up will be an indefensible dereliction of duty.

C. ASUTHA MENON, B.A., B.L.

E. R. THOMASCHALLER, B.A., B.L.

Secretaries.

The Cochin Temple Entry Committee

II

The Malabar District Harijan Sevak Sangh has issued the following statement regarding Temple Entry work in the Malabar District.

A special meeting of the Executive Committee of the Malabar Harijan Sevak Sangh was held on 18th July 1937 at the office of the Marwars of India Society, Calicut, with Mr. V. H. Naynars, President of the Committee in the chair. Mr. G. Ramakrishnan, Provincial Secretary of the Kerala Harijan Sevak Sangh, was also present.

The Committee considered the question of resuming the Temple Entry Campaign in the Malabar District specially in view of the Travancore Temple Entry Proclamation. The Committee also considered the temple entry agitation going on in Cochin and the urgent need for Malabar to strengthen the agitation in Cochin in view of the great difficulties which the Cochin Temple Entry Committee was confronted with in Cochin, arising from the attitude of the Cochin Government. The Malabar Committee felt deeply concerned at the fact that the so-called *Samasthanis* in Cochin, under shelter of the present attitude of the Cochin Government, were not merely opposing temple entry, but also conducting a setback to the whole work of the abolition of Untouchability. The Committee resolved that no time should be lost in vigorously resuming the temple entry movement in Malabar.

It was resolved to constitute immediately a special Temple Entry Committee for Malabar consisting of the following persons with power to co-opt.

| | |
|-----------|---|
| President | Mr. K. Kelappan, Malabar District Board, President. |
| Secretary | Mr. P. Sankaran, Member. |
| Members | Mr. U. Gopal Menon B.A., B.L.
Mr. K. Radhakrishnan B.A., B.L., B.L.S.
Mr. A. V. Kuttanadan Amma B.L.
Mr. K. Kuttan B.L.
Mr. Sivan Anand Thambi B.L.
Mr. V. K. Naynars B.L.
Mr. P. Ananthan B.L. |

The following programme of work was adopted.

1. Holding a series of meetings throughout Malabar to protest against the Cochin Government's attitude against temple entry, and to press upon the attention of the Madras Assembly the urgent need of Temple Entry Legislation.

2. A tour by an influential delegation of leaders in the Malabar District to meet personally trustees of important temples in Malabar and to persuade them to declare openly their willingness to follow the example of Travancore as soon as permissive legislation was available. In this connection the delegation will work only on the basis of the Flag of Christianity.

3. The holding of a Temple Entry Conference at Coimbatore in September 1937.

4. All other measures necessary to bring and intensify public opinion for temple entry.

P. SANKARAN, HARRIS

Secretary,

Malabar Temple Entry Committee

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Against Ahimsa and Truth?

HARIJAN

Editor, MANADEY DESAI

Under the Auspices of The Marjorie Eversleigh

Vol. V No. 27]

POONA — SATURDAY, AUGUST 14, 1937

[ONE ANNA

Notes

Democracy in India

The Daily Press reports that at the opening of the C P Assembly session the gallery which was packed to overflowing made an assembly demonstration against Mr. Mahabharat Rao. Those who packed the gallery were presumably Congressmen or those who sympathized with the Congress. I suppose there will be parties even after we have Complete Independence of our make. It will go hand with us if the parties will not tolerate one another or show towards one another ordinary courtesy. And the Congress which claims to represent the whole nation has all sided to be intolerant towards its political opponents or others. If it is, and it is, the only all-India body, it represents all Indians. It represents even Mr. Rajawadekar. Now who was at one time a respected member of the Congress organization. It may be that the vote in the constituency for which he stood was tampered with if they were, the law would look after it that he must be prosecuted to be honest till he is proved guilty. And even if he is proved guilty, the guilt will be on warrant for assembly demonstration against him.

Intolerance, dissensions, backbiting and evil out-against Congress discipline and code of honour, they are taken to all good society and are surely contrary to the spirit of democracy.

M K G

Section 83 Again

I am glad that my note to the Honorable Section 83 of the Government of India Act, 1919, has aroused the interest it was expected to do. I under now argue the case on behalf of the Speaker whom the Section leaves in a most unfavorable position:

"I read with interest just now in the 'Harijan' of 11th July under the title 'Influently Assured' While I entirely agree with you as the principle that you advocate in the note, I am afraid as long as section 83 stands as it is, it may be difficult for a Speaker to permit a person who regards himself as 'influently assured' with English, to speak in any language other than English for the benefit of the non-English-speaking members of the Assembly. You will appreciate that whatever the individual does

of the Speaker may be, his duty is to facilitate the Act as it stands, and I do not think it would be possible to secure the plain language of the motion by the method of political interpretation. You will see that the motion contains plain only people who wish to express themselves in some language other than English in support of their own inability to speak in English. It does not permit the use of any particular language for the benefit of others. If a person, therefore, makes a declaration that he is unable or does not feel sufficiently acquainted with English for the purpose of a speech, the Speaker will be quite within the language of the Act and within his discretion, to accept the declaration and permit the member to speak in any language but English. For assuming a member asserts that he is insufficiently acquainted with the English language and yet wishes to address the Assembly in any but the English language, the question is as to whether the Speaker would be within the Act or not, in allowing him to do so. Of course, if he says he is not acquainted, that the question then arises. To my mind, as stated above, the Act must govern the Speaker's ruling and I do not see how, under the motion as it stands, a person claiming to be acquainted with the English language can be permitted for him to use any other language.

One thing more I am afraid a point to get on all questions of this type in the Harijan, which by its pages carrying the weight of the 'Harijan', is likely to undermine the position of Speakers, especially those elected on the backing of Congress majority. I do not mean that such a Speaker will necessarily feel himself bound to agree with the view expressed by you, but we can where he honestly differs and give a ruling contrary to the view you have expounded. He is likely to be exposed, especially in adverse public comment, though you yourself may not be inclined to view his ruling as a personal one.

Apart from the equity of the case, the poor Speaker is bound to interpret the law as it stands, irrespective of his own inclinations as to what it should be."

I see the force of the argument advanced on behalf of the Speakers of our Assemblies. So long as the corresponding condition that the Speaker should not question the language of a Member declaring that he is not "sufficiently acquainted" with the English language and allow

the to address the House in any other language. I am satisfied. My remarks were addressed as much to the Speakers of Assemblies as to the Members, and I would again emphasize the point, with all the force I was constrained, that it would be well for the Members to make a declaration that they were not "sufficiently acquainted" with English. And this for two most obvious considerations. For Members would claim the ability to express with ease and perfection all that they feel in a foreign tongue. And secondly, whilst it may be proper for the Speaker to rely on the letter of the law, equities of the equality or otherwise of the Members of the House to follow the proceedings of the House. It would be highly improper for the Members to disregard the inability of their fellow Members to follow them. They would therefore be perfectly justified in saying that they are unacquainted with the English language to the extent of making themselves perfectly intelligible to their fellow Members. This declaration of being not "sufficiently acquainted" with English is a sure way of obtaining for the amendment of the Session.

The position of the Speaker is not quite as simple as described in the letter. For look at the proceedings of the Punjab Assembly to which I referred in my last week's note. The Speaker there "ruled the handwriting" and "suggested that a Committee of five or seven Members be appointed to consider the matter." The Speaker may not look on whilst a number of Members of the House remain to follow the proceedings.

As regards the last point in the correspondent's letter let me make my position as clear as clear. What is written in these columns is submitted to the consideration of the Speakers in all humility. They are not expected to agree with the views expounded here, and an impartial member of the public would expect them to do so. Their right to interpret the law is as detailed and impartial a manner as possible, is considered by whatever is offered in these columns to be a way of criticism or suggestion.

Honours

A news item of an evening hour is the one which announces that the C. P. Ministry is not prepared to make any recommendations for the New Year's Honours, or for that matter any other Honours. A well-meaning friend asked me the other day why our Premiers should allow themselves to be addressed as Hon. or and so, and she was right. She knew that we as Congressmen did away with titles and honours when previous years ago we resolved to boycott many things including titles and honours, and she wondered why we should recommend to the Government to allow the British Government. It is quite likely that this has not struck any of our Premiers or that they have not yet got used to being described as Hon. or and so in this connection, however, it is interesting to observe that the Orissa Premier went to the length of describing

even the designation of "Premier" and explained, "I may be called Premier, I am content to be called Chief Minister for I am perfectly conscious of the fact that by the title of Premier of other Dominions we are but puppets." This obviously was for another and a very sound reason. But the most obvious reason why we should have nothing to do with titles is that the best of us are the best servants of the people and nothing more, and no higher than the humblest amongst the people. And if they should have no titles and honours, why should they suffer these appendages of doubtful value on others? If it is given to them to command people for titles, let them refrain from doing so in the fulness of time when we come to our own, we shall have on our State Book some such thing like this: [I borrow the language from an American Amendment.]

"No title, however, or exalted designation, nor honour as stated from another shall be accepted by a citizen of India, and no citizen shall accept, claim, receive or assume any title of nobility or honour or shall without the consent of the Congress accept and retain any present, pension, office or emolument of any kind whatsoever from any foreign king, prince or foreign power, and if any person shall do so, he shall cease to be a citizen of India and shall be incapable of holding any office of trust or profit under the State."

News and Gossip

I am told that some students of a College in Madras have written to Shri Rajagopalachari asking him why he wastes a precious morning hour in washing his clothes, as the Madras Mail photograph showed that he did indulge in this practice! Well may the students ask the question. For their education has incapacitated them from doing this holy labour, from even realising that washing one's clothes need not require as long but a few minutes, and a false economy has taught them that to wash one's clothes is to rob the poor dike! They have, therefore, put a number of points to the over-worked Premier, who can afford the pleasure of washing his clothes but not that of answering the points of these take-day students—very lay because they are not only physically but mentally lay. Was it a kind of pose, some of them have wondered? How else would a newspaper photographer catch him at that early hour washing his clothes? And does he want his brother Ministers also to wash their clothes themselves? Also would he want everyone to wash his clothes himself and starve the poor dike?

I do not know if the Premier has had even the time to make him of these students—which he would surely have done to their much needed instruction, had he not been Premier. But they need be shockingly ignorant of their Premier if they suspected him to be capable of a pose, and also ignorant of what death-heads prevent

day newspaper photographers are. They are equally ignorant of the fact that it is not Ministers (Hon. C. K. and Hamanaka) and Speakers (Hon. Hamanaka) who keep the shops in employment, and they may be sure that if they who personally keep the shops engaged cannot draw their shop's bill-amount better use can be made of their savings, and if they gave less than half an hour each day to this useful pastime, they would not only gain in health but would be mentally more alert and energetic.

But let them also know that idleness and slothfulness are not isolated vices. They touch one's mental and moral being through and through, and it is as much to set an example to these students as to our poverty-stricken land that the Premier wishes his children I wonder if these students know that Governor the English Premier used to do wood-chopping daily. And I may also tell them that Francis Jewell made a point of washing all his clothes in jail although he had help available. A wealthy friend has seen the lawlessness of this slothfulness on the part of the Premier much better than these students. He writes:

"I have just your notes about the release of Oshiro Minakawa. If they make up that whole island slothfully all round, it would have really far-reaching effects. In Japan, the people in spite of their lazier disposition to get less or other slothfulness. How seldom there exceed \$500 a month. But apart from the released people even the millionaires there live a life which is far removed from luxury. In our country the gulf between the poorest and the richest is as wide as that I can now that people just slothful living Minakawa would go a great way in narrowing this gulf. The rich people are great in spending money in high places and the Minister's example is sure to be influential. Let the new regime take a new set of slothful living. High thinking will automatically follow. I should gladly take for a man not only an luxurious but an expensive, and luxurious living. This too would be my mind to more protection than other people too in their daily life. If a government according with of tax on families supporting the household and even get wealth even to be stayed, your kindness also would automatically be carried out. At the lack of the welfare law which once was to be lived in England there was perhaps the same idea of leading people to living."

A Commendable Example

A commendable example of the way in which those in authority would not touch any slothfulness or idleness with the will of unsatisfactoriness is set to us by Earl Charles Selwyn Earl of the Andrew Marjorie French Knight.

"One of the few Marjorie students who had finished his education at the Hawaiian School in Honolulu as Governor District started to work one higher station in the Vice-regent Minakawa's French College at Vancouver. It was

in mentioned here that the Marjorie's College is a famous seat of French learning in London, and has been in existence for a large number of years. The College has also a few hotels, in which free boarding and lodging facilities are provided for the students of the College.

The Marjorie student in question, perhaps contemplating some difficulties in getting admission into the College if he applied independently, sent in his application through the Marjorie French Knight. The application was forwarded to the College authorities by Mr. M. Selwyn, M. A., University General Secretary, London. The Marjorie French Knight with a recommendation that the student be given a seat in the College and also in the student hotel.

To this the Principal replied that he would admit the Marjorie student to the College, but would have to consider the matter of giving a seat in the hotel.

A few days ago the Marjorie student went to Vancouver and sought admission to the College and the hotel. After some hesitation, it is found, the Principal agreed to admit him to the College, but informed him that he could not have a place in the hotel. In the meanwhile, the Principal sent up the papers to the Senate Committee for his opinion. (It may be mentioned here that the Vice-regent Selwyn is under the control of the Court of Wards, and is being managed by Mr. W. H. Selwyn, M. A., M. C. B. (Senate Committee).) The Senate Committee passed orders that the Marjorie student be admitted into the College. The student accordingly joined the College.

This was taken objection to by a large number of students in the College. They at a body, represented to the Senate Committee that they might have to leave the College if the Marjorie student was allowed to remain in it. The Senate Committee was told to have informed them that he would not deny admission to the Marjorie student, who would be allowed to continue his studies in the College.

Most of the students, numbering about seventy, thereupon left the College and returned to their homes. Only fifteen students attended the College on the 23rd July. It was also known that the Senate Committee informed that some of the teachers in the College, who commenced working by students, might be dismissed from service, and that the students who did not pay the College which were first time might not be admitted.

On the 23rd July the Senate Committee passed orders that all those students who left the College should be deprived of their seats in the first hotel. But many of them are making letters of apology for their action, and it is hoped that most of them might again join the College ere long."

These incidents, let us hope, will be a thing of the past under the present Congress Ministers.

H A R I J A N

Aug. 14

1937

AGAINST AHIMSA AND TRUTH?

(By M. K. Gandhi)

A friend writes

The following sentence in your article 'Deliberate Deceit' (19th July) seems to me to offend against the spirit of truth and non-violence in the spread good hope.

Foreign liquor is presented quarterly map to imported for the use of Europeans who cannot or will not do without their drink?

The Congress Government's first act on coming to the aid of the welfare of the European community within their province as for the Indian community I cannot that the Congress, or Government, as all agreed that drink is as bad for the European as for the Indian. In that case the same rules of the doctor cannot exist. It drink is to be allowed to the Europeans—although it is bad for him—because he 'cannot or will not do without it,' the Japanese, the Americans and several other foreigners in India may wish the same permission, and if they are to be allowed to continue their evil habit on that ground, why drink in India in its own country be not allowed to run himself in the same way?

I think, therefore, that if drink is to be prohibited by the Congress Ministers, they would be unjust towards the Europeans if their wishes are then marked out of, apparently, a signed for their moral obligations. Surely the permission to drink ought not to assume the form of a privilege to be conferred upon an individual, nor less upon a community as a whole. If Europeans are to be permitted to take (not take to) alcohol, it must be entirely on medical or some other universally applicable ground. There cannot be under the Congress regime a discriminatory legislation for or against a community.

History records that when the first European came to India, they agreed not only to respect but also to adopt certain of the Indian customs then prevailing. The European merchants had to respect the manners and customs of the Hindu and A. foreigner domiciled in India would be equally obliged to do so. A foreigner working in India for a period only ought not to be exempt from the same obligation. Then, even for those who feel that total abstinence is not absolutely necessary, it must be obligatory to give up drink during their stay in India if the nation has declared itself against it. They must be deemed to reside in India on the understanding that they will respect the laws, customs and values of moral conduct of the people amongst whom they have come to reside."

I have no difficulty generally in following and often adopting the writer's criticism. But I must confess that though I have read the letter three times, I have failed to understand the argument.

Why is the proposed exemption against the spirit of ahimsa or truth? I fail to see even the least light the writer sees in it. In dealing with living entities, the dry syllogistic method leads not only to bad logic but sometimes to fatal logic. For if you make even a tiny hole—and you never have sealed over all the bottom that entry into dealings with human beings,—your conclusion is likely to be wrong. Therefore you never reach the final truth, you only reach an approximation, and that too if you are ever reached in your dealings.

Indeed it was my regard for ahimsa and truth that made me think of exempting Europeans. For I am unable to lay down a universal law for all human beings and for all places that drink is an evil. I can well regard it as a necessity in the frigid zone. I would therefore be chary of imposing prohibition against Europeans who not only do not regard measured quantities of alcohol as such an evil but consider it a necessity. Drink is not regarded as a vice in European society as it is generally in India. I would therefore, even from the point of view of courtesy (a phase of ahimsa), leave it to their honour to respect the usage of the country of their adoption.

I would gladly accept the logic of allowing other nationalities, if the necessity is proved, the modified freedom the Europeans will enjoy. Indeed it might be necessary to bring in a large number of Indians too under the medical certificate clause.

For on the drink question, is one of dealing with a growing social evil against which the State is bound to provide whilst it has got the opportunity. The aim is patent. We want to save the labouring population and the workers from the curse. It is a gigantic problem, and the best resources of all social workers, especially women, will be taxed to the utmost before the drink habit goes. The prohibition I have advocated is but the beginning (undoubtedly indispensable) of the reform. We cannot reach the drinker so long as he has the drink shop near his door to tempt him. One might as well prevent an ailing child, my dear, from reaching events so long as he does not remove the open box in front of them.

Whilst on this question I would like to answer an argument advanced in one of the newspaper cuttings which good friends send me that Sir C. Rajagopalachari in his zeal for this reform has brushed aside the position of the unemployed of the labourer who will be thrown out of work. I do not know what he has in mind for them. That Guruswami—who is becoming an expert in making pain gas, tells me that is

the Northern Provinces there are tappers engaged in the rubber trade. He further suggests that the tapping need not stop at all (only what they will tap under the prohibition regime will be saved today which will be extracted later) but instead of being liquid, indeed I learn that in Andamania the tappers do not sell the pale juice they collect, but they convert it into gum which they sell to the small manufacturers who make much out of this gum. In such cases nothing need be done except for the State to take over this gum at a reasonable agreed price. From what I know of the tappers they are not likely to lose anything by the impending prohibition, and the poor will get a shot but cheap food in the shape of good pure gum instead of a liquid which harms both body and soul.

THE PROBLEM OF NATIONAL FUNDS

(By K. G. Harrman.)

Quintan has said, "Paper backed by labour is as good, if not better than, paper backed by gold." It is a good proposition but cannot help our Finance Ministers today if it is taken literally, for they have no power to create either paper or metallic money whether backed by labour or by gold. At the same time the problem of funds need not deter them as if the orthodox view is replaced by a new outlook, the proper manipulation of land revenue now within the control of provincial Ministers, should offer a key to the solution.

While a debtor is bound in law to discharge his obligations to the currency of the country, the law does not prevent the creditor from accepting his dues in any other form, nor does it deter a person from contracting that his debt be paid in kind or in labour. Similarly, as there is nothing in the Government of India Act, 1919, prohibiting the Ministers from contracting with the peasant capable money-lender, it follows that the system of revenue collection can be radically changed.

My contention is that this should be done, and I give the following suggestions as practical ways and means of consolidating the present system.

The revenue should be fixed in kind with liberty to the cultivator to pay in cash. Tying to kind should not mean taking from him a certain share of every crop, but the revenue should be fixed in the kind of crop sown by the State in accordance with its requirements. If the State has need of cotton, for example, and the revenue is fixed, in a given year, at ten mankads of that commodity, the farmer will be need not necessarily grow cotton in his field if he feels he can profit better by raising another crop, will have to arrange to pay ten mankads of cotton by producing the same or he may even be

allowed to pay a market price of that amount, if he prefers to do so. If he grows the ten mankads of cotton, of course the question of cotton does not arise.

The system of collecting land revenue in cash is probably better to the administration than to the ryot. Revenue is collected when prices are lowest in the market. Later in the season the merchant is able to obtain a far better price for the grain so bought by him from the peasant. The only object is that the Government pays a high rate of commission for being saved the trouble of storing its own share of the crop, and the farmer is hindered even to the revenue of the money-lender. It should be possible to release the peasant without diminishing the revenue in money value by saving the commission. The payment of commission is also already linked up with the underdevelopment of the village. The loans, though he always repaid, has only recently obtained the provision he now has. The right of demanding such payment for loans accompanied with the liberty to acquire agricultural land without obligation personally to till it has given the money-lender undue power and given money an unnecessary importance in day-to-day life.

The raising of a service paid in kind is the next thing to be done and the Government departments should purchase goods and pay their salaries in kind. For example, a village official drawing Rs. 15 per month may be paid in terms of so many mankads of wheat, rice, cotton, kapti, etc., plus a little cash if he so desires. This would result in a consolidating of the present system, but it should not be hazardous to encourage employment to take service under new conditions of payment, the regard being paid to their wishes and needs. Then, instead of dealing with treasury officers, banks, money-lenders, etc., both the Government and the people would have to deal with warehousemen, merchants and producers of village produce.

While the metallic basis of money cannot be discarded altogether, it need not exercise the dominating influence it does today on the economic life of the country. What the people can really value by their labour is crops, metals and their products, rather than money in coin or paper. Therefore, to ask them to pay their taxes or debts in money is to ask the impossible of them. Such a system compels the peasant to sell the product of his labour to the money-lender himself to those who are in a position to conduct the necessary. It is obviously against that Government, while desiring to fix the monopoly of issuing the commodity called money, should demand the citizens to bring to the treasury that very commodity. I look upon this system as an independence of the mind (liberation of the people. Quintan's ideal of "paper backed by labour" does not, therefore, mean a monopoly to be enjoyed by any Government for having

paper money on the strength of the labour power of the country, but only as an unaccompanied form of wealth. Thus, if I borrow money or goods and proceed to working to work for so many days on demand for my creditor, it is a form of "paper backed by labour" and not, by itself, a State should, therefore, be able efficiently to organize the labouring capacity of the people, look upon such as its prospective income and balance the budget accordingly. This, in practice, would mean State-managed production of wealth, raising money for that purpose, if necessary, and not the monopoly of printing money. The latter most efficiently creates a world of inter-relationships between the administration and the administered, and I was therefore glad that spring to the heart of this power the interests of the people and the present Provisional Government need not be afraid.

In order to stimulate the production of wealth there must be a machinery capable of dealing with the taxes paid in kind as a levies-like measure. Depots should be established to store not only the crops and manufactures paid in as revenue but also the surplus crop of the people, which latter shall be looked upon as deposits. The latter might even be purchased or sold on behalf of the depositors in the same way as a bank does. This method would give the Government a power over foreign commerce and currency not hitherto realized. The kind of a charitable trust would then come into being, and replace the present profit motive, and a Government's funds would be limited only by its capacity to produce.

Prof Shah has suggested the nationalization of enterprises for the department of education. Even though the majority of our people are too poor to pay taxes, however light, in the form of money, or food, lodges or Provisional or Central Governments have considered any other form of taxation. Motor taxation has failed to develop a sense of citizenship or the quality of self-reliance in us, and there would certainly come into being it, when and where needed, governing bodies were to ensure the active participation of the people in the management of their affairs by engaging voluntary service. In certain cases the governing authority might even call for personal service from its tenants as an alternative to an additional tax. If the latter were heavy enough and proportionate to the cost of the tenant's house, a man might prefer to render the service in lieu of the tax.

Charitable and religious institutions and their funds fall within the jurisdiction of the provision. It might be possible by both appeal and legislation to ask these bodies to use their resources for furthering the cause of education, health, etc. One of the reasons why religious institutions flourish and are voluntarily supported by the rich and poor alike is that these receive payments in kind, and from this fact the Government may well learn a lesson. That they often mislead their trust is very true and an effort to

direct their income into more useful channels is an urgent necessity. Charitable trusts should also—where they are not functioning—have a definite scheme of expenditure chalked out for them. A 10% tax on the unspent annual balances of charitable and religious funds might be levied for the furtherance of nation-building activities and might not be resented by their trustees.

Sh. Jeevanjee Mahab has, during his period of ministry, suggested taxes on luxury. Congress Ministers should analyze such luxury closely. Where such are definitely creating a deteriorating effect on people, and on youth in particular, they should be abolished rather than taxed, and the loss in revenue thus sustained must be looked upon as a great moral gain which cannot be measured in terms of money, e.g. drink, racing, gambling, etc. The cinema and the theatre are capable of both elevating and degrading their audiences. They should, therefore, function under strict regulations and a heavy tax. But a Minister of Education should turn them to advantage by encouraging the production of educational and artistic films and dramas. An appreciation by the authority of such may take the shape of refunding part of the tax, reducing the above to two of a taxed one and similar means.

In his book *Provisional Autonomy* Prof. K. T. Shah says:

"Presumably the Provision are entitled to levy tolls, dues or taxes exclusively for their own use, on such means or vehicles of transport as . . . e.g. motor lorries or buses. . . . If the road transport could be effectively regulated by the Provision, and operated as a provincial enterprise in aid of their own revenue it would make an excellent rival to the railways. . . . the Provisional authorities would be fully entitled to exploit such sources of revenue for their own benefit, even if that should prove detrimental to Federal Revenue." (pp. 260-1)

This suggestion also must be scrutinized in greater detail. Any arrangement which creates a conflict of interest between the Central and Provisional Governments must be avoided as bad in principle and cannot pay either Government in the long run. The point of view of the people must be the primary concern in the consideration of the subject. Motor transport has become a rival not only to the railway but also to inland transport which is the trade of the masses. Nothing must be done to injure this. All trade, whether run by motor, steam or electric power which tend towards raising those worked by machine power must be carefully examined and necessary measures taken for the protection of the latter. Any such will be welcome, but the restraint of an activity or trade should not be brought about by means of a tax. If an activity is bad in itself, it should be made to cease without any thought of the persons lost in so doing. A tax should not be used as an indirect means of stifling a trade or

string, but only for the purpose of raising an income from that source on the ground that it can, without injury to itself, bear that burden. I do not wish to imply that machine-made goods should be done away with altogether, but it must be carefully restricted and yet allowed to thrive and yield the revenue under these restrictions which must be in the nature of safeguards for the protection of the poor man's transport.

I shall be glad to receive criticism of my suggestions.

KHANDI WORK IN PUNJAB

A brief report of the khandi work done in the Punjab during the year 1935 is given below:

The year 1935 was for us a year of trial. Communist forces had caused the most optimism among us. But thank God the British has been able to make a profit of Rs. 1,120 this year as compared with the loss of Rs. 1,115 during the year 1934, and the work as a whole has shown progress and improvement. A L. I. A. production centre produced khandi work Rs. 114,150 as compared with Rs. 94,115 produced in the year 1934. The total net value obtained by the A. L. I. A. centres during the year 1935 was Rs. 1,75,258 as compared with Rs. 1,61,154 in 1934. The total wages given during the year 1935 by the A. L. I. A. centres is Rs. 1,55,000 as compared with Rs. 1,41,031 during the year 1934. The total value of production centres in the spinning, weaving and the villages amounted to Rs. 35,500 as compared with Rs. 18,794 during the year 1934.

Two more khandi production centres were started on the extension of our provincial Hindu and the poorest areas in the Punjab, one at Talwandi in Hissar District and the other at Bhak Uppal in Manshargah District. In addition to these two centres another smaller centre was started at Gaura in Hissar District. Most of the time was taken in recruiting and preparing the ground for future work. It takes long and hard to organize any village industry on mass scale and so far as we were not able to accomplish much by way of production in any of these centres. We lost heavily in these centres.

All the weavers, printers, dyers and machine-men attached to Adampur centre are habitual weavers of khandi. Out of 1,247 registered spinners attached to Adampur, 1,247 generally use khandi though not exclusively, and have enough khandi with them, 1,245 spinners have got at least one set of khandi clothes and are trying to have more. All spinners have very little khandi but have agreed to get it made. These spinners got Rs.200 as profit (Rs.154 net) of khandi woven out of their own village yarn.

Another branch of activity at Adampur was technical improvement with the main centre of activity at Khudiyar and the surrounding villages. In the Punjab the practice is to tie a

yarn pulley (arrow) on the spindle where the reel (string) rotates. This reduces the revolutions of the spindle per single round of the bigger wheel. It has been found by experiments that these revolutions should be between 100 and 120 as a result of this yarn pulley the revolutions vary from 32 to 45 only. But by removing the pulley the revolutions go up to 75 to 120. A good stress was therefore put on removing these pulleys with characteristic hesitation of the masses to take to new things. This proved a huge uphill task. The diabolical and the most imaginary obstacles would upset the spinners and they would again and again take to the pulley. With all the efforts it has not been possible to have more than 500 spinners who permanently spin on bare spindles, but the need can be seen and we must do more. It is wise to encourage spinning on bare spindles. 3 spinning competitions were held, one of which was attended by Sp. Shackford Dinker and one by Hon. Rajprasad Anand Kaur, Miss Agatha Harrow and Col. Kumar, Shamsher Singh, Sp. Shrivastav addressed the spinners and paid for 3 Tarwata Chakras from his own pocket to the best spinner.

Besides trying to improve spinning we tried to introduce self-carding in every home. In this our chief difficulty has been and is want of a trained inspector with knowledge of the latest improvement in the technique, but still we have been able to teach 45 spinners who card and make their dices themselves. We have to face great difficulties in introducing self-carding. The ladies have got prejudices against self-carding specially with the type of the bow used by the professional carders. A part of the spinners used themselves with the Punjab bow which is a simple bow like that used by the hunters. They card with hand and do not use any sort of looper. They regard carding with our bow as manual work fit only for professional carders. It is fortunate that hand-planting is still in vogue among the villages in the Punjab and we had not to do much in this direction.

We specially concentrated on Khudiyar village and took a detailed census in the beginning of the year 1935. Though a great difficulty was experienced in this work, we were able to collect some statistics which are of great importance and interest. The total population of the village is 1150. Out of these, Hindu are 495, Muslims 25, Harijans 495 and Musahibans 15. Most of the Harijans do weaving work and they have got 22 per looms. Twelve looms more for an. 455 men were eighty per cent khandi. Except turban all of their clothes are made out of homemade khandi. Fourteen are habitual weavers of khandi. During the last year 455 lbs. of yarn was spun on shudhas in the village and khandi was got woven out of 1,245 Pm. of yarn. Rs. 1500 worth of silk and foreign cloth was purchased from houses. Most of this cloth was purchased for the five marriages that took place in the

village during the last year. There are 128 houses in this village, 100 houses were built. The rest was built partially. Five meetings were held in this village at which the workers explained the importance of improvements in clothing and spinning and churning. These figures may be compared with those of this year to know what progress has been made in this direction.

We next paid our attention to general sanitation in the village. Though private houses have latrines are generally kept clean but the slightest attention is paid to the street cleanliness or cleanliness of the surroundings. The villages are full of dirtiness and foul-smelling drains. What is worse, no account of prevention or sanitation will avail. The dirt of the house is thrown in the streets and every available corner is made use of for piling dung which may afterwards be used as for manure. No account of latrines will bring them to think it is pits unless you are prepared to do it for them, and that our latrine men of them to voluntarily come to your help. Still we have been getting inspiration from some of the enlightened among them, and it is fortunate that there has been no opposition from any quarter. Our workers every week-end invariably went to clean the village. They not only cleaned their dirty corners and the surrounding of the wells but also made two drainage pits which are working very successfully. Rajmural Anand Kaur, Gul Kaur and Shambhooji, Miss Agatha, Harshad and Mr. Pines, Group of International Voluntary Service visited the village.

Rajmural Anandkaur has been our constant visitor and has always taken a personal interest in our work whether in introducing designs or suggesting schemes, village sanitation and self-sufficiency work. Her valuable suggestions have proved a source of inspiration and guide to us. Her sympathetic criticism has materially contributed in raising our standard of efficiency. It is due only to her efforts that *Wala Sale Bazaar* which has never been self-supporting so far has made a profit of Rs. 428 during the year under report and has been shifted to the Mall. Our best thanks are due to her.

We give below the detailed figures of the work done during the year under report.

| Wala produced in value | 1937 | 1938 |
|----------------------------|----------|----------|
| | Rs. | Rs. |
| A. I. S. A. Clothes | 1,21,120 | 50,180 |
| Private Clothes | 50,024 | 52,124 |
| Wala and cost sales | | |
| A. I. S. A. Clothes | 1,26,754 | 1,20,000 |
| Private Clothes | 50,855 | 1,14,700 |
| Spinning wages paid | | |
| A. I. S. A. Clothes | 28,647 | 27,120 |

| | | |
|---------------------|--------|--------|
| Private Clothes | 14,904 | 58,224 |
| Spinning wages paid | | |
| A. I. S. A. Clothes | 58,016 | 50,000 |
| Private Clothes | 10,445 | 57,950 |
| Spinning wages paid | | |
| A. I. S. A. Clothes | 32,124 | 32,072 |
| Private Clothes | 7,219 | 14,800 |

What we have been able to achieve in the real sense of poverty and unemployment alone our location in the year 1934 may be of interest to the readers. We give below the figures of Wala produced and wages distributed from the year 1934 to 1938.

| | | |
|----------------------------------|---|---------------|
| Wala produced from the year | | |
| 1934 to 1938 | - | Rs. 15,05,445 |
| Spinning wages distributed from | | |
| 1935 to 1938 | - | Rs. 4,75,007 |
| Cutting wages distributed from | | |
| 1937 to 1938 | - | Rs. 1,52,754 |
| Weaving wages distributed from | | |
| 1937 to 1938 | - | Rs. 6,10,345 |
| Weaving wages distributed from | | |
| 1937 to 1938 | - | Rs. 1,66,704 |
| Printing and Dyeing wages paid | | |
| from 1937 to 1938 | - | Rs. 1,25,118 |
| Tailoring wages distributed from | | |
| 1937 to 1938 | - | Rs. 4,340 |

Total Rs. 1,112,109

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[ONE ANNA]

HINDI-URDU

[From the valuable essay written by Sri Jankaraj Naray being No. 2 of the Congress Political and Educational Studies Series, I copy the following interesting facts suggested. M. K. G.]

1. Our public work should be carried on and State education should be given in the language of each linguistic area. This language should be the dominant language in that area. These Indian languages to be accepted officially for this purpose are Hindustani (both Hindi and Urdu), Bengali, Gujarati, Marathi, Tamil, Telugu, Kannada, Malayalam, Oriya, Assamese, Hindi and, to some extent, Punjabi and Pashto.

2. In the Hindustani speaking area both Hindi and Urdu, with their scripts, should be officially recognised. Public institutions should be bound in both scripts. Either script might be used by a person in addressing a court or a public office, and he should not be asked upon to supply a copy in the other script.

3. The medium of State instruction in the Hindustani area being Hindustani, both scripts will be recognised and used. Each pupil or his parents will make a choice of script; a pupil will not be compelled to learn both scripts but may be encouraged to do so in the secondary stage.

4. Hindustani (both scripts) will be recognised as the all-India language. As such it will be open to any person throughout India to address a court or public office in Hindustani (either script) without any obligation to give a copy in another script or language.

5. An attempt should be made to unify the Devanagari, Bangali, Gujarati and Marathi scripts and to produce a composite script suited to printing, typing and the use of modern mechanical devices.

6. The Hindi script should be absorbed in the Urdu script, which should be simplified, to the extent that is possible, and called by printing, typing, etc.

7. The possibility of appropriating the western scripts to Devanagari should be explored. If that is not considered feasible, then an attempt should be made to have a common script for the western languages—Tamil, Telugu, Kannada and Malayalam.

8. It is not possible for us to think in terms of the Latin script for our languages for the present at least, in spite of various advantages which that script possesses. We must then

have two scripts: the composite Devanagari-Bangali-Gujarati-Marathi, and the Urdu-Hindi, and, if necessary, a script for the western languages, unless this can be appropriated to the last.

9. The tendency for Hindi and Urdu in the Hindustani speaking area to diverge and develop separately need not be viewed with alarm, nor should any obstruction be placed in the development of either. This is to some extent natural as new and more abstract ideas come into the language. The development of either will enrich the language. There is bound to be an adjustment later on as world forces and international press in this direction, and mass education will bring a measure of standardisation and uniformity.

10. We should lay stress on the language (Hindi, Urdu, as well as the other Indian languages) looking to the masses and speaking in terms of them. Writers should write for the masses in simple language understood by them, and they should deal with problems affecting the masses. Courtly and affected style and literary phrases should be discouraged and a simple vigorous style developed, apart from the other advantages, this will also lead to uniformity between Hindi and Urdu.

11. A Basic Hindustani should be evolved out of Hindustani on the lines of Basic English. This should be a simple language with very little grammar and a vocabulary of about a thousand words. It must be a complete language, good enough for all ordinary speech and writing, and yet within the framework of Hindustani and a stepping stone for the further study of that language.

12. Apart from Basic Hindustani, we should fix upon scientific, technical, political and commercial words to be used in Hindustani (both Hindi and Urdu) as well as, if possible, in other Indian languages. Where necessary these words should be taken from foreign languages and freely adopted. Like of other words from our own languages should be made, so that in all technical and work like matters we might use a precise and uniform vocabulary.

13. The policy governing State education should be that education is to be given in the language of the student. In each linguistic area education from the primary to the university stage will be given in the language of the province. Even within a linguistic area, if there are a sufficient number of students whose mother tongue

in some other Indian language, they will be enabled to receive primary education in their mother tongue, provided they are easily accessible from a convenient centre. It may also be possible, if the number is large enough, to give them secondary education also in the mother tongue, but all such students will have to take, as a compulsory subject, the language of the Englishists with they live in.

14. In the non-Hindustani speaking areas, Basic Hindustani should be taught in the secondary stage, the script being left to the choice of the person concerned.

15. The medium of instruction for university education will be the language of the Englishists area. Hindustani (either script) and a foreign language should be compulsory subjects. The compulsion of learning additional languages need not apply to higher technical courses, though a knowledge of languages is desirable even there.

16. Facilities for teaching foreign languages, as well as our classical languages, should be made in our secondary schools, but the subjects should not be compulsory, except for certain special courses, or for preparation for the university stage.

17. Translations should be made of considerable number of classical and modern works in foreign literature into the Indian languages, so that our languages might develop contacts with the cultural, literary and social movements in other countries, and gain strength thereby."

[Of course, the reader should possess the pamphlet for himself and study it with the care it deserves. It is obtainable at the A. I. O. C. Office, Secy, Baranasi, Allahabad, at the price of 4 annas plus one anna postage. M. K. G.]

COMPARATIVE FIGURES

(By E. T. Sank)

Attached is a list of salaries (annual) and allowances paid to some of the leading public officials of the world. The figures by themselves will not tell the whole tale, since they cannot show what a burden these salaries are on the average wealth of the country. I cannot give the figures correctly, or up-to-date, but speaking from memory, and approximately correctly, I should say the present per capita wealth of the countries named below would be about the figures mentioned against each. I.e.

| | |
|----------------|------------------------------------|
| United Kingdom | £ 50 p. a. |
| U. S. A. | " 150 " " |
| France | " 40 " " |
| Australia | " 70 " " |
| Canada | " 75 " " |
| India | " 4 " " at most at present prices. |

Even Japan stands much higher than India.

I have read through your article a copy of which was sent to me in advance. On principle I agree that Prohibition is not impracticable. If you wish to achieve it within a period, I still think 3 years would be too short, and 5 years

may not be too long. The exceptions to the rigorous enforcement of the law are likely to tend to show, — especially if the Europeans are allowed to import the luxuries relatively easily, and to buy them in unlimited quantities, or at any rate. The licensing Regulations must be the same for everybody, otherwise, the Europeans would have an incentive to make a profit by funneling out of the continent traffic through the Indian friends and servants. All your moral arguments for Prohibition, — and, in the long run, also the economic argument I share and endorse. But I am not specially sure of the arguments re. "debauched" propaganda among the Indians, especially by women, the literary or temperance. I fear we must have a machinery for enforcing Prohibition, — at least in the initial years, and that machinery will be quite costly, — considering everything.

As to the moral outlook in India and Pakistan, I entirely agree that, as I do not quite share your enthusiasm in favour of bootlegging, I still cannot see the feasibility of turning India into workshops, much as I desire to see that emancipation. I would, however, willingly give a trial to your method. But my basic outlook still contemplates a thoroughly industrialised India, with the most efficient machinery, largest scale production, and perfect standardisation. Of course, the laws regarding distribution must be radically revised. I entirely endorse the suggestion about abolishing by 1935 taxation, if need be, all hindrances of wealth by some right of abatement. Wealth over a given standard should be taxed much more heavily than today, and wealth that is unearned, — inherited, bank earnings because of their mere name by Federalised ones, — must be taxed at still higher rates. All the schemes of honour the State in India could receive from these sources will, however, be needed for Nation-building. I am making up the money from which we suffer.

Education could not be made wholly self-sufficient, in all grades and in all departments of learning; but its cost could be substantially reduced, — as also of all other social services, — if we institute a Consumption Tax for Social Labour. I consider an appeal by the Congress to all Indian Public Servants in every grade to agree to a voluntary grading down of their salaries and allowances would be of substantial help, anywhere between 25 to 40 cents being possible to save in all Departments and in all Provinces put together, without reducing what might be called the minimum salary needed for a reasonable standard of life in this country. Even if we do not keep the Japanese average of about Rs. 1,000 p. a. for all civil officials, and make it Rs. 1,500 per annum, on an average, for all gazetted officers with a guaranteed minimum of Rs. 50 to 75 according to the different Provinces in the subordinate and special ranks (p. 21), the above saving would not at all be impossible. And in that case, there is no mention of possible savings in

differences, or by reducing the rate of Pension or by increasing the length of service required to earn Pension.

Our immediate needs would be, (1) meeting of the Land Revenue apportioned to the Province with Ryotwari and Temporary Settlements, so as to exempt from taxation a minimum of holding, and impose deeply taxation on land above that standard unit, as a sort of Income Tax; abolition of the Permanent Settlement, saving, not much in the aggregate of all Provinces, (2)

abolition of Estate Revenue, saving about 15 crores, Increase in Education etc. expenditure, =Rs. 15 crores all round; savings through salary reductions, =Rs. 30 crores, Cancellation of interest loans and reduced land wealth =Rs. 30 crores, Consumption for Social Service, saving say Rs. 30 crores (for maintenance and administration) Increased productivity of the people through these measures, and possible gain to State revenues in consequence.

Salaries for certain important posts in different countries

| | | |
|----|---|--|
| 1 | Prime Minister of the United Kingdom | £ 5,000 (£ 25,000 above 1911) |
| 2 | British Colonial Minister | " " " p. a. |
| 3 | Governor of Northern Ireland. | " 7,500 Ireland pays 1000 |
| 4 | Prime Minister of Northern Ireland | " 2,500 |
| 5 | Ministers | " " " 1,500 |
| 6 | Governor-General, Irish Free State | " 10,000 abolished |
| 7 | Treasurer | " " " 1,000 |
| 8 | Ministers | " " " 1,000 |
| 9 | Speaker, Irish Parliament | " 1,000 |
| 10 | Deputy Speaker | " " " 750 |
| 11 | Members | " " " 40 p. m. and 1 s. d. |
| 12 | Members of British Parliament. | " 600 p. a. |
| 13 | Governor, Gibraltar | " 4,000 + 1,000 allowances |
| 14 | " " " " " " " " | " 3,000 including 1000 |
| 15 | " " " " " " " " | " 3,000 less 100 allowed to other administering |
| 16 | " " " " " " " " | " 4,000 + 3,000 allowances |
| 17 | " " " " " " " " | " 5,000 to 10,000 + allowances which take the total cost up to as much as £ 60, or 50 thousand |
| 18 | Governor-General, India. | " 30,000 + allowances making a total cost of over £ 150,000 per year |
| 19 | Indian Government Ministers | " 1000 |
| 20 | " " " " " " " " | " 4,000 |
| 21 | Lord Chief Justice of England. | " 5,000 |
| 22 | Lord High Chancellor | " 20,000 |
| 23 | Chief Justice, India. | " 5,000 |
| 24 | Governor, Bank of England. | " 3,000 |
| 25 | Governor, Reserve Bank of India. | " 3,000 |
| 26 | British Resident, Governor & Commander in-Chief | " 4,000 + 10,000 allowances |
| 27 | Governor General, Union of S. Africa. | " 10,000 |
| 28 | Governor & Commander-in-Chief, Newfoundland. | " 3,000 |
| 29 | Governor-General, Canada. | " 10,000 |
| 30 | Governor-General, Australia | " 5,000 |
| 31 | Governor, New Zealand | " 3,000 + 25,000 allowances |
| 32 | Treasurer, U. S. A. | " 15,000 + 5,000 U. S. A. less 11% |
| 33 | Vice-President U. S. A. | " 3,000 less 11% economy act |
| 34 | Ministers, U. S. A. | " 5,000 " " " " " |
| 35 | Speaker, U. S. A. House of Representatives. | " 3,000 less 10% cost. |
| 36 | Member of Senate, or House, U. S. A. | " 3,000 + 10% " |
| 37 | State Governors U. S. A. varying from £ 1,000 to £ 2,000 p. a. | " " |
| 38 | President, President Pro. 1,000,000 + Pro. 1,000,000 allowances | " 100,000 |
| 39 | Members of Spanish Parliament Pro. 50,000 - £ 400 p. a. (round terms) | " " |
| 40 | Prime Minister, Italy. | " £ 100 p. a. & residence |

These figures of salaries are unlikely to give a correct appreciation of their true value, unless we see them in the background of the average per capita wealth of each country, to also unless we take account the other advantages of Public Service, e. g. in respect of loans and passage allowances, and other advantages for travelling. In United Kingdom any classification, - and, a further, - looked at from all standpoint, the present Indian scale of salaries and allowances to Public Servants is excessive beyond all proportion, whether in the per capita wealth of the people, their taxable capacity, or the real total of emoluments and advantages of service.

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HARIJAN

Aug. 21

1937

THE IMPLICATIONS

(By M. K. Gandhi)

I have not hesitated to express my opinion that the salaries that the Congress Ministers have voted for themselves are much too high for the standard that should govern us in this the poorest country in the world. In the hurried note that Prof. K. T. Shah has sent me and which the reader will find elsewhere, India's average annual per capita income will be found to be £4 against £30 of Great Britain. Unfortunately for us we have to live just as, while the barons of the British inheritance, and in spite of the best effort we fail to achieve the ideal standard. The salaries and the allowances are now a milled fact. The question now is, will the Ministers, their Secretaries and the Members work so hard as to deserve the emoluments they will receive? Will the Ministers become whole-time workers for the nation and give a fulling account of the services they may render? Let us not make the mistake of imagining that the things are what we wish them to be or what they should be.

And it is not enough that the Ministers live simply and work hard. They have to see to it that the departments they control also respond. Their policies should become cheap and expeditious. Today it is the luxury of the rich and the joy of the gambler. The police should be friends of the people instead of being their dread. Education should be so revolutionised as to answer the needs of the poorest villages instead of serving those of an Imperial system.

All those who were imprisoned for political offences were of a violent nature with shortly and transient lives if the Ministers can give them the freedom. This is a perspective not to be looked at lightly. Does it mean passport to violence? Certainly not in terms of the Congress creed of non-violence. The Congress abhors individual violence in a far more real sense than the Government in England. It seeks to meet the violence of individuals not with the organised violence called parliament but with non-violence in the shape of friendly approach to the wrong individuals and through the expression of moral public opinion against any form of violence. The methods are persuasive, not punitive. In other words, the Congress will rule not through the police backed by the military but through its moral authority based upon the greatest goodwill of the people. It will rule not in virtue of authority derived from a superior armed power but in virtue of the service of the people whom it seeks to represent in every one of its actions.

Not on all prohibited literature is being removed. Few more of the books banned will be found, I suppose, to include violence and spread cheaply, or hatred among different classes or sects. The Congress rule does not mean license in violence or cheaply or spreading of hatred. Again the Congress will rely upon the unstinted support of enlightened public opinion in dealing with objectionable literature. The Ministers who may find violence, hatred or cheaply spreading in their provinces will look to the Congress organisations and ultimately the Working Committee for active and efficient help before they resort to the provisions of the criminal law and all its means. Indeed the triumph of the Congress will be measured by the extent it achieves in maintaining the police and the military practically idle. And it will fail miserably if it has to face violence that renders the use of the police and the military inevitable. The best and the only effective way to reach the existing Constitution is for the Congress to prove conclusively that it can rule without the aid of the military and with the least possible assistance of the police who may well have more over and friendly suggestion given to them as a correspondence suggests.

Notes

Not Instrument of Instruction

What I have been recently writing in connection with the constructive programme before the Congress Ministers has been quoted by some newspapers as "Instrument of Instruction". No one but the President of the Congress and the Working Committee has any power to issue instructions to the Congress Ministers. Mine is a very humble note. I can only advise on matters about which I may claim special knowledge or experience. My articles have a value only in the extent that they appeal to the consciences of those to whom they are addressed. Though I enjoy the confidence of the Working Committee, the views I may express here need not be taken to represent its views or even those of any of its groups. Indeed the public should know that in several matters I do not represent the views of many individual members. Therefore whatever I may say in these columns should be taken to be purely personal to me and in no way representative of the Working Committee.

But on matters relating to the struggle for freedom through non-violent action, I do claim special qualifications. For our office acceptance has a special meaning even in terms of the Congress manifesto and resolutions. It would be wrong if I did not put before the Ministers and the public my meaning of office acceptance. But it may not always be the official Congress view, it may not be the view of Congressmen in general. My position and limitations being made clear, there need be no embarrassment to the Ministers or me. I should feel wronged if my writing were presumed to bear the imprimatur of the official or even the non-official Congress view.

M. K. G.

The Language Question in Lapland

Deliberately the view I have taken of the Speaker's position on this question was not without force. The following excerpt from the final Lapland Assembly proceedings lends support to my view, if any was needed.

"The Honorable Ten President—I undertook to make a statement in regard to the language question. I have mentioned the Honorable the Member of the public I have also mentioned some members—many—beyond the Council I have given considerable thought to the whole question. My ruling on the point is this:

If any Honorable Member does not know English at all, he can speak in Swedish. But if any member who knows English well and on the same time does to speak in Swedish, it is his duty, if called upon by members who do not know any other language except English to give the purport of his speech in English. It is hoped that the Honorable Member who knows English and speaks English well, will, so far as possible, an ordinary member, address the House in English and not in any other language. But if a Member chooses to speak in Swedish, he will have to give a purport of his speech in English also, if called by an honorable member who does not know Swedish. I also wish to inform the Swedish-speaking Honorable Members that unless they hand over their true address in English, there is an immediate possibility of their speaker being reported in the printed proceedings of the Assembly. I have been standing for a Swedish Swedish writer, but I have not succeeded in finding a suitable one. The Secretary has employed but two or three Swedish Swedish writer but by the fellow, but his rendering of speeches of the Honorable Member who speaks in Swedish was so deplorable that the Honorable Member attacked me for the failure and not the Swedish writer. They can talk to me the knowledge in Swedish was there, and I found that there was no confidence of the representation of the original speech. I agreed with the pleasure of the Honorable Member, because when I saw my own few words spoken in Swedish on the last day rendered in an unsatisfactory way, I could easily realize that it was not possible for him to represent longer Swedish speeches. I have been trying to discover an efficient Swedish Swedish writer, but have not been able to find one yet. I do not know whether I will succeed at all. The last agreement I made with a Swedish Swedish writer was successful. Honorable Member speaking in Swedish will have to send translations of their speeches in English according to rules, if they are members that their speeches should appear in the proceedings. This shall be the present arrangement."

Thus the Speaker in fact has done an excellent job in allowing even English-speaking Members to speak in Swedish, in the interests, presumably, of the Members who do not know English and of the proper understanding by all Members of

the full proceedings. His insistence on Members furnishing translation of their speeches is quite proper. If proper stenographers are not available, Members may be expected to give condensed summaries in their own language, of their own speeches, and they may be translated by an official translator. But if this cannot be provided for, as the final Speaker evidently says it cannot be done under the rules—they may easily have an English summary made for them by their brother-Members. The final Speaker's statement also makes it clear that those Members who do not follow the proceedings in English have a right to ask for translation, and even the Speaker should speak in the prescribed language by the rules of the Members not knowing English.

"The Educational Problem"

"The crowded history of the new Lapland has in the fact that we are left with nothing but the liquor revenue to fall back upon in order to give our children education," said standing in one of the numerous talks he has been giving on the subject, ever since the Congress Ministers took up office. "That is the educational problem but it should not trouble us. We have to solve it and the solution must not involve the consumption of our kind of prohibition, and whatever else it may. It must be dignified and beautiful to think that unless we get the drink revenue, our children would be starved of their education. But if it comes to it we should prefer it as a lesser evil. If only we will refuse to be cheated by the liquor and by the very poor necessity of giving our children the most kind of education that they get today, the problem should not trouble us." Thus explains Gardsjö's emphasis on our educationists getting their hands together in order to evolve a system of education which is at once inexpensive and also in accordance with the needs of our vast rural population.

"Then you would really cherish what is called secondary education and give the whole situation up to materialism in the village schools?" asked a questioner in great surprise.

"Certainly. What is your secondary education but compelling the poor boys to learn in a foreign language in several years what they should learn in the course of a couple of years in their own mother tongue? If you can but make up your mind to free the children from the incubus of learning their native in a foreign tongue, and if you teach them to use their hands and feet profitably, the educational problem is solved. You can flourish without consumption the whole of the drink revenue. But you must resolve to sacrifice this revenue first, and think of the ways and means about education later. Make the beginning by taking the big step."

"But would not the mere declaration of prohibition mean prohibition? May it not be that we may sacrifice the revenue without

breaking the curse of drink, not to talk of abolishing it!"

"The declaration does not mean that you will thereafter sit still. You will keep on working into your evening. In fact the whole staff is there—the staff of night inspectors, their superior officers, and the whole of their administrative staff. You will tell them that they will meet on no other terms but those of working for total abolition of drink. You will convert every grogshop into a recreation centre. You will concentrate on places where opportunities for getting drunk are greatest. You will not let the mill-owners and factory owners to provide bright refreshment stalls, you will provide them refreshing drinks for them like rag-time jigs, games for them, lantern shows for them, and make them feel that they are like you, impress everyone, without exception, into your service. The village school-master and the other officials should be all prohibition workers."

"Very good, but in many places you will find the village pub and others posing the drinking folk in their drunken words. What about them?"

"Every one of your school children will be a prohibition worker. Ministers will be getting up and down the country visiting the grog-shops turned recreation centres, have their cup of refreshing drink with the common folk and make them become habituated."

"Only the other day Minister Pönnö Minna told his audience that the whole nation should be interested in the stupendous experiment. Prohibition is the task of not one individual but of the whole nation. And anyone of the idea of converting the grog-shops into recreation centres, can only remember the famous "Dear Deep Sea" of Mary Tynan, that indelible worker in the cause, the daughter of the author of "Tom Brown's School Days", who has given more than fifty years of her life to the task, and built the "Dear Deep Sea" over the ruins of a grog-shop."

"Don't," said Gandhiji, "be deterred by the thought that Prohibition failed in America. Remember that the stupendous experiment was tried there, where drinking is not looked upon as a vice, where millions usually drink. Here drink is held reprehensible by all religions, and it is not the millions who drink but individuals who drink."

This is but a glimpse of the direction in which Gandhiji's mind is working and in which he wants all the Congressmen's minds to be working. Premier Karamchandani is heading the minds at least who is making prohibition a success. "If people were generous-minded," he said at one of the symposium meetings he is addressing, "they would say that they would do without education and have prohibition instead. What after all is the benefit of this education? The drunken gets intoxicated with his drink and the educated man

gets intoxicated with his liquor. This educated man is not more cultured than the drunken!"

A Workshop School

Education could not be made self-supporting unless we convert our schools into workshops. A revolutionary idea! Not for those who have earned it not. The Jews in Palestine have numerous workshop schools. I have before me the description of a Jewish children's school in Denmark run on these revolutionary lines. A beautiful school with the extensive buildings, with its workshops, library, terrace, garden and fields was one day visited by the Storm troopers, and the teachers were asked to leave Germany if they would remain free. "What shall become of us, Minna?" cried the children. "Will they take our school?" "Of us?" replied Minna Spekt, "oh, we will go to Denmark." It just occurred to the teacher as the children put the question that Denmark was a country where they might escape the intolerance and enthusiasm of the children turned the drink into determination and Minna Spekt's mind was made up to build a new world for the children. I shall now let Minna Spekt describe the new adventure.

"Only a few days elapsed before eight children arrived, gathered from Austria, Switzerland, France and Germany, where they had been in the universities, and two teachers. The parents of these were able to pay a fee, some of us all think did the rest with their savings a month for each we did all, rent, food, clothing, doctors, amusements. We had to establish an educational centre. In the first stage, that of early childhood, it is mainly by the means that the child takes hold of the outer world. This period is followed by the second one, in which perceptions are worked up into experiences. In the third period questions arise about the value and the meaning of what is happening. Our children in Denmark are at the present time in the first period. The teacher did not sit at his desk but used his hands and his eyes as well as the children. A common work as a natural basis was chosen which is now in full swing in our school. All within our surroundings for a radius of about three miles is the field for our exploring and absorbing activities. The country, its plants and animals, the places of the season, how the people live and work their business and their technique. The children explore farms and forests, their own house, mills and windmills. The following list of some of our subjects will give an idea of what is undertaken. Spring in Finland, the surroundings in the neighbourhood, the forests near us, woods and pine-woods keep in our hands, the collection of berries by a guidebook... Instruction is not all. They have music, sports, games, songs and conversational work in the household and garden. We live in a simple country with patients and craftsmen, a country of small towns. These surroundings and the work in the house form the natural basis of the children's understanding

of social life. They were busy in carrying out the school in spite of all difficulties and the extremely simple way of living. We have no longer any help for the house-work apart from the teachers. At first I did the cooking, the cleaning, washing, mending and the garden work myself. But now the other two teachers joined in the work, and the children as well, and after a few weeks we started on a working, full of order but also full of simplicity and willingness to take a share in the responsibilities. We are living in a time of crisis. We do not know when there will be a change and the nature of it. But we have to be prepared. Whatever the future brings, whether it be one of violence or revolution, properly or disorder, it will need men and women without prejudices who have learned to work, to think and to play their part."

Hard schools with a curriculum framed in conformity with our conditions are after all not a revolutionary experiment. At the present day most of them are no better than jails for troublesome children. That they can with a little effort be made to pay their way is shown by St. Xavier's Parish in its article to be published in these columns supported by eloquent letters. Schools on Sir David Hamilton's Gandhi Estate have all a plot of land attached to them, on a portion of which the children are taught to grow vegetables, and a portion is used by the teacher in line of his salary. Sir Harbansham Singh, the Education Minister in C. P., has some such scheme in the air for the village schools in C. P., though he has not worked out the details.

Hindi in Madras Schools

The Indian Social Reformer writes in the proposed introduction of compulsory Hindi in the first three forms of schools in Tamil Nadu schools: "Unless it is proposed to teach not English it will be difficult to find room for Hindi in them. More important still is the fact that for the great majority of students there will be no occasion to consider the knowledge acquired in school of Hindi. Facilitation has failed in the religious teaching, the social conscience and the economic well-being of the population. This cannot be said of Hindi teaching in schools." Premier Rajagopalachari had dealt with all these objections in his speech:

"It would be better to begin Hindi in the First Form because the Fourth, Fifth and Sixth forms were too congested. In the High School the studies of many subjects would have to be sacrificed. . . It is a noble task to begin with writing as the subject, it would be a very pleasant and easy task for the first form student to learn a new alphabet, a new script which which task has both to Hindi and Sanskrit. The Hindi that was studied would be when was called Hindustani, which was convertible either into Hindi or Urdu. A Madras boy could take in the Urdu script and read the same book which the Hindi boy taking in Devanagari could also

read. Within three years you can reach a standard of working knowledge which will enable you to read Indian History in Hindi. You can read other subjects in other languages, if you like, but Indian History is very properly learnt only through Hindi. Under the growing unemployment of middle classes there might be some relief. They would be given a job to wander all over India and they could catch that knowledge of their country anywhere. Ultimately you will find a satisfaction in the country resulting from this to which we are all aspiring."

It is not, I suppose, yet properly realized that the bulk of the 400,000 who know Hindi in South India are young folk who have learnt Hindi without much effort, and without the least preparation to their other studies.

Hardness under Congress Ministers

With Premiers and Ministers who have been in the past completely identified with service of the Hardians, there need be no fear about the interests of the Hardians being overlooked. If an assurance was wanted, it was given by several Ministers during the last week. Premier Khar told a delegation of Hardians that Hardians' welfare would be first and foremost in his mind, above any other interest. And no wonder. For much of his social uplift work lay among the Hardians before Sir Khar became Premier. Sir V. V. Giri, the Madras Minister for Labour addressing a meeting held under the auspices of "Depressed Classes Service Army" Madras gave an assurance which had a fine personal touch about it: "I have been a humble worker like most of you and in all my public life so far I have been an unpaid servant of the workers. Now as your paid servant I hope to do more work than ever. Consistently with the demands of the disposal of the Government, all that is good for you will be done. If all that you desire could not be done, I would be neither my task nor the Ministry's fault, but the fault of the system of Government. As Minister for Hardian uplift, within the limitations imposed on the Ministry, I have been studying all the difficulties and troubles of Hardians and I would assure you that the Ministry would evolve a plan and programme for your uplift. I am daily directing some time to visiting Hardian colonies and centres and in my own humble way I have been trying to study your problems first hand. With a conscientious and hard-hearted Premier like with great and esteemed leaders like Mr. Yashwantrao, I am sure that whatever is possible, whatever can be done within limitations imposed upon us, shall be done without any question or reservation." Minister Yashwantrao also spoke on the occasion. He said "I have always been interested in the uplift of the spirit of Hardian community and I consider that the movement for the removal of untouchability is the greatest of all movements which Mahatma Gandhi has started. The progress of a nation is judged by the condition

of the average man, and the progress of India would be measured by the extent to which the Harjan community was ruled socially and economically. For the first time in the history of Provincial Governments in this country Labour and Harjan welfare had been constituted a distinct portfolio and entrusted to a Minister who had made amelioration of labour conditions his lifework and had made great sacrifices in the cause."

M. D.

POTENTIALITIES OF PALM JAGGERY

IV

(By Gopalan Nair.)

Chemical Analysis

| Ingredient | Kind of Jaggery | |
|-----------------------|-----------------|--------------|
| | (1) Sugar cane | (2) Date. |
| Sucrose or Cane Sugar | 73.2 | 87.87 |
| | (3) Coconut | (4) Palmyra. |
| | 85.1 | 83.82 |

These shows that the jaggery made from the palm juice is able to equal cane jaggery.

Comparison of Date-Palm and Cane Jaggery

| Ingredients | Jaggery | |
|--------------------------|---------|------------|
| | Cane | Date Palm. |
| | P. C. | P. C. |
| I. Moisture | 5.85 | 4.89 |
| II. Cane Sugar | 71 | 87.87 |
| III. Glucose | 15.72 | 35 |
| IV. Ash, as left. | 0.105 | 0.02 |
| V. (Non-reducing) Sugars | | |
| Glucose | 0.042 | 0.007 |
| VI. Cellulose | 128 | 270 |
| VII. Pectinose | 0.012 | 1.05 |
| VIII. Soluble | 1 | 54 |
| IX. Magnesium | 0.02 | 0.02 |

Dr. J. E. Anjo, Chief Chemist of the Agricultural Chemical Works of Haroda, says the following in his criticism of the foregoing comparative analysis made by him.

"The Date Palm Gel compares favourably with the best known Kollupur Sugar Cane Gel. The percentage of Ash is a minimum in case of Date Palm Gel is greater than that of sugar cane gel. In spite of high percentage of minerals in date palm gel, it will not be felt too acutely in food preparations. Some sugar cane gel prepared in Cherur (Haroda State) is found to contain a very high percentage of minerals as compared to the high contents of salts in irrigation water from wells. Higher mineral contents in Gel should not be a cause of pre-judice against it. Potassium in the Gel is fully good. Potassium makes by human beings is important as it functions actively in the metabolism of cell control and cell growth. Truly (sweet) gel is superior to sugar cane gel on account of its containing vitamins B and C, as these vitamins are associated with the green cells and which are sufficiently present in locally

(sweet) It is possible to maintain the activity of vitamins B and C, at a higher degree if rapid concentration in suitable shallow pans by skilful hand stirring is worked out at low heat."

The Palm

The following description of the palm given by Dr. C. E. C. Palmer, Conservator of Forests, will be found useful to the prospective manufacturers of palm jaggery.

I. *Corpis Ocase*—The Bastard Sugar Palm. A large tree 20m. smooth, cylindrical, branched, grey. Leaves pinnate 18 to 20 ft. long, leaflets narrow, glabrous, shining, 4 to 8 inches long. Fronds in large panicles pendulous. Fruit globose, 1/4 inch diameter, white. In full trade not common.

II. *Phoenix Sylvatica*—The wild date palm. A moderate sized tree stem densely covered by the bases of the fallen leaves or marked by their scars. Leaves pinnate 7 to 12 ft. long; leaflets linear, folded along the middle glabrous, 8 to 18 inches long, the lowest one converted into spines. Flowers in panicles small, about January. Fruit oblong 1 to 1/4 inch long orange yellow, edible about May.

In open forests and waste lands especially near streams from sea level to 2,000 ft.

III. *Sonneratia Fideleiformis*—The Palmyra Palm. Stem cylindrical marked by the large woody sheath scars of the fallen leaves, black. Leaves sessile, ovate, with 10 to 20 segments that are pointed about the mid rib and have long thin appendages, glabrous, shining, 3 to 5 ft. diameter. Petioles very short, with marginal spines 1 to 4 ft. long. Flowers numerous on a branched spike, small, about March. Fruit a sub-globose drupe, 4 to 5 inches diameter, brown.

Introduced from Africa and very extensively planted. Now rare wild and very abundant especially near the coast but also on dry rocky hill sides, from sea-level to 2,000 ft.

IV. *Coccothrinax*—The Coconut Palm. A tall slender tree 20m. smooth, branched, grey or greyish brown. Leaves pinnate 4 to 15 ft. long, leaflets coriaceous, linear, lanceolate, 2 to 3 ft. long, glabrous, lower in large panicles 1/2 inch long, green or reddish.

Introduced and widely cultivated but nowhere wild.

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HARIJAN

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[ONE ANNA]

NOTES

Dangerous Even in Fugit Zone

A friend of my remark that alcohol might be required in a fugit zone, a friend wrote me the following interesting paragraph from *Lepore Control* by G. E. G. Collins who while discussing the apparent warming effect of alcohol says.

"A simple mechanical consideration itself, however, tends to explain a misinterpretation of these results. The body temperature has not been changed but the warmer blood has been sent to the surface where, if it is to dissipate, it tends to reduce the temperature of the whole system. In cases where there is serious need of protection against cold, alcohol is not only useless but dangerous. Polkinghorne stated that 'my experience leads me to take a decided stand against the use of stimulants and narcotics of all sorts' in Arctic journeys—in the case of alcohol owing to the increased risk of death by freezing."

We in India, however, do not need such insulation. We have to secure apparent or real for taking alcoholic drinks to our temperate zone where the sun gives us all the warmth we need.

Needless Fear

A Liberal friend after highly appreciating the Congress programme of prohibition within three years thus expresses his fear about education:

"The educational programme of the Congress seems to be causing some confusion. There is a fear that if any result is looking the progress of higher education, I hope that still a well considered scheme is introduced and sufficient notice given of the changes proposed, no prejudice step should be taken, or any one without giving an opportunity to the public to discuss the Congress proposals fully."

The fear is wholly needless. The Working Committee has laid down no general policy. The Congress except for being responsible for the substance of many national educational institutions, e.g. the Kashi Vidyapeeth, Jamia Millia, Tilak Vidyapeeth, Bharu Vidyapeeth, Gokhale Vidyapeeth and the IIS, has made no general announcement. What I have written is my personal contribution to the discussion. Indeed I feel more strongly about the vast injury that the existing system of education has done to the youth of the country and to the language and general culture of India. I hold my view

strongly but I do not claim to have converted Congressmen in general. What then can be said of those educationalists who are outside even the Congress atmosphere and who dominate the Universities of India? It is no easy task to convert them. My friend and those who share his fear may rest assured that the advice given by Sri Shastri will be taken to heart by those concerned and no serious step will be taken without due consultation and consultation with the persons whose advice is of value in matters educational. I may add that I am already in correspondence with many educationalists and am already receiving valuable opinions which I am happy to be able to say are in general agreement with my scheme.

What about Library?

I have received many opinions on the above I have been propounding in these columns on education. I may be able to reproduce the most important of them in these columns. For the moment I wish to answer a grievance a learned correspondent has made of the neglect of library of which he imagines I have been guilty. There is nothing in what I have written to warrant such a belief. For have I not contended that the children in the schools of my conception will receive every instruction through the handwriting they may be taught? That English library, is my scheme of things the hand will handle books before it knows or knows the writing. The eyes will read the pictures of letters and words as they will know other things in life, the ears will catch the numerical meanings of things and sentences. The whole training will be natural, suggestive, and therefore the quickest and the cheapest in the land. The children of my school will therefore read much more quickly than they will write. And when they write they will not produce drivel as I do even now I thank to my teachers but they will trace correct letters even as they will trace correct figures of the objects they may see. If the schools of my conception ever come into being, I make bold to say that they will vie with the most advanced schools in spelling, so far as spelling is concerned, and even writing if it is common ground that the writing must be correct and not incorrect as now is in the vast majority of cases. The children of the English school may be said to be writing in accordance with the orthodox standard; they spell clear and paper according to my standard.

M. K. G.

A Tentative Budget

It was hardly possible, in the space of a few days, for the Secretary Finance Minister to produce a budget fairly or even nearly reflecting the views and the policies that the Congress stands for. He had to build on the doubtful foundation that others had laid for him. He had to feel his ground before initiating at once bold strokes of policy. From the very nature of the case, therefore, the budget had to be what I might call a tentative budget.

And yet the future lines are broadly but clearly indicated in the Finance Minister's speech. A saving of 10 lakhs has been effected by the cuts in the Ministerial salaries and in the contingent expenditures as also in the travelling and other allowances. (Some of the vacancies filled by the present Ministry will have been along the new Rs 100 maximum salary scale.) Then there are the wild measures necessarily undertaken, in the shape of revenue reductions. Government propose to tackle the chronic problem of rural indebtedness, and "intend shortly to appoint one or two commissions to advise them in this respect, and the task of formulating a comprehensive programme to deal with rural economy as a whole as being entrusted to a sub-committee of the Council of Ministers whose duty it will be to attack the problem from every side." Then, "a sum of Rs. 10 lakhs has been set apart for expenditure during the coming six months for providing wells and tanks in all villages in the provinces, with special attention to the needs of the depressed classes in our villages." (The word "depressed classes" will, let us hope, be taken to be the vocabulary of our Ministers.) "Ties as much will probably be required before all needs in respect of water-supply are satisfied. Government hope to obtain estimates of all the requirements of all the districts in this province within the course of the next few months." Another step in the right direction is the demand for voluntary help in the shape of free labour for the construction of roads. "A sum of Rs. 14 lakhs available from the Provincial Road Fund has been provided for this purpose. It is hoped that grants out of the sum will be sanctioned to provide approach roads, preferably to villages which offer the best of co-operation to Government for the purpose of meeting the construction of these roads at a very low cost.

"If only the villages and those who have been so enthusiastically working for these villages supply what they can easily supply, namely free labour during off-season time, a very large number of villages can take advantage of these 14 lakhs and the other 18 lakhs reserved for water supply. I hope that a large number of villages and village workers will come forward ready to accept grants from this sum on the conditions I have mentioned."

Then, there is the welcome announcement that "Government have already been taking steps to

show, as far as possible, the stores which their Departments have to purchase shall be made locally, preferably manufactured in our villages, and that the cloth required shall be hand-spun whether Government also propose to introduce hand-spinning in our jails.

"Purchase of stores like cloth, paper, etc., by the Government amount annually to about Rs. 9 lakhs and the decision to confine these purchases to the products of cottage industries may reasonably be expected to stimulate these industries to some extent."

Equally welcome is the decision to provide adequate funds for the period of cottage industries and the announcement of what we may call a token grant of Rs. 100,000 for "preparing exact plans and programmes for introducing cottage industries of unimpeachable value." "Government's duty in this matter is twofold. They have firstly to make the necessary experiments and decide that an improvement is a real improvement such as we could recommend to the villages and such as would economically succeed, secondly, when we are assured by repeated experiments that certain industries or certain improvements in technique of the existing industries are unimpeachably successful, Government have to provide for a wide demonstration of the successful methods and to train the necessary number of people in the science and practice of the successful experiments."

Equally important is the announcement that "the need of retrenchment on a very large scale is urgent and we are determined to try our hands at retrenchment to the best of our abilities. There is ample scope for our reorganizing our administrative work so as to contribute both to economy as well as to increased efficiency. The time on the question of economy and retrenchment prevailing on all sides of the House would help Government coming to conclusions which may be generally, if not universally, acceptable to every group or party in the Assembly. It is to my mind a subject of national importance, and we on this side of the House desire that our proposals on this subject should possess the strength of the unanimous vote of the Legislature."

Among the new schemes that the Government hope to try for augmenting their resources are the public utility services "which are being utilized for the benefit of a few at the cost of the Community as a whole. There is no reason why the State should not nationalize these activities and appropriate the profits for the good of the Community as a whole. There is no reason why the profits of the public utility (electricity) should not return to the pockets of the public as a whole through the controlled agency, the Government. Many other potential sources of income which could fairly be taken up by the Government remain untapped or are allowed to be exploited for the benefit of a few."

A policy of drastic revision of land revenue, with a view to let heavily those who enjoy the

fruits of the soil without the sweat of labor and with a view to making the tax bearable by the actual tiller of the soil, is also envisaged, and the Ministry are also exploring the possibilities of many proposals involving the taxing of the "tumble business," "not only the re-empting themselves from the loss which a policy of prohibition may involve but will also enable us to undertake some expansion in the many fields of social service." However [If these are death duties, marriage tax and many another that can be raised and which will have to be discussed by an inter-parliamentary Conference of Ministers and Experts who may be appointed.

Tentative on the Stanley budget has been, let us hope we may, in the language of the Finance Minister demonstrate to the world, in some of them, that there has been "no lack of ideas on our part to exploit the possibilities of the Act to their utmost limits" and that "the difficulties and restrictions which have been placed round them must disappear if the forms of satisfaction are not to be allowed to explode in unknown ways."

A Stupendous Task

Stanley who, when the Congress resolved to accept abstinence, has been burning the candle at both ends, may now be said to be devoting all his waking hours to the problem of prohibition and mass education, and the more he is consulted on these problems the more readily he comes out with fresh ideas and fresh proposals. "If we can achieve prohibition within the next three years, and if we can demonstrate to the world that we can do without the military in the Tropics, we shall have raised India's name to a height that it had never reached before and to which no nation has yet reached," said he in the course of a discussion on prohibition. "The task of making people sober is a task of the most vital importance and no amount of energy devoted to it is likely to be wasted. It will at once be a kind of true adult education and of improving the taxable capacity of the citizen."

"What are the most effective agencies for the creation of a sober India?"

"I have said already that the existing excise force may be used to advantage. Up to now they had no belief in the Government's bonafides to achieve prohibition at once a distant date. They now know full enough that the Congress will not rest in peace and will not let others rest in peace until it has achieved prohibition, and they will gladly lay into line with the new policy and programme. But the voluntary agencies will be more effective. There are our primary and middle, and students of colleges. They may well be called upon to devote a couple of hours each day to the task. They should go to the areas frequented by the drinkers, associate with them, speak to them and reason with them and do personal phoning of an educative character. I look to the medical profes-

sion to put their heads together to find out why people drink, how they can be weaned from drink, find out effective, wholesome and laudible substitutes of drink. Then there are our students. They did great work during the non-co-operation days. They should be approached again to revive the work under better auspices now. Whilst their presence will be a sure deterrent, they will have few difficulties in the way. Before, the police looked indifferently on, and even helped the ruffians in the days gone by. Now, women can count on their help in their holy crusade. Then there are the temperance societies. Most of them have been up to now inert and inactive. We should now ask them to pull themselves together and engage actively in the crusade. We might well have a Prohibition League under which all these agencies may work in a regular and systematic manner. The services drawn from outside may rightly be used for the prohibition campaign. That will be no doubtful use of tainted money, but something like turning a channel of foul water into the holy Ganges and making it pure.

"Above all find out the places where, concentrate your forces on them. Have meetings of the liquor contractors and liquor dealers, teach them how to turn an honest penny by converting their liquor bottles into recreation centres. I have already described how these places may be turned into centres of harmless recreation and even of educative amusement."

It has been suggested that drink is a necessary accompaniment of the factory system, in fact all laborers, involving unknown and shadowy toll. Farmers working in the rain or in wet paddy fields, we are told, need something to warm themselves up. The medical friends who sit down to suggest measures to meet all these difficulties and many others have a tough task before them, but it should not be difficult for them to cope with it. Then I have seen with my own eyes that where liquor is forbidden even among the agricultural laborers, a quarter of a pound of rice and an equal amount of oil are considered to be the best possible food during the wet season. There is the Chinese flower which by itself is a very good smelling food. We should be able to find out how the flower can be made available to the people without expending them in the transportation of cloth distillation. A correspondent has made suggestions about changes in the conditions and hours of work of the workers in the city and in the villages, which are worth consideration.

"In class (1) there should be limitation of hours of hard work, (2) the tavern dens and tobacco driven' beds should be limited, (3) handling of heavy loads should be done more in mornings and evenings, (4) in places at least, between 11 and 3 p.m. there should be rest and light labour.

(continued on p. 238)

H A R I J A N

Aug. 26

1937

THE GREATEST ACT

[By M. N. Ghosh]

"Inasmuch as prohibition has been one of the chief planks of the Congress since the inauguration of the non-co-operation movement in 1920, and thousands of men and women have had to suffer imprisonment and physical injury in furtherance of this cause, the Working Committee is of opinion that it is incumbent upon the Congress Members to work for the end. The Committee expects them to bring about total prohibition in their respective Provinces within three years. The Working Committee expects in the Ministries in other Provinces, and in the Indian States also, to adopt this programme of moral and social uplift of the people."

I regard this resolution as the greatest act of the Working Committee at any time of its shaggy career. The cry of prohibition has been always fashionable. In 1920 it became one of the chief constructive items of the Congress. The Congress, therefore, could not but go in for total prohibition immediately it came into power in any part of India. The Ministry had to have the courage to swallow nearly the eleven crores of revenue in the six provinces. The Working Committee has taken the risk for the sake of redeeming its pledge and securing the moral and the material welfare of those who are addicted to intoxicants and narcotics. It is my fervent hope that the five provinces which have non-congress majorities will not hesitate to follow the example of the six provinces. It is less difficult for them than for the six provinces to achieve prohibition. And is it too much to expect the States to fall in with British India?

I know that many are sceptical about prohibition being achieved. They think that the financial lure will be too strong for them to resist. They argue that the addicts will procure their drinks and drugs secretly, and that when the Ministry discovers that prohibition means some loss of revenue without any appreciable disinfection in the consumption, though black, of drinks and drugs, they will revert to the fiscal revenue and the three states will be worse than the present.

I do not share any such fear. I believe there is the requisite moral momentum in the nation to achieve the noble end. If prohibition is to be a reality, we shall begin to see the end not with the end of the three years but within of an month. And when the reality dawns upon India, those Provinces or States that have lagged behind are bound to bow to the inevitable.

We have the right, therefore, to expect the sympathy and support not only of all the parties in India including the Congress but the best mind of the whole world in this, perhaps, the greatest moral movement of the century.

If, then, prohibition is to mean a great moral awakening in India, the closing of liquor shops should merely mean the indispensable beginning of the movement ending in the complete freedom from drink and narcotic of those poor people and some rich people whom the faith has misled, lured and seduced. Such a transformation cannot be brought about by mere State effort. At the risk of repetition of what is stated by Mahadevi Desai in his notes, let me re-emphasise what should, in my opinion, be the comprehensive programme:

(1) A detail map showing the locality of liquor and opium shops in each province.

(2) Closing them as liquor shops on the expiry of the license.

(3) Immediate earmarking of liquor revenue, whilst it is still being produced, exclusively for the purposes of prohibition.

(4) Conversion, wherever possible, of the liquor shops into refreshment and recreation rooms in the hope that the original vices will continue to use them, liquor substitutes being themselves persuaded to modest them if they will.

(5) Employment of the existing excise staff for detection of illicit distillation and drinking.

(6) Appeal to the educational institutions to devote a part of the time of teachers and students to temperance work.

(7) Appeal to the women to organize visits to the houses given to the drink and opium habits.

(8) Negotiation with the neighbouring States to undertake simultaneous prohibition.

(9) Engaging the voluntary or, if necessary, paid assistance of the medical profession for suggesting non-lethal drinks and other substitutes for intoxicants and methods of weaning the addicts from their habit.

(10) Revival of the activities of temperance associations in support of the campaign against drink.

(11) Engaging employees of labour to open and maintain under first class management refreshment, recreation and educational rooms for the use of their employees.

(12) Toddy tappers to be used for clearing sweet toddy for sale, as such, or conversion into gur. I understand that the process of collecting sweet toddy for distilling, as such, is for making gur is different from the one for fermenting toddy.

No worth for the campaign against drink and drugs.

Now as to how to make up for the loss of revenue in some Portwines to the extent of one-third? I have unasharingly suggested cutting out the educational budget for which purpose mainly the opium revenue is used. I still maintain that education can be made self-supporting. With this I must deal elsewhere. It cannot be made so in a day even if the possibility of its being made self-supporting is accepted. Existing obligations have to be met. Therefore, drastic sources of revenue have to be tapped. Death duties, tax on tobacco including 'bills', have already been given as some suggestions. If there are emotional, hypersensitive of immediate accomplishment, education taxes may be levied to this over the deficit, and if even that fails, the Central Government should be approached to curtail the military budget and give the Portwines the proportionate grant. The demand would be frankish especially if it is demonstrated by the Provincial Governments that they do not need the military, at any rate for their internal peace and tranquillity.

BUDDHA AND HIS HARIJAN DISCIPLES

I

'Who is an Outcaste'

Buddha did not believe in the doctrine of high and low, and held that he only is an outcaste whose conduct and character are a disgrace to his humanity. We are thus told in the Suttaputta (1.7) how once when he was living at Saveratthi in Jetavana, the park of Anathapindika, he entered the city in the morning for alms. Now at this time the Brahman Ekasiddha happened to be offering oblations to the Marak fire in his house. He saw Ekasiddha coming at a distance, and said, "Stay there, O travelling, O Ekasiddha, O Vrihala (outcaste)!" Buddha replied, "O Brahman, do you know a Vrihala or the things that make a Vrihala?"

"O Outcaste, I do not know a Vrihala or the things that make a Vrihala. Please teach me so that I may know," said the Brahman.

"Then listen," said Buddha. "I will tell you. The man who gives way to anger and hatred, commits the vice, has committed wrong views and is hypocritical, let me know him as a Vrihala.

श्रीं वरं न मन्दं न मे नः ।

अप्यं वरं न मयं वरं गि नः ।

"Whoever knows living beings, whether man or tree born and has no compassion for living beings, let me know him as a Vrihala.

एवं न हि न हि वीर्यं न हि नः ।

एवं न हि न हि न मयं वरं गि नः ।

"Do it in a village or in the forest, whoever steals the property of others, let me know him as a Vrihala.

न हि न हि न हि न हि न हि नः ।

न हि न हि न हि न हि न हि नः ।

"Whoever having contracted a debt, runs away when called upon to pay and behaves as if no debt were owing by him, let me know him as a Vrihala.

न हि न हि न हि न हि न हि नः ।

न हि न हि न हि न हि न हि नः ।

"Whoever for love of a wife, having killed a woman being going along the road, takes the wife, let me know him as a Vrihala.

न हि न हि न हि न हि न हि नः ।

न हि न हि न हि न हि न हि नः ।

"The man, who for his own sake or for the sake of others or of wealth tells a lie in the wilderness, let me know him as a Vrihala.

न हि न हि न हि न हि न हि नः ।

न हि न हि न हि न हि न हि नः ।

"Whoever is seen with another's wife whether by force or by her consent, let me know him as a Vrihala.

न हि न हि न हि न हि न हि नः ।

न हि न हि न हि न हि न हि नः ।

"Whoever, being able to support another or better what still, fails to do so, let me know him as a Vrihala.

न हि न हि न हि न हि न हि नः ।

न हि न हि न हि न हि न हि नः ।

"Whoever makes himself and disciples others, being mean by his pride, let me know him as a Vrihala.

न हि न हि न हि न हि न हि नः ।

न हि न हि न हि न हि न हि नः ।

"He by birth does not become a Vrihala, nor by birth does one become a Brahman, he alone one becomes a Vrihala, by deeds one becomes a Brahman."

न हि न हि न हि न हि न हि नः ।

न हि न हि न हि न हि न हि नः ।

II

Harjan Brothers

Such being the views held by Buddha, we are not surprised to find that he had Harjan disciples, many of whom joined his Church as lay brothers, and some even as monks. Of these latter we are lucky enough to have a record preserved in the collection called *Theravada* or *Theravada* supposed to have been uttered by the monks who surrounded Buddha. One of them was *Harjan*, twelve names of whose composition are preserved in that collection. Buddha was a householder in Rajagriha. He was once collecting alms, walking and so on his long

"SUFFICIENTLY ACQUAINTED"

(By M. E. Gossels)

A professor writes:

"You have suggested that even if an M. L. A. can express himself in English it is open to him to declare that he is not 'sufficiently' acquainted with it and thus excite the speaker, who is of course not expected to question his bona-fides, to allow him to speak in Hindustani. I have read your remarks with the greatest care but have not been able to see how a person having a scrupulous regard for truth can take this course, much less how you can suggest it. Because it obviously refers to persons who find themselves unable to express their meaning in English well enough to make it intelligible to those who know English and not to those who do not know it. There can be no question of 'sufficient' acquaintance with English for making oneself intelligible to the latter. The working is too clear to permit any other interpretation, and in fact it is for anybody to declare himself insufficiently acquainted with English simply because there are some fellow Members who do not understand English, isn't the main difficulty in U. P. they have got out of the difficulty by interpreting the words, misinterpreted or not, sufficiently acquainted with the English language" is more less acquainted with the English language than with Hindi. But I think the question of comparative acquaintance is also ruled out by the context. I agree that the context is highly suspicious and must go. If you suggested that it should be deliberately distorted, it would be a perfectly straightforward guess and there could be no objection at least of the construction type. As it is, however, you must have some justification for the course you have suggested, which I have been unable to see. There must be others in the same position and we shall all benefit if you elucidate the point in the Session."

"Sufficient" can only have a relative meaning, not absolute. Even an M. A. may not have "sufficient acquaintance" with English for the purpose before him. Thus an M. A. from U. P. will surely not have sufficient knowledge of English to make himself understood by Hindustani-speaking multitudes. My teachers had often to speak in Gujarati in order to make themselves understood to the class they were teaching. The reason was that they, most of them graduates, had to struggle through their English to make themselves intelligible to their class. Speaking in Gujarati they became fluent and our eyes sparkled as we broke in the wisdom they divided into us. If I was Speaker of an Assembly I would certainly allow a most polished speaker in English to speak in Hindustani if he believed that he did not have sufficient English for the audience before him. It is not a question of grammar or fluency it is a question of intelligibility. To give any other meaning to the Section would be to

frustrate the very object. An ungrammatical English speech would amount to sufficient acquaintance with English if the audience could only understand English and no other language. Such things have often happened during my numerous tours in India. The meaning given to these sentences is an honest attempt to deal with a difficult situation. My well-known particular for the Indian languages for India had nothing to do with the interpretation. If I could not have honestly submitted to the interpretation which Mahadevi Prasad's ingenious brain conceived, I would certainly not have allowed it to go in and would have gladly advised a battle with the Government for a just and workable interpretation of the phrase "sufficiently acquainted." No doubt the proper course is to have the Section amended as the Punjab Premier has already suggested.

THE OIL PRESS

(1) Tests of a good press:

1. Higher oil percentage. 2. Less time per charge. 3. Larger capacity. 4. Lesser requirement of human and fueling power.

(2) Improvements made.

1. An enlarged pit in order to increase the capacity. 2. The side of the pit made straight so that the piston may touch it at all points. This helps to crush the seeds better and more quickly. 3. The pit shell made more slanting in order to collapse the angle made by the piston and thereby increase the pressure. 4. A lengthened piston so as to increase the pressure because the piston acts as a lever. 5. Grooves made in the pit in order to accelerate crushing. 6. A more straight pipe in order to allow an easier flow of the oil.

(3) Presses experimented on:

1. We have tried the local Turuli and the Punjab Presses. Both of these have yielded unsatisfactory very much from the point of view of their per charge and oil percentage. 2. The Gujarat Press has satisfied many of the above tests, but the difficulty with it is that only one stone can be worked at a time. 3. The best of the present presses is the Marwar one. Only three changes have to be introduced to it, viz. the grooves and angle of the piston and pipe.

(4) Our Working

Our man with two bellows takes out 10 charges of 35 lbs. of ground each in a day, on very pressure, which are worked simultaneously. Oil 10 lbs. in a about 40L. Each charge takes about an hour and a half. Limited work, which formerly took 3 hours per charge, now takes only 1½ hours to be pressed. The oil percentage is nearly 25.

(5) Experimenting at present:

Our oil press is added to greatly in the process of crushing to help the pressure to turn into oils and be pressed. Limited work are produced before getting to the point to see this, because turned in very hard to crush.

[Issued by A. L. V. L. A., Wastha.]

NOTES

(Continued from p. 327)

"In villages during harvest, these peasants working in the hot periods get really tired and need for stimulants. Their working hours should be limited to eight, between two periods, from 4-10 to 12-10 a. m. and 3 to 6 p. m. I have this system in followed in the Soviet Unionists. I have seen in Kamchatka people going for harvest in the hot hours of the night. When the paity is being beaten, they expose themselves to the hot sun. A paityd above their heads in the Kiviat (the place where paityd is beaten off) will be helpful. As the paityd becomes dirty and irritating patches and then settle down on the naked body, the peasants wish to forget the irritation through drink. They should be encouraged to wear shirts.

"As a very good substitute for drink, I suggest the earliest practice of drinking cucumber be revived. It is made of cold water, lettuce, blue juice and cold soda. This will give energy and also cool the system. Since bromatit may also be suggested."

Exceptions and Pardon to Ministers

When Rapp was here, Jannakoff said to him in fun: "How I wish you invited me to Moscow during your regime as Prime Minister. Let me also have for once the pomp and ceremony of a word of honor." "No word of honor," said Rapp, seriously, "and no exceptions and parties. Some of these things are vulgar, and the exceptions were when they are genuine are like a husband receiving the obstetrics of his wife or a father of his son. Why should we have these life shows and waste public money which could be turned to better account?"

A correspondent from Sami writing about the great public reception accorded to Minister Morozj Daul wrote "Hundreds if not thousands of garlands must have been given to Morozj Daul. While I like the great reception that was given, might not the enormous amount spent on garlands have been more profitably used?"

And now I have a dated letter from an "old" person than Sp. Ompedimere Deshpande.

"You are aware that some of the Congress Ministers have just finished their term in the Presidency. They will in future undertake more such work. If the newspaper reports are correct, they were welcomed with great pomp and ceremony at all the places they visited. As I am not acquainted with official rules of etiquette and formalities, I am not in a position to offer any criticism. I believe even there can be reduced to a minimum. But what about the proceedings, presentation of addresses, banquets, An House, etc., expected by the public at these

leaves? I do not mean to say that they are not genuine. But to an ordinary man with whom we are more concerned, it is nothing more than a continuation of the old scheme which we have been denouncing. In my opinion such demonstrations should be the as possible be discouraged. They create a more spirit an artificial look for things that are not above the ordinary. You have been rightly insisting on the simplicity of our Congress Ministers. If according to you 'the best of us are as higher than the business among our people,' I think the Congress Ministers should not be an exception. Their term must be indefinite ones in terms as is right. It is not difficult to find out more simple ways and opportunities for Ministers to talk among the people to get themselves in touch with them."

No more comment than that given in the first column represented here is needed. All Ministers going on tour will do well to send previous instructions insisting on making their visit strictly businesslike, avoiding all waste and pomp and ceremony. And there is something incongruous, if not vulgar, in our Congress Ministers, pledged to non-violence, receiving salute from a guard of honour!

M D

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[ONE ANNA

Notes

Appeal to Discharged Prisoners

My congratulations to the Congress Ministers who are discharging prisoners who had been condemned for proved violence done from political motives, and also to the discharged prisoners. Personally I draw no distinction between violence done from a private motive or from a political motive. The effect on the nation does not vary with the motive of the authors of violence. But as an out and out believer in non-violence I do not believe in the system of punishments for crimes, whether private or public. Therefore, I should welcome an extension of the principle which guides the Ministers in discharging prisoners, but I am aware that they do not share my extreme view on non-violence. Their reason, however, for discharging the prisoners condemned for violence is not the same as I would apply. They have been guided, naturally and rightly, by the purely political motive, viz. to establish contact with those who have hitherto believed in the efficacy of a species of violence for the attainment of India's freedom. They want to wean these men from violence and harness their energy for the Congress method of non-violence. If my reading of the Congress method is correct, the large public demonstration that took place on the discharge of Kulkarni prisoners was, to say the least, a political mistake. Did the thousands of demonstrative supporters of the men said to have been committed by these prisoners, let me hope, to education and? If they did, they have evidently not understood the Congress method, what is more they have embarrassed the Ministry and made more difficult the difficult task of giving the fullest liberty to the people in these Provinces. We ought to learn to take such ministerial acts as in the natural course and, therefore, with calmness. Kulkarni prisoners are no fools. They are able, intelligent men, with unyielding love of their country. They and all such prisoners will pave the way for the liberty of others, if they use their liberty to help Congress Ministers by their exemplary conduct and by serving themselves true Congressmen, letting their fall show in strengthening the Congress organization by effort and selfless service. For they should know that Congress Ministers seem to be having their own way in

many matters because they have inspired the respective Governments with confidence in their ability to handle effectively all the departments under their charge, especially that of law and order, without the intervention of the police and military. The moment they lose their credit in this respect and are obliged to fall back on these two so-called limbs of the law, the confidence will be weakened and their authority all but gone. While power, super-imposed, always needs the help of police and military, power generated from within should have faith or no use for them.

Gambling and Vice

In the Provinces where the Congress has a majority, all kinds of hopes have been raised. Some are legitimate and will, no doubt, be fulfilled. Some others cannot be. Thus the people who indulge in gambling, which unfortunately is even on the increase in the Bombay Presidency, think that gambling will be legalized and restrictions done that cover Bombay will be no longer required. I am not quite sure that even if gambling is legalized on a national scale, as it is already in a restricted manner, there will be no illegal ones. Thus it has been suggested that the Turf Club, which has the monopoly of gambling on the race course, should be allowed to open an additional entrance to make it easier for poor people to gamble. The turf offered is a larger revenue. A similar suggestion has been made for the regulation and licensing of brothels. The argument advanced, as in all such cases, is that the vice will continue whether it is legalized or not and, therefore, it is better to legalize it and make it safe for those who visit the brothels. Let me hope that the Ministers will not fall into this trap. The proper method of dealing with brothels is for the women to marry on a double proposition, (a) amongst women who sell their honour for a livelihood, and (b) amongst men whom they need shame into behaving better towards their estates whom they ignorantly or masterfully sell the weaker sex. I remember years and years ago in the early months when the brave Balwant Army people, at the risk of their own lives, used to carry on picketing at the corners of notorious streets at Bombay which were filled with houses of ill fame. There is no reason why such work should not be organized on a large scale. As for gambling

on the race-course, it is, at best as I am aware, an impetation like many other impetations from the West and if I had my way would withdraw the protection of the law that gambling on the race course enjoys even to the extent it does. The Congress programme being one of self-purification, as is stated in so many words in the resolution of 1953, the Congress men have nothing to do with horses derived from any vice. The Minister, will, therefore, use the authority that they have obtained for submitting public opinion in the right direction and for stopping gambling in high quarters. If it were not to hope that the ordinary public will not copy the bad manners of the so-called high-placed people. I have heard it argued that horse-racing is necessary for breeding good horses. There may be truth in this it is not possible to have horses racing without gambling, or is gambling also an aid to the good breeding of horses?

M. K. G.

"A Nation of CS Men"

Dr A. E. O'Brien of New Zealand recently spoke in unmeasured terms of the havoc wrought by communism. I take the following reproduced from a New Zealand journal.

"We are a degenerating people, the cause of my decline is, I think, correct, and a team of other moral evils following upon it and unless a change is put in it the nation must come to an end. This warning was given in a lecture at Christchurch, New Zealand, by Dr A. E. O'Brien, who quoted statistics showing that whereas in 1910 the rate of increase of the New Zealand population was at just increased industrial rates, in 1945 it was only 18. That cannot be explained on the family aspect, he continued. People were made to believe that there was something good in it, since it was backed up by the Press, the Church, social workers and even clergy men. While Parliament deplored the lack of population in New Zealand and talked of land prices, they allowed thousands of pounds worth of material to be imported to provide New Zealanders with living space. It was apparent that the New Zealanders were a degenerating race, and the cause of the disaster was, I think, correct, bringing a debasing of morals and physical decline as well. The nation was rapidly becoming one of CS men."

A Lesson from China

The "Industrial and Labour Information" of Geneva gives some valuable information about the handicrafts in China which those who are keen on handicrafting India will do well to ponder. The note on Handicrafts in China appears in this publication from Geneva is packed with facts and figures which should stimulate us who are now engaged in nation-building activities to action in a similar direction.

"It is generally believed," says the note "that Chinese handicrafts articles are being driven

out of the market by the advance of Western mechanical production and are gradually being displaced by machine-made products, but this is by no means entirely true. At present, 75 per cent of the products in daily use in China are hand-made. They also represent a considerable proportion of China's total exports. In 1949, Chinese hand-made products exported were valued at \$104,541,021 representing 18 per cent of the total exports, in 1953, the figure was \$105,001,747 or 18 per cent, and in 1954 they were \$176,251,025 or 20 per cent.

According to statistics compiled by the United Nations Bureau of Economic Research, there are in Shanghai alone 19,119 semi-handicraft industries and 2,674 exclusively craft undertakings. The aggregate capital of the latter amounts to \$2,104,718 and the number of workers they employ is 24,876.

According to a statement by the National Industrial Research Bureau in Shanghai, about half of the goods piece-goods consumed in China is produced by hand. All in all it may be said that these handicrafts are characteristic of the products of China are based not by small-scale industries of the craft type carried on more in the villages than in the towns."

We do not need to produce hand-made goods for export. We have to produce them in order to give work to the millions of our unemployed. Mass production necessarily means tremendous capital foreign markets, all the while unavoidably incidental to luxury production, and an addition of nationwide unemployment. China supports some of her hand-made products as they are needed abroad, and not by the strong arm of imperialism. China may not be a haven on earth, but she will certainly escape the crisis through which all highly industrialized nations are passing and the doom that awaits some of them.

The Ting Hsiao Experiment

The increasing production of these hand-made goods is certainly due to the recent efforts at rural reconstruction made by the Chinese National Association of the Mass Education Movement and other bodies. We shall, for the moment, leave the educational part of the Reconstruction programme, and briefly turn to the Economic part of what is known as the Ting Hsiao Experiment. Ting Hsiao is a typical district with 64 villages and a population of 181,980, deriving 88 per cent of her income from agriculture and 12 per cent from rural industries. The experiment on the economic side consists in stimulating the improvement of cotton, and in the development of domestic-oriented strains, and highly improved cotton handicrafts. As regards village industries a paragraph from the descriptive booklet about the experiment may be quoted:

"Chinese farmers produce the raw materials, and through industries carried on in the towns

they manufacture foot-stalls, clothing, implements, and utensils, both for home use and for export. The purpose of our experiment is to improve and organize these industries which are the most important in the district with respect both to home consumption needs and to increasing the cash income of the farm family. Through effective development of the village industries, the productive life members of the farmer would be made productive, and he would have something to fall back upon in case of crop failure. Through centralization of management in houses, purchasing and marketing some of the most important branches of home production will serve to the village industries, while they retain at the same time the social and economic advantages of small producing units. The chief industrial study of the Movement continues on the one hand with the chief agricultural study, and on the other, with the industrial study of Tang Hsiao which is the most important economically. In the (1954) festival of Tang Hsiao approximately 20,000 persons attended in various openings and nearly 30,000 in cloth wearing. An Experimental Workshop has been established, through which the latest industrial techniques and equipment capable of increasing the cost of production and increasing the output.

The improved machines are run by hand power and locally produced carbon (used in a large extent, mostly as fuel for the steamboiler) are purchased. Appliances are rented at the Workshop and others in their respective villages to establish workshops in connection with their local co-operative societies. The chief contribution of the Movement is that the formation of processes is supported, but in finding a solution for the problem of making the improved tools adapted available for the people through organization and training, and in developing a system whereby the village industries can be carried on economically and effectively without draining the workers from agriculture, which must remain the mainstay of Chinese economy for many years to come.

Then there is the Economic Organization through Self-help Societies and Integrated Co-operative Societies ensuring that (1) all outstanding members engage in co-operative purchasing, (2) that co-operative marketing is done whenever enough members have a marketable surplus to make it profitable.

The Farmers' Institute (like the Peasants' House in Soviet Russia, perhaps) trains farm-leaders to carry out simple and practical projects for the economic reconstruction of their villages.

Health Services of the Tang Hsiao Experiment

Our Ministers for Health will note with interest and benefit the working of the Health Division of the Tang Hsiao Experiment. A survey made by the Department of Rural Survey in

1950 revealed the fact that 30 per cent of the people who live in the district receive no medical attention whatsoever, that out of the 478 villages, 350 possessed no medical facilities of any kind, and the other 128 had no more than a traditional physician of the old type prescribing drugs which he himself sells, and yet the annual per capita expenditure of the people for medicine and medical help was about 20 cents (i.e. 10 to a \$u). Under the new Experiment provision has been made for three classes of service—the Village Health Worker, the Sub-District Health Station, and the District Health Centre.

The Village Health Worker is recommended by the Village Elder and has completed a ten-day course of health training (a very brief and incomplete course, I am afraid) at a Sub-District Health Station. He is expected to (1) record births and deaths, (2) vaccinate the village against small pox, (3) reconstruct his own wall according to an approved design, to reduce the danger of surface pollution, (4) give simple treatments according to the facilities of his "First Aid Box" which contains tea, essential and food, proof drugs, (5) take to the Sub-District Station patients not coming within his scope, (6) give every possible assistance to higher grades of health personnel in making contacts with people. He receives regular supervision from the physician at the Sub-District Health Station.

The Sub-District Health Station has a qualified "B" grade physician and doctor in charge. A daily clinic is conducted at the Health Station. Other duties and activities are supervision of Village Health Workers local "first-aid" and midwifery helpers, and school health education, and vaccination. There is a weekly Conference of the Sub-District physicians at the District Health Centre.

The District Health Centre has a hospital with 500 beds and a laboratory, as well as administrative offices and clinic rooms. It co-ordinates and supplements the activities of the Sub-District Health Stations, and takes up such activities as control of epidemics, and special studies in connection with School Health, sanitation, maternity and child health, training of nurses and dentists etc. as well as giving intensive training courses to medical students and other personnel.

Much of the administrative paraphernalia is available in our own country today. All that we have to do is to make it function properly and effectively, with a considerable regard for the health of the members of the State's citizens.

H. D.

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HARRIAN

Sep. 4

1937

MY MEANING OF OFFICE ACCEPTANCE

(By M. E. Gandhi)

Shri Shankaran Das writes

"In your note 'On Instruments of Independence' in the last Harrian, you say in the second paragraph, 'For me office acceptance has a special meaning even in the terms of the Congress methods and resolutions.' It would be wrong if I did not put before the Minister and the public my meaning of office acceptance." As I have submitted you, you are for office acceptance for serving the masses and establishing the Congress position through constructive programme. But I think you should explain in greater detail your meaning of office acceptance."

Rightly or wrongly, since 1920 the Congress-minded millions have freely held the view that the British domination of India has been on the whole a curse. It has been an curse sustained by British arms as it has been through the Legislature, distribution of titles, the law courts, the educational institutions, the financial policy, and the like. The Congress came to the conclusion that the game should not be forced, but that the oppressed millions, of which the British game was a naked machine, should be met by the organized non-violence of the people, and the Legislature and the rest by non-cooperating with them. There was a strong and effective positive side to the foregoing plan of non-cooperation, which became known as the constructive programme. The nation proceeded to the utmost extent of its success in the programme of action held down in 1930.

Now this policy has never changed, not even the terms have been revised by the Congress. In my opinion all the resolutions since passed by the Congress are not a repudiation but a fulfilment of the original, so long as the non-violence backed all of them remains the same as in 1930.

The non-violence of the policy of 1930 was organized national non-violence. The British system was weaker, even weaker, not so the men and women behind the system. Our non-violence, therefore, meant that we were out to counter the administration of the system, not to destroy them, the government may or may not be willing to, notwithstanding their debts to the economy, they are that their game and everything they had created for the administration of their authority were useless because of our non-use of them, they could not do otherwise than bow to the inevitable and either retire from the scene, or remain on our terms, i.e. as friends to

cooperate with us, not as vassals to impose their will upon us.

If Congressmen have entered the Legislature and have accepted office with that mentality, and if the British administration ignores Congress Ministers insistently, the Congress will be in a fair way to reach the last and to achieve Complete Independence. For an indefinite postponement of the Ministers on the terms mentioned by the masses as over-riding power of the Congress till it becomes inevitable and is able to have its way all along the line. The last indispensable condition of the attainment of such a comprehensive means willing sacrifice of Americans by the whole mass of the people. That means perfect economical co-operation and friendship, the eradication of communalism, willing sacrifice of the addres to the drink and opium habits, the social enfranchisement of women, the progressive condition of the willing millions in the villages, free and compulsory primary education — not to name as it is today, but in reality, as I have ventured to elaborate — the gradual eradication of superstitions of proved harmfulness, through adult mass education, a complete overhauling of the system of higher education so as to remove the waste of the millions instead of the few middle class people, a radical change in the legal machinery so as to make justice pure and inexpensive, conversion of India into a republic in which situation would be not a source of punishment but a complete source of the education of those uneducated millions but who are in fact temporarily damaged.

This is not conceived as a terribly long plan of action. Every one of the items suggested by me can be put into motion today, without let or hindrance, if we have the will!

I had not studied the Act when I advised office acceptance, I have since been studying *Provincial Autonomy* by Prof. E. T. Sank. It is an admirable but true indictment of the Act from the orthodox standpoint. But the three months' self-denial of the Congress has changed the atmosphere, I am willing in the Act to prevent the Congress Ministers from undertaking the programme suggested by me. The special powers and safeguards come into play only when there is violence in the country, or a clash between minorities and the so-called majority community, which is another road for violence.

I dissent in the Act a profound distrust of the nation's capacity to rise high, coming through every Gifford, and an inevitable desire to purge, toxic British rule, but at the same time a bold experiment of winning the masses to the British side and, failing that, a resignation to their will to accept British domination. The Congress has gone in to convert them whatsoever. And I have not a shadow of doubt that if the Congress is true to the spirit of non-violence, non-cooperation and self-sacrifice, it will succeed in the mission.

THE NATIONAL TRICOLOUR

A friend writes

"In accordance with President Jinnah's instructions Congress observed the 1st of August as a National flag day and national flags were flown from all parts of the city. But these flags were manufactured anywhere by the individuals concerned according to their whim without any regard being paid to uniformity of size, shape or colour. Some of them were square, others oblong. The shades of the colours employed differed widely. Some of the flags had the figure of the spinning wheel printed on them, in others it was conspicuous by its absence. Today, after the lapse of a fortnight, most of these flags possess a sorry aspect. The colours were not fast, with the result that they have got hopelessly blurred. The white strip has altogether disappeared, being reduced to a brown-pink of pale green and yellow. Some of the flags, I am sorry to say look just like dirty rag. Even the flags that were obtained from Dr. Bhabha Bhambhani have lost no better. The question of the national flag is daily becoming deeper and deeper significant. I would, therefore, suggest that arrangements should be made to see that only flags of standard size, shape and colour are manufactured and used by the public. One too should be taken that only the colours are used that would not be affected by weather.

It seems to me that this can be effectively done only by bringing the manufacture and sale of national flags under a controlled control. The private manufacture of flags should be discouraged."

If the facts are as described by my correspondent, it calls for serious thought. A national flag would lose all its value if it did not strictly conform to the standard laid down. Even in the matter of ordinary articles we like to satisfy ourselves as to their size, shape, colour, etc., before we go in for them. How much more so must it be, then, with our national flag, for which we are pledged to live and die? The national flag symbolises a nation's self-respect and dignity, its ideals and aspirations. It must, therefore, be capable of easy identification like coins. Only the strictest conformity to the standard specifications can bring it within the desired worthy. It should have our sense of national pride and self-respect to use a flag that is slanted or slovenly made. How can a flag that is a mere shoddy and is dyed anywhere evoke the feelings of deep reverence that are associated with a national flag? I am, therefore, in entire agreement with my correspondent that our national flag should be strictly standardised. And this can be best done by having its manufacture controlled as coins are in mint. In my opinion the All India Spinning Association, working under the guidance of the All India Congress Committee, would be the best agency for this purpose. The collabora-

tion of the two bodies would provide the most guarantee of strict conformity to the standard specifications as to its size, shape, colour, etc.

(Translated from HINDUSTANI by C.)

RURAL EDUCATION

A document of the very greatest value is the "Report on Vocational Education in India" by Sir A. Akbar (Inspector of Technical Schools, Board of Education, England) and Mr. H. H. Wood (Director of Intelligence, Board of Education, England), prepared as a result of the investigations made during the authors' recent visit to India at the invitation of the Government of India. I would repeat every one of our Educational Ministers and all educationalists to read, study, and carefully digest this document which contains not a superfluous word, and which is bristled of exceedingly valuable and original suggestions for the reorganisation of our educational system. I will not try to summarise a document which is a marvel of condensation. The reason for instituting their enquiry into the educational system was "the fact that a large number of university graduates are not securing employment or employment of a kind for which their education qualifies them." The authors have recommended a radical improvement in the content and method of education, but they make it clear that it is not a quick solution of the problem of unemployment, which depends ultimately "upon the natural resources of the country, climatic conditions and a number of other factors which education cannot influence, as well as upon action in the field of economics and politics which do not come within our terms of reference."

Much of the report is devoted to Vocational Education and is full of valuable suggestions on co-operation between business and education, on education for industry, for commerce, for a short and career, in vocational schools. The terms of reference of the authors were necessarily limited. Otherwise I am sure that some such scheme as suggested by Gandhiji for the establishment of co-operation between business and vocational education, or for throwing the responsibility for suitable vocational education on business and industrial concerns would have found favour with the authors. The authors, again, had no 'aberrational points' in front of them and had not to shift out their problem from the point of view of self-supporting education. Nevertheless some of the striking things said by the authors on the heads of Infant Education, Rural Middle School Education, High School Education and Manual Work, which have so to say the foundation of the edifice of a vocational course, are strongly reminiscent of much of what Gandhiji has written recently in these columns. I shall content myself with reproducing here some of these observations.

Regarding infant education the authors say "Until a system of infant classes staffed by trained women is established in India education will remain skewed at its very foundations." The next important thing in primary education that the authors have emphasised is the mistake of concentrating on literacy. The main purpose of primary education is, say the authors, far from being the securing of permanent literacy. "Literacy, this happiness, is not achieved by pursuing it as a narrow objective; it is a by-product of satisfying activities. Literacy does not consist in reading and writing but in the use of reading and writing and, it may be added, of speaking and listening." The schools should not be schools looking up children with books, pens and pencils, but giving instruction and drill in reading, writing and speaking, "interspersed with opportunities for the use of these skills in activities which satisfy the child's other interests—activities as the following: sewing and clapping, physical exercises, games and dancing, nature study and the care for flowers and, it may be, animals, drawing, and making things."

The "rural middle school", say the authors, "is potentially the most significant educational institution in a country in which about 70 per cent of the population live in rural areas. Some of the best schools we have seen in India are those which, embracing the teaching of English, have these interests and their activities as the environment of the children and on the natural and social phenomena with which they are familiar. There is scarcely an activity of the curriculum for children between 9 and 14 which is not matched by finding it some out of rural life. To be more precise, a school in rural areas, with a garden or small farm attached, has very much greater opportunities for providing stimulating work and instruction in simple mathematics, nature study, science, geography, and hand-work than has an urban school. We do not, however, envisage a school of this type as a vocational school for agriculture. It is true that most of the children despite the laws of urban life, will when they grow up, remain in the countryside. If, as we are told, middle vernacular school schools are dying out to give place to single-vernacular schools, it is a sign of something very wrong with educational policy. It would definitely be an advantage to the community if rural schools generally became what a few of them now are—centres of 'rural uplift', that is agencies for the propagation of health, good habits, and an enlightened outlook on rural economy. But an unimmaculate rural policy designed to secure this would defeat its own end. Two conditions must be fulfilled if the school is to perform this dual function of educating the young and acting as a centre of 'enlightenment and light' for the community as a whole. The teacher's status in the village must be improved, and this means better training, a reasonable and sure salary and some guarantee, subject

to good work performed, of security of tenure. The other condition is that there must be effective co-operation between the education service and the other services (health, co-operative movements and so on). An examination of the timetables for boys between say 10 and 14, who are learning English, in the provinces we have visited, reveals the fact that in many schools more than half the total number of teaching periods of the week are devoted to linguistic studies. In our view no social or economic consideration can justify such a misuse of educational opportunity. Our object has been not to draw attention but to plead for the inclusion of activity as part of the educational process, in the conviction that for boys of this age "doing" is the beginning of "learning."

I shall now quote a few remarks on "Higher Secondary School Education".

"The Higher Secondary Schools will have to improve in the spirit and the methods of the existing high schools if educational reconstruction is to mean anything more than a mere change of names. An educational institution intended to teach boys of, say, 15 years of age on the world at large must be designed to be more than a mere anti-room in the University. The Higher Secondary School (Education) should give these students an opportunity of developing their own ideas independently and to develop in them a sense of social responsibility. It should also offer such boys the opportunity of acquiring, through work of a steadily individual character, a reasonable self-possession of his beliefs. The school should have a well-stocked library and rooms for creative activities, such as manual work and art."

The English as medium of instruction. The report is emphatic:

"Our experience of the high schools, looked as it is, promotes us that this use of English as the medium of instruction lies at the root of the ineffectiveness of many of them. As a whole the boys in the high schools are responsive and able but they are handicapped at every turn by having to handle an instrument which comes between them and spontaneity. Among other disadvantages the use of a foreign language as a medium of instruction for school boys hinders the discussion of those who promote illiteracy and an undervalued examination papers and from under reliance on text books by teachers and pupils alike, even in the point of encouraging the learner to memorise whole passages from them."

And here are the authors' observations on manual work in schools.

"It seems probable that some of the disadvantages to be manual work in the past to any unbalanced extent led to the fact that rural manual boys have been starved, from the very beginning of their school days, of the satisfactions which come from manual activities. Manual activities should find a place

in the curriculum and because the people in some of them will earn a living by manual labor, but because satisfaction of the desire to make or create is necessary to balanced development. It is, indeed, often the key to a boy's security. Not every boy enjoys manual work or is competent at it, but the same is true of other 'competes', such as mathematics and language which are considered often for granted as part of the curriculum. Manual work or constructive work is education with it as being planned and at the actual moment of execution. It is valuable for other reasons. It may lead pupils to acquire interests which will stand them in good stead in their leisure hours, and the importance of education as a means of enabling young men to continue with dignity the detachable button known as unemployment cannot be overstated. Moreover, manual work gives boys a foundation available to those who proceed from general to vocational education—a great consideration which is of great importance in the light of investigation."

The authors make the meaning and content of "manual work" shockingly clear. "We do not mean just carpentry or weaving or any other activity to which a definite name can be given. We include any task which makes a demand on a boy's skill, judgement, sense of observation and power of calculation, and involves all or some of these in a constructive effort to achieve an end which he himself wishes to achieve. The end may be making something he wishes to possess or to give to others; or it may be working out in concrete material some principles in mathematics, science, or geography. It is not so much the thing made or done as the integration required in the making or doing which is of educational value. Many boys who have been labelled 'dull and backward' have revealed unexpected creative abilities when the emphasis of training has been shifted from learning to doing."

I do not think even Gandhi could better the definition of manual work, and it is because agreeing with all the auxiliary processes within this definition that he lays such an emphasis on it. But it is equally clear that he would enthusiastically object explaining an activity if it does not satisfy the definition above given, i. e. it is done only in a haphazard unskilled way. The end here may be making clothes for oneself or for one's dear ones, or the still nobler one of solving the nation's problem of cloth production. In calculating how much yarn would be needed for a particular purpose, mathematics is necessarily involved, and if we can interest the boys in the growth and improving the status of cotton, science and geography will also come in.

H. D.

OLD ISSUES

Issues of 'Harper's' Youngs Post are available with us at the rate of two cents per copy including postage.

Harper

GANDHI ASHRAM, TIRUCHENGODU

This report covers a period of two and a half years from 1st January 1935 to 30th June 1937.

Economic Conditions

The years under report were, as to say, harvest years. There was complete failure of rains and the distress which the peasantry experienced in the year 1934 increased during the period. The reader will have an idea of the hard times the people had to go through when we say that there was scarcity of even drinking water. Drinking water actually became a luxury. The main grains in P. M. S. and other places were nearly

CLOTH

We give below figures for the production of yarn and cloth during the period—

| Year, | Yarn
in lbs. | Fine Yarn
in lbs. | Cloth Pro-
duction in
sq. Yds. | Washable
Cloth |
|----------------------|-----------------|----------------------|--------------------------------------|-------------------|
| 1935 | 51,773.4 | 52,393-2-8 | 2,45,000 | 52,810-3-7 |
| 1936 | 54,000-10 | 55,513-1-3 | 1,80,000 | 46,888-7-3 |
| 1937 | | | | |
| up to
end of June | 22,400.13 | 22,300-1-8 | 55,000 | 27,410-2-7 |

Wearing wages distributed in the period. Rs. 41,011-3-4
Spinning wages. Rs. 71,020-4-6
Weaving wages. Rs. 3,000-4-4

From the foregoing table it will be clear that there was an increase in the production of yarn in 1936 over that of 1935 and again a fall in the production for the half year ended 30-6-37. These tables do not indicate the hard times the spinners and weavers had to go through. If we had continued along old lines of production, we all probably our production would have been enormous. The substantial reduction in production is due to change in the method of production.

Shri Chanchal Dasgupta visited the Ashram in June 1936. He stressed the need for self-sufficiency in cloth, and we began to take the first step in that direction, viz. to make our spinners self-sufficient in the matter of clothing. Generally two cases of 15 yards of cloth will be the average requirement of a spinner in these parts. For 1936 we planned that every spinner should get a saree. From 1937 onwards he would have two sarees which will meet his requirements in full.

But how was this to be done? Surely not by asking the spinner to purchase the cloth from her savings meetings or spending. That would, at any rate, have been impossible. We made it a rule that all our spinners should take an additional quantity of cotton yarn with them to make her own cloth. She had to spin enough to enable her to get her saree in exchange. We issued cotton only to such of the spinners as had upon the requisite quantity of yarn to enable them to get their cloth. That was how

It worked in 1934. During the current year, however, every time a spinner comes with yarn she is required to leave a small yarn spate which is systematically credited to her account. When sufficient yarn is accumulated in her account she is given in exchange cloth of the variety that the spinner requires.

In the beginning the number of spinners rapidly fell from 5,000 to 185 as soon as the new scheme was brought into force. But they began to realize that it was after all to their own good that the scheme would result and they have again come back to us as will be evident from the fact that at the end of December 1937 we had on our register 1,976 spinners spinning for us under the new scheme. As on 30-6-1937 the number of spinners on rolls is 1,360.

From October 1935 to the end of December 1936 we were able to distribute 1,442 saris prepared of the 50% of yarn contributed by the spinners. The value of cloth thus supplied was Rs. 1,625-25-5. Thus the spinners contributed nearly a tenth of the total production for 1935 which stood at Rs. 78,519.

One can have an idea of the extent of the relief that is being given to the spinners from the following figures. We classify the income of the regular spinners of 1935 on our rolls.

| | |
|--|-------|
| Spinners with an average monthly income of less than Rs. 1/- per month from spinning | 48 |
| With income from Rs. 1/- to 2/- | 2,716 |
| With income from Rs. 2/- to 4/- | 898 |
| With income from Rs. 4/- to 5/- | 18 |
| | 1,480 |

Our spinners come from 181 villages while we have got weavers in six villages.

We have prepared a table which will show the importance of the income from spinning as compared with the income derived from land.

| Name of weaver | Age | Sex | Area of land in acres | Yield in lbs. | Value of produce in Rs. | Value of spinning in Rs. | Total income in Rs. |
|---------------------------------------|-----|-----|-----------------------|---------------|-------------------------|--------------------------|---------------------|
| 1. Suprasaidya-Bhatnagar
Bhatnagar | 35 | M | 1 | 100 | 100 | 100 | 200 |
| 2. Suprasaidya-Bhatnagar
Bhatnagar | 35 | M | 1 | 100 | 100 | 100 | 200 |
| 3. Suprasaidya-Bhatnagar
Bhatnagar | 35 | M | 1 | 100 | 100 | 100 | 200 |
| 4. Suprasaidya-Bhatnagar
Bhatnagar | 35 | M | 1 | 100 | 100 | 100 | 200 |
| 5. Suprasaidya-Bhatnagar
Bhatnagar | 35 | M | 1 | 100 | 100 | 100 | 200 |
| 6. Suprasaidya-Bhatnagar
Bhatnagar | 35 | M | 1 | 100 | 100 | 100 | 200 |
| 7. Suprasaidya-Bhatnagar
Bhatnagar | 35 | M | 1 | 100 | 100 | 100 | 200 |
| 8. Suprasaidya-Bhatnagar
Bhatnagar | 35 | M | 1 | 100 | 100 | 100 | 200 |

The spinners used to bring in yarn in some bauls. They were required to bring yarn in round bauls of 840 yds in length in order that yarn purchases may be standardized and also with a view to enable the spinners to trace the progress they make. Most of our spinners did not know counting. By indirect pressure they were induced to conform to the new rule. We are glad to report that they have learnt it well and the banking is good while there are very few mistakes in counting. The result of this move is this. The spinners have come to realize that the more bauls they are able to produce out of a pound of cotton the more wages they will get. This has proved to be an indirect method whereby the amount of yarn also is increased.

With the Government in power there are now no two difficulties. Sagar to increase her output the spinner is not so particular to see to the strength of the yarn as formerly. To make the yarn stronger and also to increase the output of the spinner so that she might earn a living wage we thought of introducing the speed wheel arrangement which is being used in Tirupur. By attaching the speed wheel or second wheel the revolutions of the spindles is increased as also the speed. We made a few trials and were satisfied. Whereas the spinner was able to spin in 4 hours about 2 bauls formerly, she was able under the new arrangement to spin about 4 bauls. We began fitting up the speed wheels only in June and during the month no less than 90 wheels have been fitted up. We hope to equip at least 1,000 charkhis in this way with the speed wheels before the end of the current year.

The following figures will give an idea of the increase in the wages paid to the spinners from the commencement of the new scheme and before.

| Year | Yarn Production | Spinning Wages |
|------|-----------------|----------------|
| 1934 | 12- 75,000 | Rs. 25,000 |
| 1935 | " 81,500 | " 17,000 |
| 1936 | " 84,000 | " 41,000 |
| 1937 | " 10,000 | " 19,000 |

(January to June)

Khand Sales

During the year 1935 the Khand sales amounted to Rs. 28,000, in 1936 it was Rs. 22,000-0-0. In the six months ending with June 1937 the sales were Rs. 27,000-0-0.

We have got sales depot at Deina, Villor and Samral. We organize banking in villages on special occasions like the Deepavali. We have agents in the Districts of Deina and North Deina where there are no Vasudhaptis. The Khand sales are steady and the supplies will be able to see that the Khand lovers appreciate the progress behind the increase in the prices of Khand and are ready to support the industry as the sales grow.

(To be continued)

UNDER SHADOW OF LYNCH LAW

[The following is a free translation of a letter of Earl Barker Kariya on the conditions of Harjans in Kutch District.]

There are at present 41 primary schools run for the Harjan boys by the Harjan Sewak Sangh in Kutch District, Gujarat. Twenty-seven out of these are in British India. In these three villages there are Harjan schools in addition to non-discriminational public schools. The remaining four villages have only Harjan schools.

Although there is no statutory disability preventing the admission of the Harjan boys to the District Board Schools, very few Harjan boys are in position able to avail themselves of these schools. The Kutchia episode in 1932 was itself the result of an attempt to admit Harjan children to the village public schools. The policy of the Sangh is as far as possible to get Harjan children to be admitted to public schools. For one thing it is always found difficult to maintain separate schools specially for Harjans at the same level of efficiency as the public schools, owing to insufficient funds. For another it is undesirable thing in itself for the Sangh to have to maintain exclusively separate schools for Harjans. They are entitled to the use of schools that are supplied out of public funds, and it is undesirable that they should most especially be kept out of their own. Appeals made to School Inspectors, members and officials of the Local Boards and the officers in charge of the Backward Class Department have so far produced little tangible result. The Government rules require withdrawal of recognition for such schools as refuse to admit Harjan children. But whenever there is any complaint on that score against any particular school, the Inspector invariably receives a written statement from the parents of the Harjan children in the locality to the effect that they do not want to send their children to school, and the matter ends there. In 1935 the Madras Government adopted a resolution to the effect that a school that had no Harjan children on its rolls should be deemed to have refused admission to Harjan children and should have recognition withdrawn from it unless it could show that there were no Harjan children of a schooling age within a radius of one mile, or if there were any, they were unable to attend school for specific independent reasons. Now that we have Congress Ministries in our Provinces, such a rule can be and ought to be enforced in all of them.

But no Government resolution however drastic, can effectively remove the sense of ostracism. That can be done only by a law and more basic change on the part of the Kutchi Hindus. In Gujarat, at any rate, the sense of conceitability is social rather than religious. The so-called Kutchi Hindus are obsessed with a false sense of caste superiority and consider it to be beneath their dignity

to let their children associate with the "low-born untouchables" whom they have always treated with insulting condescension. But that is not all. In Kutch District the Harjans are placed under a peculiar system of taxation. Whenever a worker of the Harjan Sewak Sangh thinks of taking Harjan children to a village school, the Kutchi Hindus threaten to withdraw their children from that school. That completely paralyses the parents of the Harjan children and they are willing to be left alone, for they know that if after that they dare to send their children to school, either their life or risk for even the standing crop will be safe. I do not know about other districts. But in Kutch District they have adopted a system of reprisal, which strongly tends to undo the benefits of the Middle Ages or the present-day methods of the *Ex-Kim-Kim*. This is how the system operates. Suppose a person rightly or wrongly feels himself aggrieved, he puts up a notice in a public place to the effect that unless certain conditions are complied with by the offending party and the satisfaction for the alleged wrong given by a certain date, reprisal would follow, and the hurt or risk of the offending person will be great, his standing crop damaged, his cattle injured, etc. The reprisals are not necessarily confined to the actual offender but may cover the entire population of the village, the Mos being brought pressure to bear upon them collectively so that, if only to preserve the peace, they might compel the offending person to come to terms.

Scoundrel Harjans are made victims of reprisals although the quarrel is against the Kutchi Hindus. The former are defenceless and afford an easy and safe target. The calculation is that when their life and crops are freed they would go with head held to the doors of the Kutchi Hindus and extract from it free them from terror by making up with the perpetrators of reprisals.

This system of reprisal is a ground well in these parts. It is not employed privately or exclusively against Harjans. I have heard on it at length here as the Harjans' dread of these reprisals is one of the main difficulties that comes in the way of workers of the Sangh when they want to get Harjan children admitted to public schools. And the dread is well founded as it is very difficult, almost impossible, for the police to know the hidden hand that is behind these threatening action or to secure conviction even if the actual offender is caught. The evil can be eradicated or mitigated only by a stimulation of the sense of social justice and fair play of the public. And for this the earnest and willing co-operation of leaders of weight and influence in the district and outside is essential.

[If this is a correct picture of the actual state of things, it should not be beyond the power of the Kutch District Congress Committee to cope with it. M. K. G.]

[Translated from 'Harjankatha' by P.]

SELF-SUPPORTING EDUCATION

[With reference to the proposal to make education self-supporting which Gooding has made in some columns a few weeks ago, Mrs. Nathan Perlmutter of the Houghton Johnson, Baltimore, has sent the following note to Gooding, as reporter to Gooding's activities.]

Your suggestion that if the present system of our higher education is so altered as to be brought into direct line with our national needs it can be made self-supporting and would cease to be a burden on the finances of Government, appears to me to be both perfectly feasible and sound. The revenues of the Government at present are mostly derived from the hard earnings of the rural masses who can hardly take advantage of the so-called higher education. It is therefore but fair that the Government should either cease to finance higher education from public revenues or should greatly reduce expenditures under that head. It will, of course, be for the Congress' Ministers to decide whether they are competent to do so and, if they are competent, how it is to be done. They will also have to think out beforehand the question of whether discharging the highly educated professional and teaching staff who would thus be displaced.

The same is a very large measure may be said about the expenditures on high and middle school education through Government and aided institutions. Government and aided institutions of this class are in no way superior to similar institutions that are today being run on private accounts or on behalf of public trusts and may therefore be closed down without much detriment. In fact such a proposal was actually considered four or five years ago. If and when there is a real need for such institutions, they will automatically spring up through private enterprise. Finally, since there will have to be completely overhauled to fit in with the newly reconstituted system of our national education, but I must avoid going into that point here.

I entirely agree with you that the standard of our primary education will have to be considerably raised, the present standard being too low and inadequate. This means that our primary education will have to be staffed by much more highly qualified teachers than is the case at present. I am afraid, therefore, that in spite of your suggestion—which I fully share—to make primary education self-supporting, we must be prepared for increased public expenditures on this head for several years to come. Not only a better educated staff will have to be provided, but the existing paraphernalia of teaching will also have to be greatly augmented and the number of classes too will have to be increased. All this will mean more expenditures.

The question next to be considered is whether the students who will receive primary education

can in some manner be made to pay their way. In the case of children under the age of ten, it does not seem to be practicable to train them to any (vocational) sufficiently to enable a net saving to be made by marketing at current prices the work that might be turned out by them. It will be enough, credit to the teachers if they can avoid a dead loss. That does not mean that manual training must not begin before the age of ten. On the contrary, manual training must be the main medium of education before that age so that when the children have attained the proper age they might themselves be able substantially to contribute to their school budget out of their earnings. If such child is made to perform a certain amount of manual labor by way of his school fee, and the teachers are successful enough to make this labor fully productive, a considerable proportion of the running expenses of the school can be met from this source. A number of suitable occupations for introducing in primary schools according to the peculiar circumstances and facilities available in each locality, can thus be catalogued. Spinning, carding and their allied processes, are of course those, as universal occupations and can be introduced anywhere. In the subjoined appendix will be found figures of earnings through spinning of the girls of the Houghton Johnson, Baltimore. They will speak for themselves and will provide food for thought to those who may be interested in the experiment of making our primary education self-supporting.

Each student was supposed to devote three hours daily to spinning, carding, etc. But as a matter of fact a large proportion of the girls did not put in full time as against a very few who worked for more than three hours, and the average fell below the normal fixed. In the subjoined chart it will be seen that the spinners have been divided into three classes. First come the adepts. The maximum earnings in one month of one girl in this class came to Rs. 1-12-3. The maximum reached by another girl in the second class consisting of those who had a tolerable knowledge of spinning, was Rs. 5-11-6. One of the girl laborers, who set about to learn the art of spinning only a month ago when she first joined the Johnson, earned as much as Rs. 12 in one month. But then she was much older. Equally, if not more, remarkable still was the case of ten year old Jane who after only a month's training in spinning earned Rs. 2-4-3 in a month.

A glance at the chart will further show that the percentage of waste is rather a very high. This can and ought to be, and we hope will be very much reduced, by better care on the part of the spinners coupled with closer and more adequate supervision. In the coming month, the earnings given in the chart have, of course, been calculated after deducting the loss given to waste. With the reduction in waste and the improve-



Are Christians against Prohibition?

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Editor: KARANDEY DESAI

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[ONE ANNA]

A DARING FRAUD

Some months ago a youth, calling himself V. S. Kale and describing himself as an M. Sc. student, came to Hapurwad and asked me if there was any village Industries work for him. I said I had none, but if he wanted to stay to study things, he might do so with the permission of Dr. Kamasappa. After this he stayed for a few days, but I heard no more of him. A few days ago Babu Shivaprasad Gupta of Benares wrote to me to say that though he had given a student called Shrikhar Desai of the Benares Hindu University a scholarship of Rs. 50, under Gandhiji's instructions, he was sorry he could not increase the stipend as Gandhiji had suggested. I was disappointed, as Gandhiji had given so much recommendation in respect of success. I expressed my surprise in a letter to Babu Shivaprasad Gupta and requested him to let me have the details of the offer as I did not know this Shrikhar Desai, nor did Gandhiji. In reply Babu Shivaprasad Gupta sent me a number of letters written to him from Wardha by a V. S. Kale, on behalf of Gandhiji, asking Babu Shivaprasad Gupta to give Shrikhar Desai a scholarship. I made inquiries and found that this man, whose name of the Institute of Hapurwad I have by name, operated under two names, V. S. Kale and Shrikhar Desai, and had in his absence asked for all his letters to be addressed to Shrikhar Desai. I immediately saw that both the names must belong to one person who evidently was exploiting Gandhiji's name and Babu Shivaprasad Gupta's friendship with Gandhiji. His letters bore a plausible letter-head—"Mugamwadi, Wardha" on the left hand, and "Gandhi Ashram" on the right—and he had put in a lot of plausible and correct information in his letters in order to bewilder Babu Shivaprasad successfully.

A few days after I had a letter from Pandit Malaviya's secretary to tell me that a V. S. Kale had been addressing letters to Malaviya on behalf of Gandhiji and asking for scholarships, exemption fees, free board and lodging for Shrikhar Desai and his family. Shrikhar Desai had evidently pretended that he was a Marjha student, and he and his brother had enjoyed freeboards in the Benares University for a year. When, however, he was asked why he did not apply to the Harijan Sevak Sangh, he said it was not Gandhiji's desire that he

should thus apply, but he also mentioned that no reference should be made to Gandhiji. Pandit Malaviya's suspicions were aroused, and he began to doubt the bona fides of both Shrikhar Desai, the recipient of free studentship, and V. S. Kale who wrote to Pandit for Shrikhar Desai. An answering letter from V. S. Kale strengthened Pandit's suspicion, and he asked his secretary to write some asking inquiries. I take some extracts from a long letter from this V. S. Kale to Pandit Malaviya: "Reverend Dada returned from Delhi only a few days ago and was much busy till recently. In that he himself wanted to write to you personally. But due to heavy pressure of work, both in connection with his recent interview with the Viceroy and in connection with the coming meeting of the Working Committee of the A. I. O. C., he has delegated the work of answering you to me. Your suggestion of applying to the Harijan Sevak Sangh was already submitted to him when he was in Delhi. When he returned from there and was free to discuss the matter, the last sentence that he uttered was 'I am much surprised at the inability of Pandit to deal with this case successfully. I never expected that, on the other hand I did expect him to do all that was possible for him for these boys.' He is totally against the idea of Mr. Desai's applying to the B. S. S. I would not have guessed that Shivaprasad Gupta against his will, had I any mind to recommend this case to B. S. S.' and so on and so forth.

Obviously this man had oversteered his mark and forgotten that there is a thing like being too clever. Gandhiji was deeply pained that a youth who had studied up to M. Sc. would stoop to methods like this in order to promote his studies. He decided that the daring fraud must be exposed, but he should go on demanding other people too. (I am not sure that he has not demanded others.) So far as I can see, V. S. Kale and Shrikhar Desai are no two individuals. Shrikhar Desai has successfully played the two roles for a year or more until his fraud suddenly came to light. Let the public beware!

M. D.

Subscribers are requested to make their money orders, postal orders, or cheques payable only to the Manager, Harijan.

THE MEANING OF MANUAL WORK

MR. HERTZEMBER BUCKLE, the Education Minister, C. P., was good enough to pay a visit last week in company with all his educational experts including the Director of Education, Mr. Gnan, and Mr. Golliver. They wanted to understand from Gandhiji his idea of the revolution he intended in the present system of education, before they actually started the experiment. "It is by making the children return to the State a part of what they receive from it that I propose to really education self-supporting," he explained. "I should combine two one what you call now the primary education and secondary or high school education. It is my conviction that our children get nothing more in the high schools than a half-baked knowledge of English, besides a superficial knowledge of mathematics and history and geography, some of which they had learnt in their own language in the primary classes. If you cut out English from the curriculum altogether, without cutting out the subjects you teach, you can make the children go through the whole course in seven years. Instead of classes, teachers giving them manual work whereby they can make a fair return to the State. Manual work will have to be the very centre of the whole thing. I am told that Messrs. Jibet and Wund recognise the value of manual work as an important part of rural education. I am glad to be supported by reputed educationists. But I do not expect they place on manual work the kind of emphasis I place. For I say that the development of the mind should come through manual training. The manual training will not consist in producing articles for a school museum, or toys which have no value. It should produce marketable articles. The children will not do this as children used to do under the whip in the early days of the factories. They will do it because it entertains them and stimulates their interest."

"But," objected Mr. Golliver, "while I accept the proposition that we must teach through creative work, how can we expect an immature child to compete with a mature individual?"

"The child will not compete with the mature individual. The State will take over the articles and find a market for them. Teach them to make things valuable for the requirements. Take note the instance. What they do at home as tedious labour they will do here intelligently. The tremendous problem will become easy when the education you give will become self-supporting and self-sustaining."

"But before we can give them this kind of education, we shall have to wipe out the present generation of teachers."

"No. There is an intermediate stage. You must make a start and prepare the teachers whilst you go through the process."

Later Gandhiji repeated these problems to confer at length with Sri Arunachalam, who was taking a keen interest in the new idea. Dr. Natarajan Kaverappa, and Kalamashai, and others who had enough experience of education and were keen educationists. They are having a very useful discussion in order to evolve a practical scheme, whilst these notes are being written, and we shall soon know the results of their discussion.

In the meanwhile let me help to throw further light on Gandhiji's meaning of manual work. I translate from a letter he wrote to one who has criticised manual training with literary training in his school for a certain number of years: "I am afraid," he said, "you have not sufficiently grasped the principle that spinning, carding, etc., should be the means of intellectual training. What is being done there is that it is a supplementary course to the intellectual course. I want you to appreciate the difference between the two. A carpenter teaches me carpentry. I shall learn it mechanically from him, and as a result I shall know the use of various tools, but that will hardly develop my intellect. But if the same thing is taught me by one who has taken a scientific training in carpentry, he will stimulate my intellect too. Not only shall I then have become an expert carpenter but also an engineer. For the expert will have taught me mathematics, also told me the difference between various kinds of timber, the place where they come from, giving me thus a knowledge of geography and also a little knowledge of agriculture. He will also have taught me to draw models of my tools, and given me a knowledge of elementary geometry and arithmetic. It is likely that you do not correlate manual work with intellectual training which is given exclusively through reading and writing. I must confess that all I have up to now said is that manual training must be given side by side with intellectual training, and that it should have a principal place in national education. But now I say that the principal means of educating the intellect should be manual training. I have come to this conclusion because the intellect of our boys is being wasted. Our boys do not know what to do on leaving schools. True education is that which draws out and stimulates the spiritual, intellectual and physical faculties of the children. This education ought to be for them a kind of insurance against unemployment."

M. D.

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POTENTIALITIES OF PALM JAGGERY

(By Guyman, Noid.)

V

Economics of the Industry

As prices, obtained in Malacca, will take to a new industry unless and until the economics of the particular industry are brought home to him. But at the same time it must be borne in mind that no local and fast generalizations can be drawn for determining the economics of the palm jaggery industry for all localities and all manufacturers. The following are important factors among others which influence the economics: (1) The nature of the soil, (2) Weeding facilities, (3) The skill of the tapper and the boiler, (4) The market fluctuations in the value of jaggery. Therefore prospective manufacturers of palm jaggery should not be deterred if the results of their experiments do not come to the level of the statistics stated hereunder. There is ample scope for local experiments wherever palms are available.

(1) Palmyra Jaggery

The information given hereunder is from the report on the demonstration of the manufacture of sugar and improved jaggery from palmyra juice conducted at Narsapur in the West Godavari District (authored by H. K. Wankhadekar, Chief Chemist, Superintendant, Leather Trades Institute. The work was done in 1934).

The tapping season lasts for nearly 4 to 4½ months, starting from the 15th January and lasting up to the 30th or the end of May. The daily average yield of juice per tree was 12 lbs. The percentage of local country jaggery on juice is found to be 12%. The male trees yield juice during the first half and the female trees during the second half of the season.

TABLE VII

Economics of country jaggery manufacture (with the addition as at present)

| Duration of season | 120 days |
|---|------------------------|
| 14 tons per day | 40 tons per season |
| Yield of jaggery per season | 10 tonnes or 1,000 lbs |
| Cost of manufacture — | |
| | Rs. p |
| Labor at 1-4-4 per tree | — 20 0 0 |
| Fire | — 0 0 0 |
| Water | — 4 0 0 |
| Fire at 12 paise per 5 trees | — 0 0 0 |
| Boiler for boiling the jaggery | — 1 0 0 |
| Fuel | — 20 0 0 |
| Salvage | — 1 0 0 |
| Tree-climbing appliances (Rs. 5 for five years) | — 5 0 0 |
| Manufacturers | — 0 0 0 |
| | <hr/> |
| Total | — 26 0 0 |
| Realization at Rs. 2 per catty | — 20 0 0 |

| Estimated net Rs. 10 (estimated value at 10%) | 1 0 0 |
|---|----------|
| Total | 184 0 0 |
| Price of 10 caties of jaggery at Rs. 10 per catty | 200 0 0 |
| Cost of manufacture | —184 0 0 |
| | <hr/> |
| Balance | 16 0 0 |
| Wages of workers engaged in the industry for 120 days | —10 0 0 |
| | <hr/> |
| Net profit per season | 11 0 0 |

(2) Coconut Jaggery

The following extract is taken from an article by S. B. Vignanesan, F. I. C., and E. Chelvanathan Nayar, both of whom had conducted several experiments in the manufacture of coconut jaggery when they were Agricultural Chemists to the Government of Madras. The article is published in the 'Agricultural Journal of India' Vol. XIX No. 7 Page 485.

"But, as our object is to stimulate jaggery production, we wish to emphasize the fact that jaggery-making is more profitable than either selling the juice as such or leaving the tree to bear coconuts. As the coconut juice is drawn from the inflorescence, the use of a tree for jaggery manufacture would mean the entire stoppage of the supply of nuts and the consequent loss of revenue under that head. The juice itself may either be boiled into jaggery or collected without any preservation and sold as fermented toddy. For the latter the tapper has to obtain a license on payment of Rs. 7-8-0 a tree per year. When working out the economics of the jaggery industry therefore, a comparison has to be made between these three sources of income from the tree. The average daily yield of juice from a fairly good tree may be taken at two bottles or roughly 12 lbs. This quantity would boil down to ½ pound of jaggery, fetching 5 paise a day or Rs. 15 a year. Of this, a sum of about Rs. 2 has to be paid to the owner of the tree belonging Rs. 4-8-0 for fuel purchased—grating that fuel has to be purchased throughout the year, and that the expenditure under this head would amount to about a fourth of the sale proceeds of jaggery,—the net profit would be Rs. 10 a year from a tree. If on the other hand, fermented juice is drawn and sold to the shopkeeper at the usual rate of 4 paise a bottle, the income under that head would amount to Rs. 15 a year. After payment of Rs. 7-8-0 as tax and Rs. 2-4-0 to the owner, the tapper gets only a profit of Rs. 5. Now such a tree may be supposed to yield about a hundred nuts a year at the normal rate of Rs. 10 a thousand, the amount realized by the sale of nuts would come to Rs. 2 only. The amount due to the owner may be considered deducted by the saving on tapping accessories, etc. Of the three, therefore, the tapper finds jaggery-making the most profitable, besides being a source of daily income to him."

H A R I J A N

Sep. 11

1935

ARE CHRISTIANS AGAINST PROHIBITION?

(By M. K. Gandhi)

Having received protests from Christian correspondents against prohibition, I asked Mahadevi Desai to write to a few representative Christian friends to ascertain their views on the question. Here are two answers. That F. G. Phillips, Indian Secretary of the National Christian Council of India, writes:

"I am not surprised to hear that a number of Christian friends are writing to you to say that 'the policy of prohibition touches upon their feelings in drink.' I may not be far wrong in thinking that most of the correspondents who wrote to you in that spirit are Roman Catholics as these brought up in Anglo-Catholic families. Roman Catholic Christianity came to India from Latin countries and is even today dominated by Latin culture. People in Latin countries drink the common wine because in other days it was not safe to drink water. The Roman Catholic missionaries who came to India, through colonies and places in the simple life, started with them this national habit of drinking, and the people who accepted their religion naturally followed the example of their priests. There is thus no social or religious disapproval among Roman Catholics in India as regards drinking in moderation as there is among Muslims and higher caste Hindus. Among Protestant Christians the attitude toward drink is different.

Though Protestant missionaries came to India mostly from Western countries where there is no common drink and where there is no taboo on the use of wine, they are generally total abstinents and have taught their Indian converts also to be total abstinents. The result is that the use of alcoholic drink even in moderation is looked upon with social and religious disapprobation among Protestant Christian communities.

Among Roman Catholics also there is unwillingness to do with the sale of drink. With the authorization of the Catholic Church's very official statement that there is nothing wrong in drinking in moderation, they cannot shut their eyes to the social and economic evils that drink is causing among these people. Drinking even in moderation, when once started, has the fatal tendency to become drunkenness in time, especially among the ignorant and backward.

As a Christian Indian I rejoice that the Congress Ministers have placed prohibition in the very forefront of their programme. In the past, few British and American missionaries had support to the anti-drink campaign of the Congress, and

the mistaken notion that it was adopted only to please the British Government and not from a genuine desire for reform. Unfortunately Indian Christians also took their cue from the missionaries and generally kept aloof from the movement. But the attitude of the leaders of the Congress in introducing prohibition is beyond question. Its adoption is going to involve serious loss of revenue for the Governments for which the Congress Ministers are responsible.

The difficulty is the way of introducing prohibition are adopted. But the difficulties are those only to be overcome by determined and sustained effort. The unbiased public support there is in India for the total abolition of drink — including, I believe, that of the majority of Christian Indians — will enable the Congress Ministers to overcome these difficulties. The worst classes in the villages, including Christians, and prohibition more than any other crying of people from the temptations of drink now placed before them. Indian villages will have new life and prosperity when drink is abolished. The Christian Indians commonly along with other communities stand to gain immensely by this measure.

Whether may be the national intent and wish, most of the missionaries from the West in regard to drink, we may learn that about some of practical wisdom will lead them to adopt a neutral attitude on this question, if they are unable to give active support to the cause of prohibition. But Christian Indians who love India and care for the real welfare of the rural masses cannot but rejoice at the prospect of prohibition in the six Provinces. They should not have any difficulty in wholeheartedly co-operating with their fellow-countrymen in making prohibition a complete success."

And Rev. A. Balis Rao, General Secretary of the National Christian Movement of India, Burma and Ceylon, writes:

"I give my full support to the objective of the Congress to bring about complete prohibition in the country and that those who are asking that we should be satisfied with temperance should not be allowed to do any against the Congress who come to this country should feel in with our aspirations, and I am afraid that if we should suspect their feelings in this matter, we shall have a headache for many years."

As I have said before it is for Europeans to make the choice. I know how difficult it is for them to give up a habit of a life-time, considered respectable. But if they will fall in with the great national reform, the literature should prove strong enough to wean them from the habit. Anyway, even if in the end exemption within well-defined limits has to be given, let us hope that they will be graceful enough to follow abashed from their parties and banquets. Exemption will be, if there is to be, a contribution to a life-long habit and not to a weakness or to an extravagance.

A SILENT CO-WORKER GONE

(By M. K. Gandhi)

The inmates of the Solapur Prison Ashram of Satarnati are today a saddened family, joined together only by their common love of silent service. No one, perhaps, with the exception of the late Shri Mahatma Gandhi, presented so nearly the self-sufficing ideal as Shri Chhotelal Jethi whose death, through accident, has just shocked me. I have not adequate language to describe his inextinguishable capacity for silent service. He devoted himself and loved to live and serve unknown to such that it may be said of him that his right hand did not know what his left hand was doing. I do not remember his ever visiting his relations or being visited by them. He never even mentioned them to anyone. At the time of writing I do not even know their names or whereabouts.

I have the good luck to have a band of co-workers who are to me as my hands and feet. Without their willing and loyal co-operation I should feel utterly helpless. Foremost among them was Chhotelal. He had a versatile and powerful intelligence which shined as task however difficult. He was a born linguist, Rajasthani being his home, Hindi was his mother tongue, but he knew Gujarati, Marathi, Bengali, Tamil, Sanskrit and English as well. He knew the Urdu script. I have seldom seen anybody with such aptitude for quickly mastering a new language or a new task. He was one of the foundation members of the Satarnati Ashram. He went through the whole range of Ashram activities with natural ease, and tacitly touched anything that he did not adore. Thus he left equally at home whether he was engaged in kitchen work, conservancy, spinning or weaving, accounts, or translation work, or correspondence. He had an equal share with the late Mahatma in the making of Gandhianism.

The richer a job the more it was welcomed by Chhotelal, and once he took it up, he knew no rest till he had seen it through. In those himself, with the indomitable energy which was his characteristic, into any task that he took up, and at the end of it he would still be fresh and ready for the next. The words weariness and fatigue were not in his dictionary. To render service only, never to receive any, was the passion of his life. When the All India Village Industries Association was started at Wardha, it was Chhotelal who first learnt and then introduced the art of plaiting at Mahanowadi. It was he who introduced the woven basketry for shoe-binding. Again, it was he who started broom-making there. Today I feel disconsolate and stricken by his loss. And I am sure, if we could only know it, the same must be the feeling of the bees whom he had gathered and was looking after with a mother's care. I do not know who else will look after them with the loving care of Chhotelal. No, Chhotelal

had already become apothymous-mad. In the course of his quest he had contracted paratyphoid fever which had a fatal ending. He had been bed-ridden for hardly six or seven days, but the very thought of being a helpless charge upon others evidently ate into him, and on Tuesday night, the 31st of August, leaving everybody asleep, he put an end to his life by throwing himself into the Mahanowadi well. The corpse was recovered from the well today, Wednesday, at 4 P. M. and even as I pen these lines at Nagpur, at 8 P. M., his body is being cremated at Wardha.

I have not the heart to rebuke Chhotelal for his suicide. He was so overworked. He was guilty of no knowingly deed. He could laugh at suffering. I cannot account for this self-sacrificing except as the supposition that he could no longer brook to be nursed. He thought that is a sign of selfish pride. But there it was. He was not conscious of it.

His name figured in the Delhi Conspiracy Case of 1931. He was accused. He had told me he did not desire acquittal. A casual reading of some of my writings gave a new turn to his life and outlook. He studied my activities in South Africa, and from a violent revolutionary became a votary of ahimsa. He shed his cult of violence as completely and as naturally as a snake does its scaly skin, but he could never completely shake the processes to anger and pride that were deeply ingrained in his nature. Did he expiate with his life for these?

By his death (he was 41) he has left me hardly in his debt. I had entertained high hopes of him. I could not tolerate any imperfection in him and so he had often to bear the brunt of my impatience as, perhaps, only one or two besides him have borne. But he never complained, never even whined. Had I any right to put him through this fire as I need to? I had hope one day to discharge my debt towards him by offering him as a sacrifice at the altar of Hindu-Muslim Unity, Unquestioningness or One Protection. To my mind there are none of the above in the great Pages of the Emory of my dream. And Chhotelal was in the front rank of the few who, to my knowledge, had the strength and capacity to claim this privilege.

The country needs an army of silent workers like him. The government of France, which to me is synonymous with Sarvaya, is no job. Let these few glimpses of Chhotelal's life serve as an inspiration in our striving for India's freedom.

(Adopted from HARRANMANUSCRIPT by P)

REAR-SARVAYA or REAR-SARVAYANA [1937 Ed.] Gandhi's whole life took which has ended a moral revolution in many a youth. Price Rs. 1. Postage 2 in Advance at Manager Office, Dehra, 2, and at Municipal Bazar—Allahabad and Dehra. No 18 by W. P. E.

Notes

A Welcome Move

The joint statement issued by Muzil Shidhi Haq Sahib and Shri Rajendra Prasad over the Hindi-Urdu controversy leads one to hope that the controversy will now end and those who are interested in the evolution of an interprovincial speech will be able to discuss the question on its merits and discover a plan of joint action. Here is the statement:

"We had an opportunity, on the occasion of the meeting of the Bihar Urdu Committee at Patna on 28-3-37, to discuss the problem of the Hindustani language with each other and with some other friends. We were anxious to remove the misunderstandings which have been unfortunately created in connection with the Urdu-Hindi-Hindustani controversy. We are glad to be able to say that as a result of our discussion ranging over various aspects of this problem, we found ourselves in substantial agreement about various points raised. We are agreed that Hindustani should be the common language of India and should be written in both the Urdu and Nagari characters which should be accepted for all official and educational purposes. By 'Hindustani' we mean the largest common factor of the language spoken in Northern India, and we believe that common usage should be the criterion for the selection and rejection of words in its vocabulary. We are further of opinion that the fullest opportunity for development should be maintained both in Urdu and Hindi and literary languages. We suggest that an attempt should be made to compile, through the co-operation of Urdu and Hindi scholars, a new vocabulary of Hindustani words.

In order to devise practical measures for the simplification of such a vocabulary as well as for settling various outstanding problems like the selection of technical terms, we suggest that a small representative Committee, consisting of educated scholars of Urdu and Hindi who believe in the desirability of bridging the two languages never and of promoting the development of the Hindustani language and thereby creating goodwill amongst the speakers of the two languages, should be convened at an early date."

Let us hope that the authors of the statement will take prompt steps to have the basic vocabulary of Hindustani words acceptable to all parties, and that the small Committee they have in view will be set up forthwith for the work and for settling various outstanding problems. I would put emphasis on the smallness of the Committee if propriety is to be secured.

Made in Schools

Pandit Khana of Guwahati, Maharashtra, who has dedicated his life to the spread of pure music among boys and girls, reports the great progress being made in Abhinavata in particular and Gujarat in general, and he deplains the fact that the education authorities do not seem to encourage the introduction of music in the

curricula of education. In the Pandit's opinion, based upon wide experience, it should form part of the syllabus of primary education. I heartily endorse the proposition. The modification of the view is as necessary as the training of the hand. Physical drill, handicrafts, drawing and music should go hand in hand in order to draw the best out of the boys and girls and create in them a real interest in their studies.

That this means a revolution in the system of training is admitted. If the future citizens of the State are to build a new foundation for life's work, these four things are necessary. One has only to visit any primary school to have a striking demonstration of carelessness, disorganisation and disordered speech. I have no doubt, therefore, that when the Education Ministers in the several provinces revisit the system of education and make it answer the requirements of the country, they will not omit the essentials to which I have drawn attention. My plan of Primary Education certainly comprises these things which easily become possible the moment you rescue from the children's shoulders the burden of having to master a difficult foreign language.

Of course, we have not the staff of teachers who can cope with the new method. But that difficulty applies to every new venture. The existing staff of teachers, if they are willing to learn, should be given the opportunity of doing so, and should also have the immediate prospect of a substantial increase in their salaries if they will learn the necessary subjects. It is unthinkable that for all the new subjects that are to become part of Primary Education separate teachers should be provided. That would be a most expensive method and so wholly unnecessary. It may be that some of the primary school teachers are so ill-equipped that they cannot learn the new subjects within a short time. But a boy who has studied up to the matriculation standard can take more than three months to learn the elements of music, drawing, physical drill and a handicraft. If he acquires a working knowledge of these, he will be able always to add to it while he is teaching. This proposition, no doubt, requires and needs on the part of the teachers to make themselves progressively fit for the task of national regeneration.

A Mysterious Impression

In a note to HARBHATNATHJI, recently, I reproduced a note from a correspondent saying that there were conspiracies in and around Solapur in the United Provinces who lent money at exorbitant rates of interest and exacted security for the payment of capital and interest. The money-lenders, among other things, had a law on the young girls of the housewife. The result of this shameful impression has been that sometimes parents have been obliged to part with their girls when they have not been able to pay interest running from 180 per cent upwards. I understood that some women have brought this thing to the notice of the District

offices of Milligan, but nothing seems to have been visibly done in the matter. If the facts are as stated by my correspondent — and there seems to be no reason to doubt this —, the matter demands immediate action.

M. K. G.

Expense of Primary Education

In a useful brochure on *Mass Education in India* Sri R. V. Parthasarathy discusses the problem of primary education and offers suggestions for the liquidation of illiteracy. Among his suggestions are those for the reduction of the five-year course of primary education to one of four, the change of compulsory age period, the simplification of the curricula of primary schools, the increase in the number of pupils per teacher in the primary schools, and so on. These suggestions are good as far as they go, but they do not touch the real problem. He takes the present figure of expenditure for granted, and as a step towards reduction of expenditure suggests the withdrawal of private enterprises in addition to public agencies. He does not go to the root of the problem, viz. the root evil of the present system, the lengthening out of a simple course of seven years to one of more than eleven, and does not notice the want of manual training. The question of making education self-supporting has obviously not occurred to him. The object of this note, however, is not so much to examine Sri Parthasarathy's suggestions as to show from the figures he has given that primary education could be made self-supporting. "The total expenditure," he says, "from all sources on primary schools in the British districts of the Bombay Presidency in the year 1921-22 was about Rs. 2,81,00,000. The Government contribution from the Provincial Revenue was Rs. 2,14,00,000, which represents roughly 58 per cent of the total expenditure on primary education. The Municipalties and Local Boards contributed from their own resources about Rs. 64,00,000, i.e. about 21 per cent. The rest, about Rs. 12,00,000, i.e. about 5 per cent, was contributed. The total number of pupils under instruction in the year 1921-22 was 15,44,000. The cost per pupil came to Rs. 18." As against this Rs. 18, the average cost per pupil in primary schools in Madras in 1928 was Rs. 4-8-3, and in Bengal it was only Rs. 4-4-0.

A careful examination of the figures given in Sri Parthasarathy's article in the last issue will show that after a careful effort it is not difficult to get a boy or girl even on an average 12 annas at least per month, and thus make at least Rs. 2 available per pupil. This average was arrived at after deducting the loss due to waste. When we have a seven year course, and manual training, in the sense given by Gandhi, becomes a compulsory subject for four hours a day, education could easily be made self-supporting — not only primary education but full rural education up to matriculation. The Director of Public Instruction, C. P., who was Gandhiji, said that in C. P. for 45,000 villages

in the province there were only 4,000 schools which were within reach of 16,000 villages. The remaining 14,000 villages were without any school or educational facility within reach, whatsoever. How can this mass illiteracy be liquidated, excepting by a scheme of self-supporting education?

Prohibition Largely a City Problem

The following figures taken from the Bombay Excise Administration Report for 1935-36 are eloquent proof of the fact that the prohibition problem is very largely a city problem:

| | |
|---|-------------------|
| 1. The total consumption of country liquor is | 18,47,111 gallons |
| 2. Consumption in urban areas of towns with a population of 10,000 and above is | 5,74,726 " |
| 3. Total Urban population of the Presidency is | 56,41,501 " |
| 4. Total per capita in the urban area | 1/40 " |
| 5. Out of this Urban population | |
| Rural areas consume | 1,70,000 " |
| i.e. nearly 3% of the total consumption | |
| or per capita | 1/100 " |
| 6. Rural Population is | 1,48,00,000 |
| 7. Total consumption | 4,45,447 |
| i.e. per capita | 1/25 urban |
| 8. Total Revenue from country liquor in Bombay Presidency | Rs. 1,08,00,000 |
| Bombay alone pays | " 56,12,718 |
| Urban 20 alone with previous scheme 10-000 pay | " 40,00,000 |
| Revenue from Rural area including towns below 10,000 | " 12,74,282 |
| 9. Total revenue from licensed liquor | " 56,12,000 |
| Bombay pays more than one-fourth | " 18,00,000 |

With the co-operation of agencies of industry the problem which is largely urban can be very easily solved. For mill-owners and factory-owners to start recreation clubs and prohibition restaurants would be a paying proposition, apart from the improvement in the efficiency of labour, and with the help of voluntary and voluntary organisations prohibition in the urban areas could be achieved within less than three years. Once the urban problem is solved, the solution of the rural problem, which is not even half as serious, will follow as a matter of course.

The Madras Budget

The Madras Finance Minister, Sri. Sengapala-chari, made it absolutely clear that "although we have been able to give to some Congress associations, the general Budget was hardly so regarded as all that we desired for a Congress Party's budget." As in other provinces it had, therefore, to be a tentative budget and the Finance Minister promised that the real budget would be the one to be presented next year if God willing, the present Ministry remains in office then. The features relating Congress associations may be noted in the extracts from Sri Sengapala-chari's speech given below.

(1) "We regard the introduction of the prohibition of intoxicating drinks and drugs as of such vital and fundamental importance to the well-being of the people, that we felt that, at whatever cost, an effective start must be made at once. — My colleagues have been pleased

or should we leave the first step unaccomplished to get a definite complaint to the State and endorsement of that Province as the source and have given preference to his nature district (below). It is not to be regarded as a first experiment but it should be understood as a first step. Our policy is already settled and there can be no question of withdrawal from it. We must let wrong the Government to be paid to the opportunity of well compensated education to our work-ethic people and cause the distribution of the women and children of their families. With time for financial adjustments and importance to the work of advancement, it is a definitely hoped that the publication of this and things throughout the province will become an accomplished fact." (15) "We have decided provision for the supply of a little instruction to persons? — a provision for which there is little estimate and little job has been thought and which will be welcomed by the whole great population." (16) "We have provided for a grant of Rs 2 lakhs for assistance to the handicapped students. We propose to appoint a small board to be in all such districts in the province, comprising them carefully checking to avoid from students." (17) "The present Budget provides for the grant of Government loans for the relief of the indebtedness of citizens to the extent of Rs. 20 lakhs. This amount will be increased if necessary, but we wish to create a way of tackling the problem on state institutions, loans and provide for more effective relief." (18) "It would be an other failure of our duty by the people if we shirk the task, however unpleasant, of relieving the cost of the education in the middle category of the people. Responsible Government will not be possible for long under these conditions. Keeping the standard of life that 10 out of 100 people in the countryside have to live, I say what I say to all governments. We consider that the record made for the various provincial and educational Services are still too high and are capable of further reduction, and that new record books should be issued on a system of a graded cut on the present record books. It will be proposed that the salaries of Provincial and Sub-divisional Services should undergo a cut graded from one and half per cent to 30 per cent."

Schools in Japan

With a per capita income of Rs 195, it is nearly seven times the income of India. Japan has a state of schools which India has yet to approach. Her, an account sent by a correspondent taken from the 1934-35 Yearbook

Language in the Legislature

It would seem now that every Speaker has seen the necessity of allowing Members declaring their inability to express themselves well in English to speak in any language of the Province. Multilingual Provinces like Bombay and Madras offer, however, considerable difficulty. How is a Member speaking only Kannada to make himself understood by other Members not knowing the language? Would he should be at perfect liberty to express himself in Kannada, when it is to happen to the other Members, knowing English and other languages but not Kannada? I have to admit the Province of Bombay would be perhaps understood by many English-speaking Members and vice versa, but Kannada is a tough proposition.

Here comes in the question of the national language. What we may not and cannot expect non-English-knowing Kannada, Mahasabhis and General Members to learn English, they may well be expected to learn Hindi-Urdu, which they can easily do in the course of six months, indeed they can give the last part of the days when the Assembly is not sitting to a study of the national language. Members not knowing English should have no difficulty in this respect at all.

While provincial languages can and should be used for communication in the respective areas where they are spoken, those ignorant of Hindi would always find themselves at a disadvantage in a gathering consisting of men and women speaking different provincial tongues, and all the discussion Section 85 is satisfactorily modified, Members who are unable to speak in English will do well to acquire a working knowledge of the national language.

Impressment Scheme-building

The question of funds is always brought up whenever we are faced with problems in nation building, and it is assumed that we cannot proceed a step without funds. No attempt is made of harnessing voluntary labour, and officials accustomed to thinking in terms of money have always scared people away by ready estimates. But whenever there was someone with enthusiasm and will, constructive work has been possible. Some time ago (HARLAN 11th December 1935), Ashwarya De P. O. Ray described how a scheme of canal building, estimated to cost Rs 50,000, was brought to completion by the voluntary labour of 14 to 15 thousand people. Under the leadership of Chandramukhi, a man absolutely innocent of higher education, these villagers worked like Trojans and brought into being a canal three miles long and a well-drained roadway of equal length in an incredibly short time. A correspondent wrote me an account of similar voluntary work done recently by villagers in a Banarasi village.

"Banarasi" is a village in Chapra Taluk in Patnaguri District and Banarasi is another village in the same Taluk) are two important villages.

| | Year | Monthly salary
Rupees equivalent. |
|--------------------------------|-------|--------------------------------------|
| Prime Minister | 1,000 | 750 |
| Other Ministers | 800 | 625 |
| Chancellor General, Deva. | 600 | 475 |
| President, Jany Council | 400 | 325 |
| Secretary, Deva. | 350 | 280 |
| Chief Councilor | 250 | 200 |
| Secretary, Municipal Territory | 200 | 160 |
| Provisional General | 150 | 125 |
| Treasurer | 100 | 80 |
| Judge | 80 | 65 |
| Secretary & Assistant | 60 | 50 |

The distance between them is about 12 miles. But there was no proper road, though the people of the surrounding villages were busy in road of one. They applied many times to the Local Board and Government, but more than a promise passed and no road was constructed. The Government Engineer estimated the cost at Rs. 50,000. The Government gave up the idea and the village became *prasthina*. Sri. Thandave Deshpande (also Thandave), a son of Deshpande who had travelled on the *Thangane* (Chitravati) and has seen many parts of India and had a good job in Bombay, got tired of city life, left the job and went to his village in 1927.

For 4-5 years he made many representations to his kiths for improving agriculture. In 1930 he thought that with the labour of the villagers and the co-operation of the Government officials at least a better road would be constructed. He consulted the leading villagers and prepared a plan and programme of the construction of the road. They collected all the villagers and explained to them their plan. The simple villagers have got full faith in their leader. They agreed to work voluntarily. Then Sri. Thandave Deshpande met the Minister of Chhatis and explained to him the road scheme. The Minister was much pleased with the scheme and offered full cooperation, and he ordered the village officers to co-operate with the people.

Then it was decided that every house in each of the villages, about 4-5 in number, should send one man for a week to work on the construction of the road. The work began. Every man brought his own food and tools—about 5000 villagers worked from morning to evening with no interval of about two hours for lunch and rest. It was voluntary work. They did not do it for money. They worked vigorously and finished the main road of about three miles in seven days. The road is along the ghats. All, including the women themselves, were employed to do the work. They arranged a *barat* to welcome their saviour. They invited the Collector of Raichur, Sri. G. K. Joshi, and the Minister Sri. G. M. Kharde. The Collector was much pleased and ordered the villagers' subsiding and actually walked on foot for about five miles. Before the construction of the road the Local Board was paying only Rs. 50 per year for cutting the grass alongside of the foot road. Now the Collector sanctioned a grant of Rs. 500 for the maintenance of the new road. Now not only the village *barat* men are going along the road, but through inside the road is so slowly prepared that it is good enough even for motor cars to help women.

The construction would have cost the Government not less than Rs. 50,000, but the co-operation of the people and the Government officials created a wonder. It did not cost even a rupee.

With officials working in the spirit of service voluntary work of this kind has now vast possibilities, and the household resources of self-help should be tapped everywhere.

M. D.

WHAT IS POSSIBLE IN THE PROVINCES

(By K. T. Shah)

I

Masterplan for Agriculture's Debt

In this article an attempt is made to point out what is possible, in spite of the Government of India Act, 1919, in the Provinces with Congress Ministers, in the several branches of national reconstruction.

It must be pointed, at the outset, that, though each article may deal only with a given subject, it would be foolish to consider that that one is the only important subject, and that, therefore, all effort should be concentrated on that one subject only. Each item must be regarded as an integral part of a consistent and comprehensive scheme of national reconstruction,—such, at any rate, as is feasible under the Government of India Act, or in spite of it. To concentrate on one only and neglect the rest,—even for the time being,—is to court frustration. For such exclusive concentration might mean that, in the endeavour to solve one problem, we are raising up others or making the solution of others more than seriously difficult. What is attempted here is a selection of the most pressing problems which do not make up the entire task of national reconstruction, but which, in their aggregate, might provide solution for the major portion of our national handicaps; and propose the way for the pending task of effect of a comprehensive plan of national reconstruction. The essential thing for the responsible authorities is to remember that when they make a definite, comprehensive, and well thought out plan for provincial rebuilding in all departments of provincial life, they would very likely run the risk of finding their own efforts turning against them in some direction other than that in which, in the solution of the national solutions were adopted for a given problem which have themselves complicated other equally important problems of national reconstruction.

The problem of Agriculture's Debt, and their redemption from the burden, is one of those pressing questions which demand the earliest possible attempts at solution. The volume of Agriculture's Debt is variously estimated at between 400 to 1200 crores of rupees,—equal to the entire year's produce of new material wealth in this country at present prices. Even though the capital value of the debt may not be said to be the same thing as the actual annual burden, in view of the excessive rates of interest charged,—from 12% per annum to perhaps 30% or 40% p. a.—as well as in the present conditions of paying this interest from the debtor, the actual burden is no less grave than perhaps the capital volume of the debt.

True, not the whole of this burden is, apparently, being borne. It may be assumed that the actual interest payment would be falling

much short of the actual amount. But if that is so, it can only mean one thing: the debtor is borrowing cumulatively, depending in the coils of the money-lender, and his redemption from these coils borrowing progressively more difficult. If the entire annual burden of the stipulated interest were actually paid, the agriculturalist would have left nothing for himself and his family; and though it is a painful fact of Indian peasant economy that the vast mass of the people live habitually below the starvation line, it may be guessed that, in reality, a much smaller proportion than the nominally stipulated amount of interest is being paid. But the consideration for this seasonal and temporary relief is the greater and longer obligation thrust upon the debtor, and hence the peculiarly vicious or involved nature of the problem.

There are several solutions possible even under the Act of 1913, for a determined and far-sighted Ministry.

Before, however, considering the actual solutions, whether permanent, or mere palliatives, let us first define what exactly is meant by the Agricultural Debt. If relief is afforded at season's end, we cannot in justice include the debts of those landed classes, which entered in vast estates of Zamindari, Jagirdars, Talukdars, &c. These debts are the result of the landowner's own extravagance and vicious tendencies, for which we cannot accept the community at large to make any amends. We desire the established principle of the security of contracts between citizens. This is not to say that lease debts, also, are not generally speaking debts whose burden is heavy, and impede the full productivity of land being rented. It must also be admitted that these debts facilitate, even more than the small agriculturists' debts, land getting into the hands of non-agricultural classes. But the reason why we need not and should not include the debts of large landlords is our programme of debt relief is, apart from a seasonal burden being imposed upon the community, that they ought well to make to bear their own burden. Nor, if only their credit is suitably restricted, there is ample security for such debts. Besides, landlessness, pure and simple, is indistinguishable from peasantry, but landlessness of classes not habitually interested in agriculture is more harmful than the most peonish waste. No relief should, therefore, be afforded, wherever there is the slightest danger that it would benefit such parasitical classes. So long as justice properly to land is allowed by the fundamental law of our society, we must leave these large landowners to bear their own burden. The only aid the community at large may afford to them should be such as would enable them to liquidate the burden from the produce of their estates easily, expeditiously, and even economically. The nature and the problem are the security for the lender. The problem is,

therefore, one of organizing and mobilizing the result of these landed classes, with a view to efficiency, as well as to liquidity, in a given period, the debt and to guard against any future lapse into waste or vice, which would once again bring about such indebtedness.

We cannot, in this place, discuss the problem of mobilizing landed wealth particularly in regard to lease debts. For our present purpose, we must be clear as to what we mean by this class of agriculturalists whose debt we would leave the debtor to provide for themselves. On the analogy of the point at which income tax becomes assessable, let us assume that this class consists of those agriculturists whose estates are of the assessed value of Rs. 1,000 (gross) or more. For their sake, we need not interfere with the security of contract, nor deny altogether the legal right of liquidation.

The next category of debts may be taken to be those debts which are secured on the proprietary or tenancy rights upon land — however small the parcel of land may be on which these debts are charged. The land and all that it produces from time to time, — including the labour of those who work upon it, — is pledged to make good the interest on such debts. These are essentially small cultivators, tenant-farmers, rent-receivers, or actual Khudkas holding and cultivating their own land. Not all of these are really productive classes, but the distinction between a producer and a parasite, in this category, is so hard to make and maintain that we must resign ourselves to treating this vast category uniformly. In this case, also, the money borrowed has little relation to any productive use, though of this debt is really caused by the need to pay the State demand for land revenue, or for rent, in cash, and to meet unproductive expenditures imposed by social custom. Very little of this borrowed capital is ever utilized to improve the productive capacity of land. The burden is thus without any inherent prop in the transaction. But, however, as these are virtually the large bulk of the population, and as out of them is derived the largest proportion of the agricultural wealth of the community, we cannot simply refuse to consider their case.

In this category, not only are interest rates intolerably exorbitant but the mode of meeting payment makes them more burdensome than ever, and progressively diminishes the productive capacity of the agricultural & proper, sensible, safe method of debt redemption would be to offer relief to those only, where relief is proportioned to the productive capacity, so that the burden is automatically borne, and relief consists merely in affording breathing space, or providing a simpler mechanism for the liquidation of debts, but this debt never having been incurred for productive purposes, it would scarcely be advisable to apply this logic. The nature of the debt is so real, and the burden so pressing, that orthodox principles of credit improvement

would not avail more drastic methods, including interference with contractual obligations, are questionable, if real relief is to be granted.

The problem is thus narrowed down to relieving that class of agriculturists whose debt consists in small amounts, and who are themselves small proprietors or tenant farmers. The debt may be secured on land, or the rights in land, or it may be only a matter of personal credit. In any case, it must be connected with land and its cultivation.

The relief measures cannot apply to urban debts of industrial workers, — at least in this part of our discussion. Much less would these measures apply to debts incurred by industrial and commercial concerns in the ordinary course of business. The agriculturists' debt which is to be given relief would, therefore, have to be defined in a way somewhat artificial or arbitrary. But that is inevitable in the nature of the case, and because of the necessity to limit the total burden to be thrown upon the community for this purpose.

Let us confine the relief to debts of agriculturists, whose income from land or its cultivation does not exceed \$a. 1,000 p. a. (gross) and the volume of whose total debt does not exceed, in each case, \$a. 1,000. It is impossible to estimate accurately the total volume of such debts all over India, and still more so is the number of the individuals entitled to such relief. Probably, the aggregate volume of this debt does not exceed \$a. 1,000 crores, and does not fall below \$a. 500 crores. Let us take it at \$a. 750 crores, owned by 75 crores of agriculturists, or an average debt of \$a. 100.

There are several ways of granting relief to this class.

(1) We might cancel completely the whole of each debt, on the ground that, in reality, it must have been paid several times over, taking the debt in the aggregate. There is, therefore, no ethical justification for contributing this entire burden upon the principal source of our national wealth. We might even say that the pressure of this debt is far beyond the capacity of the debtor to bear. Both these grounds have been employed by the leading nations of the world in regard of their national debt owed to non-nationals, and so there is no objection to adopting them in this case. But neither of them would avoid the real evil. The righteous sentiment of one people is regarded as ancestral, or one's own, debt is so strong that that they would refuse to touch by such means and would refuse with their creditors to establish such a measure. Besides, even though we may establish a clean slate for the time being, there would be no guarantee that the social customs and economic factors responsible for the original incurring of the debt, would not operate hereafter and so require a new debt for the old.

Whether we look upon the problem as a matter of affording relief to this Agricultural

class, and so improve their condition of living, or as a matter of adding to the sum total of national wealth available for distribution among the people, the problem of Agriculturists' debts will not have been solved by this simple measure of wholesale cancellation by itself. We must, at the same time, take steps to prevent future indebtedness by the same class for more or less the same reason. That is to say, we must reverse the land revenue policy so that the cash demand should not be made at a time and in a manner so would soon drive the Agriculturists to debt. Further, provision must also be made to afford additional capital needed in Indian Agriculture for its improvement. Wholesale and indiscriminate cancellation would not secure these objectives and at the same time make the actual relief offered largely illusory.

(2) Suspension of any payments on account of the interest or principal on such debts, is another, and, in some respects, a better device. A Moratorium for a given period of say 1 or 2 years at most, — without affecting the Liquidation Law, — would afford the necessary breathing space, and permit a more logical and sensible scheme being adopted to deal with the entire situation.

The first step to such a Moratorium of Agriculturists' Debts is to register compulsorily all debts which are entitled to relief, under the terms of the law affecting the relief. Without a clear record of the amount to be released, we would be taking a long leap in the dark, which no practical statesman would venture upon. Besides, it would not be in the interests of the Agriculturists themselves if a Moratorium is granted indiscriminately. For the proper, productive, economic use of this device, it is of the utmost importance that the class relieved should not feel a complete exoneration from the burden by a mere stroke of the pen. They must realize that this is only a temporary assistance, and that, if it is to become a permanent relief, they must refrain from any new debts being incurred. They must also understand clearly that Government, or the community collectively, affording them this relief, is not doing so absolutely without any quid pro quo. The land returned, and production freed, from the burden of the money-lender must be reported as pledged to the community, — as its representative, the local Government, carrying out this Debt Redemption transaction. In other words, no measure of debt relief would really be helpful in the long run, unless for legal purposes, the State is substituted as the universal creditor in place of the Money-lender.

(To be continued)

"PROVINCIAL ATTACHMENT"

By Prof. K. T. Shah

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SELF-SUPPORTING EDUCATION

(By M. E. Ganski)

Dr. A. Labadiepolski writes:

"I have seen some institutions conducted by students, when the students are worked only in the mornings, the evenings being spent either in agricultural operations or in other handicraft work for which the students are paid some wages according to the quality and quantity of work done by them. In this way, the institutions in such cases are less self-supporting, and the students do not feel like this sort of work when they leave the school, as they have learned to do some work something from to earn on their own handiwork. I have noticed that the atmosphere in which such schools are conducted is quite different from the dull routine of the state-owned schools of the Education Department. The boys look more healthy and happy, so the idea that they have learned not some useful work, and are physically of a better build. These schools are closed for a short period in the agricultural season when all their energy is engaged in field work. Even in other work of the boys at least an episode may be employed in trade and professions, thereby enabling them to find a direction. One must also be provided at school for those boys who are in need, or for all who wish to participate in the work in an interval of half an hour during the morning classes. These boys may then be permitted to run in the school work programs and their parents may also encourage them to go to school regularly.

If the scheme of half-day school is adopted, the services of some of these teachers may be utilized for promoting whole education in the villages without any extra payment for such services. The existing and other agencies may also be useful in the same way.

I have seen the Minister for Education, Madras, and presented a letter stating that the deterioration of health of the present generation is mainly due to unsuitable hours of education in schools. I am of opinion that all schools and colleges should work only in the morning, i.e. between 8 and 11 a.m. A study of four hours at school need be quite enough. The afternoon should be spent at home, and the evenings should be devoted to games and physical development. Some of the boys may employ themselves in earning their livelihood, and some may help their parents in their business. The students will be more at work with their parents, which is essential for development of any vocational calling and hereditary aptitudes.

If we realize that half-boarding is unworkable, the proposed change, though apparently revolutionary, is according to Indian customs and climate, and it would be welcome to most people.

Of Dr. Labadiepolski's suggestion for restricting school hours to mornings, I do not wish to say much more to commend it to the educational authorities. As to the issue of less self-supporting institutions, they could not do anything else if they were to pay their way partly or wholly and make something of their pupils. Yet my suggestion has shocked some educationalists because they have known no other method. The very idea of education being self-

supporting seems to them to rob education of all value. They are in the suggestive a missionary motive I have, however, just been reading a monograph on a Jewish effort in western education. In it the writer speaks thus of the vocational training imparted in the Jewish schools:

"To deny that the labor of their hands is to be worthy or that it is made lighter by intellectual activity, it is essential by the particular ideal which it serves."

Given the right kind of teachers, our children will be taught the dignity of labor and learn to regard it as an integral part and a means of their intellectual growth, and to realize that it is patriotic to pay for their training through their labor. The core of my suggestion is that handicrafts are to be taught, not merely for productive work, but for developing the intellect of the people. Surely, if the State takes charge of the children between seven and fourteen, and trains their bodies and minds through productive labor, the public schools must be free and teachers free, if they cannot become self-supporting.

Supposing that every boy and girl works, not as a machine but as an intelligent work, taking interest in the corporate work done under expert guidance, the corporate labor should be, say after the first year of the course, worth one anna per hour. Thus for twenty-two working days of four hours per day, each child will have earned Rs. 8-8-8 per month. The only question is whether millions of children can be so profitably employed. We should be intellectual backward. If we cannot direct the energy of our children so as to get from them, after a year's training, one anna worth of marketable labor per hour, I know that masters in India do villagers earn as much as one anna per hour in the villages. That is because we have restricted ourselves to the intense disparity between the farm and the factory, and because the city people have, perhaps unwittingly, aided in the British exploitation of the village.

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HARIJAN

Editor: WARENDY CORAI

Enter the Asylum of The Harpur North Trough



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[ONE ANNA]

FOR MONKEYS

(By M. E. Coraia)

I have before me nearly fifty letters from America asking me to do what I can to prevent the export of Mexican Banned monkeys from India to America for purposes of vivisection. Some of these letters are from humanitarian and anti-vivisection societies. They send interesting Harjans containing interesting details and pictures of vivisection and episodes of constant medical men against the ability of the small practice. A typical letter enclosed a picture of St. Francis of Assisi for whom birds and beasts were as teachers and sisters. The reader will appreciate the following prayer of the saint:

"GOD, make me an instrument of your peace, where there is hatred, let me sow love, where there is injury, pardon, where there is doubt, faith, where there is despair, hope, where there is darkness, light, and where there is sadness, joy."

O Divine Master, grant that I may not so much seek to be consoled as to console, to be understood as to understand, to be loved as to love, for it is in giving that we receive, it is in pardoning that we are pardoned and it is in dying that we are born to eternal life."

My sympathies are wholly with my correspondents. If I had the power I would not send a single monkey abroad for vivisection or slaughter. My advice to my correspondents is that they should present representations to the Government of India, which if they are well supported are bound to be listened to by them. The other way obviously is a strong public agitation in India against the practice of sending monkeys abroad. Of this, so far as I can see, there is not much prospect. The public hardly know that there is any export of monkeys. And I do not know how to prevent private persons from exporting on what must be to them a lucrative trade. All, therefore, that I can do is to express the plea with that India will be no party to what is undoubtedly an immense practice. It would be wrong to subject the lower creation to being death even if it could be proved that it contributed something to the alleviation of human suffering. Surely, it can never be an end in itself justifying adoption of inhumanities involved in vivisection. Rather the end is for the human family not

to suffer, tenderness even though the practice of that virtue should involve continuation of human suffering or even an increase in it. I suggest that tenderness for others and other life itself provides satisfaction in that it makes pain bearable.

THE SOCIAL SIDE OF PROHIBITION

(By John Burdett)

Ever since the Instrument of Instructions was issued by the Superintendence of the Congress suggesting the introduction of Prohibition, innumerable articles have appeared pointing out the loss of Revenue or solving it and suggesting administrative difficulties. However greatly we may hate drink and tobacco and so on, we may legitimately sympathise with the drinker and try to understand his problems. Any scheme of prohibition which disregards the social side of the problem will harm the individual in the very attempt to help him.

The Need for Drink

Various circumstances give rise to different human needs. While condemning drink wholesale we must recognise the service it renders in a number of ways. The average man is not a wilful drinker. He drinks owing to some external circumstances. In India the 'lolly shop' may well be called 'The Poor Man's Club'. The well-to-do folks have Willingham Clubs and Gymkhana of diverse descriptions, to hold their instead of sociability, and to give them recreation even when they do not need it. So does the poor man have the lolly shop for the same purpose. There is little recreation after a long day in the heat and ray of the factory such as the crowded and sloshy scene he calls home will not furnish. Here he can escape the crying children and get the companionship of men interested in the same things in which he is interested. The lolly shop is a democratic institution, open freely to everyone, disregarding caste and creed. For when you reach there, all are placed on a common level from where you rise above human weaknesses into an ethereal state of ardour!! Therefore it is that efforts at Prohibition are resisted as an attack on the poor by the more well-to-do!! Thus the lolly shop appeals to a fundamental social instinct—sociability.

While the rich man rolls in wealth and indulges in pleasure, the poor man is lashed

in sorrow, worry, poverty and the dread of a monstrous substance. But when he drinks he forgets all that, at least temporarily. However short-lived the pleasure may be, it is a legitimate reason for drink. In fact to turn alcohol in a sort of psychic alcohol's lamp which he uses to alter mortality.

His daily work confronts him with many failures and disappointments. Hence he takes to drink which serves as a compensation for failure to derive satisfaction from each work and the ordinary routine of life. Unable to face the upbraid of life by his limited resources, he attempts to find shelter from them in drink. It is an escape from reality. He drinks to forget and thereby increases that which he would forget. He binds himself in a vicious circle. To avoid it there is a "rescue to the shame and feelings of inferiority." He imagines drink to be a "psychic one-all." Normal intoxication is not what he is after. There he reaches and finds "the exciting phase and the relaxing phase." It gives him a satisfaction which strengthens him for the next day's drudge.

The need for drink is not only psychic. It is physical also. The industrial laborer who is subject to a monotonous work for six or eight hours, in the din of roaring machines, is bound to suffer a nervous breakdown if there is no stimulus to prevent it. However short-lived the joy may be, drink gives him a new experience of freedom of movement, gives a stimulus to his nervous condition at work, and weakens his resistance and consciousness of poverty to his subconscious existence, which would otherwise wreck him physically and mentally when he is free to think of them after being relieved from work in the evening.

Figures have their own meaning. For most of alcoholic Indian figures I prefer some Americans, human nature being the same all over they may well interpret Indian facts as well. 146 patients in New York were asked, "Why did you begin to drink?" This was the result: Solubility 33%, Trouble 18%, Medical use 11%, Corruption 11%, Thought by others 11%, Out of work 10%, Unknown 10%. To be thought empty 14%.

The Role of Drink

Generally speaking the chronic alcoholic becomes indifferent to responsibilities, loses ambition, and his affection wanes. Although it may be a danger to society he probably manages to escape the heavier penalty."

Many countries go to show that it is the usually seductive, the half-educated that is the mass prey to drink. Mental deficiency causes drink, and drink in its turn causes mental deficiency. It is a vicious circle. For, the strong-willed adult individual has too many other interests, other calls on his attention, and other opportunities for his relaxation and self-realization, to succumb so easily to the intensive strains of habit-forming drugs

Dr Anderson's studies of 100 habitual drinkers showed that 37 were half-educated, 7 insane, 7 epileptic, and 44 female psychopathic constitution. Harrington found in England the relation between mental defect and alcoholism to be 70 to 10.

The evil does not stop with the individual. It trickles down to his children, causes family instability and wrecks his very economic existence. The children are bound to suffer either prior to physical impairment and mental injury or to improper care during early childhood and infancy. They are notoriously the victims of neglect and abuse. It was found in Chicago Juvenile Court that the delinquency of 710, that came to the court would well be traced to the neglect and drunkenness of parents, rather than substance. It was also seen that with the poverty of 13 of them was owing to ignorance of the mother, that of 150 was due to drunkenness of the father 41 to that of the mother, and 62 to that of both.

Not only do the children suffer but the whole fabric of family life is endangered. Truly comes poverty! Poverty causes crime. Crime causes poverty. Poverty causes crime. Crime causes the home to break. From 1887 to 1908 there were 184,048 divorces in the U. S. A. due to intemperance of husband or wife. According to the Census Bureau of U. S. A. one divorce in every five has intemperance as one cause. It is the opinion of many judges dealing in Domestic Relations that roughly 40% of men they dealt with were owing to drink, while no other one cause furnished over 10%.

Those who are at present opposed to Prohibition do not seem to realize the net income deficit each year to the nation because of alcoholism. The loss to national wealth in the form of ill-health, loss of vitality, and loss of productive labour need better be imagined than figured out.

A country like India which prides itself is naturally will do well to realize the mighty contribution of drink to criminality. According to the 1926 Report of the Inspector under the Indian Act in Great Britain on 825 licensed women in British restaurants, 46% of the immorality was found to be either due to drink. Dr Skemp of Blackwell's Island found, that out of 1000 fallen women 43% were addicted to drink, 46% had drinking partners, and 41% had drinking partners. Drink had the greatest patron in commercial prostitution.

Considering the poverty of India the amount expended is colossal both to the individual laborer in the city and to the peasant in the village. The latest Annual reports point out that the average expenditure on drink in the Frontier Province in Rs. 6-1-6 and in Bombay Presidency it is Rs. 3-4-1, and in the rest of the Province it is somewhere between the two. According to the Report of the Whitley Commission the average expenditure of the worker on intoxicants in Rs. 1-7-6 in Calcutta out of an income of Rs.

11-11-11, and in Ahmedabad Rs 1-11-4 out of an income of Rs. 25-5-4 'The Bombay Liquor Gazette' in June 1932 points out that out of 1,433 licence families 71.6% spent money on drink. Out of 698 that had no families 51.1% spent on drink. Prof. Gulshan Rai of Poona says, "a bottle of country liquor, even if it costs six or eight annas, which I believe is a very low price. It bought too often must make a considerable item into the daily wages of the poor wage earners, and an expenditure of one-third or one-half of the income on intoxicants is economically ruinous." Dr M. H. Mann pointed out in 1932 that a good many of the peasants in Surat District lost their lands owing to drink and landlessness had increased because of drink. So do the Eastern Co-operative Liquor Commission and the Industrial Disputes Committee say by their actions. Yet Dr. Colson says in the Assembly, "Totally a good, it is like the orange juice. No poison do not cause cancer alone."

The Substitutes for Drink

One cannot help thanking the Congress for launching on a programme of Prohibition, when he sees these mighty evils of drink. Prohibition there must be, but it must be an intelligent one, I have endeavored in the beginning to point out the need for drink, the urge for drink in India. If Prohibition is to be successful, you must give otherwise to those needs which drink is now meeting for. Some have not realized the difference between the drinking social conditions and those of India, and hence they were so against Prohibition on the basis of America's failure. American society prizes its "hardy drinking". But India shows a drunkenness. There is the basic emotional antagonism against drink in India. Therefore, if rational circumstances come on one with Prohibition is bound to succeed. While Prof. Gulshan Rai advises State ownership of toddy shops and Mr. Chakravarti advocates the cultivation of palm to mitigate the danger of immediate prohibition, I venture to demand for adequate substitutes in the form of recreational facilities to aid the habitual drinker.

The negative and destructive method employed in social reform movements should be accompanied or followed by positive and constructive ones. The State has to find some broad, rational and practical methods of counterbalancing the various motives that lead men to procure the toddy shop. The fight against drink should carefully guard against any plan that deprives men of their opportunities to express their feelings of sociability. For drink has captured men's love for friends and provided for social intercourse.

Substitutes Suggested

(1) Every vill should be immediately supplied (by the State) to have social welfare activities on as wide a scale as practicable, supervised by a trained social worker. There they should provide for (a) cheap and healthy refreshment rooms (b) reading and entertainment rooms (c)

well-organized playgrounds and sports clubs, and (d) adequate separate arrangements for women.

(2) The Municipality should at once increase the number of parks and playgrounds in the more congested areas, wherever the slightest room is available. There should be of two kinds: (a) those near the mill areas, and (b) those in and around vice areas. Both these should provide healthy entertainment till about nine in the night. Much of the success will depend upon the kind of leadership available.

(3) Every congested vice area should have a Social Settlement.

(4) Some Prohibition phases should be worked up and special, if not local, shows should be arranged for the villagers on special days.

(5) A system of moving picture shows in the villages is very essential.

(6) An extensive use of radio may well counter the influence in the evening and it may be of great educational value.

(7) Through the help of trained athletes, dancers and social workers indigenous games should be encouraged. Non-equipment games are the most adequate for the villages. These same may help in the revival or encouragement of the old folk-songs, village dances and 'bhajans' which may well occupy the idle hours of the villager.

(8) 'Akhadas' and village 'clubs' should be carefully directed. These clubs may be leaders because as an effective propaganda in favour of Prohibition.

There are merely a few suggestions which may be put into effect immediately. I do not fail to recognize the economic and administrative difficulties the Province will have to face, especially in view of the reduced revenues. But no program is possible without strenuous efforts to overcome obstacles. The public can suggest what is best for society. It is left to the Finance Minister and the administrative authorities to find the money and men to work out these and such other suggestions.

Prohibition we do need, but Prohibition without adequate substitutes will increase social evils and social pathology rather than eliminate them. Keep the man in the street occupied with something good, useful and productive if no provision is made to occupy the time and energy saved by Prohibition, an empty vessel may well turn out to be the Devil's workshop.

[This excellent article should be studied by every Honble Minister who would make his prohibition policy a success. Every liquor shop should be turned into a refreshment club. The money is there, the crime revenues during the Prohibition period. M. K. G.]

H A R I J A N

Aug. 18

1937

FOR MINISTERS OF EDUCATION

(By H. K. Goehla)

A schoolmaster in a Southern High School writes me the following extracts showing some of the discipline of discipline:

"H. K. G. Sir: The pupil convicted as a result of law for delayed admission should be admitted from a school without the previous sanction of Government. No manager or member of the staff or of the establishment shall be permitted to take part in political agitation, should support the authority of Government, or to incite pupils leading to public feelings of political disloyalty or disaffection, and the pupils should not be permitted to attend political meetings or to engage in any form of political agitation.

[10] In the event of such misconduct being pointed out and encouraged or permitted by the master or the managing authorities, the Director may, after due warning, withdraw recognition from the offending school or withdraw the grant-in-aid or withhold the privilege of employing its Government scholarships and of receiving Government orders.

[11] If the public attention of a schoolmaster or of such a character as to encourage the orderly development of the boys under his charge by introducing into their careers some doctrinaire interference of their respect for authority and inclined to impart their confidence as officers and to make their advancement in after-life, or if he is found to have personally conducted his pupils in a political meeting or to have deliberately encouraged their attendance at such a meeting, the proceedings may be held to constitute a violation of duty and may be visited with disciplinary action.

[12] No books (other than books for religious instruction) not sanctioned by Government shall be used in any case. Government reserves its discretion the right to forbid or to permit the use of any book or books in schools.

[13] (made in all children being recruited. Though a good letter in position, it should surely be cancelled.)

Other Circulars will be here held. The holding of the National Flag on municipal schools and encourage the exhibition of photographs of national heroes in their rooms, and pictures which show students receive national orders or receiving papers at public examinations.

Government may hereby stop a ruling that no change should be made in syllabus and curricula without reference to regional teacher-

syndicate, as Madras has approached by the South Indian Teachers' Union which has condemned the proposals of the late Government for a Form IV Public Examination, etc.

High teachers may be given greater scope. Merely that in the case of other teachers in non-Hindi provinces, to encourage Management in opening the subject. Hindi professors may pass through a short course in the Urdu script.

The Madras State preventing Headmasters from changing teachers within five years does not give pupils any liberty. For, the children who are promoted anyway get new books, and those detained merely change go to other schools where other books are in use. It prevents efficiency and the choice of personally-selected books under Section 78 of the Rules.

I suggest immediate notice of re-examination of all classes in High Schools within two years, the reduction of English to Form VI to Form IV students with Optional English classes being opened, the replacement by Hindi entirely in Class 8, Form I and Form II (and optional classes in other Formulas) and the highlighting of H. I. Mathematics syllabus. This will enable them to receive proper attention and the introduction of practice training in handwriting, instead of the done now maintained.

The great students 80-100 may be replaced by those students requiring Headmasters to train their students in a strict sense by strict mental work and theory of mathematics, physics, etc., etc., in the improvement of the school and in the knowledge of present political and economic problems. Detachment and general opinion would be naturally."

Most of these should be removed without a moment's delay. The students' clubs must not be cages nor for that matter those of the teachers. The teachers can only point to their pupils whom they or the State considers in the best way. Having done so they have no right to curb their pupils' thoughts and feelings. This does not mean that they are not to be subject to any discipline. No school can be run without it. But discipline has nothing to do with artificial restraint upon the students' all-round growth. This is impossible when they are subjected to discipline. The fact is that wherever they have been in an atmosphere totally anti-national where it has not been openly said, This should now be dropped. The students should know that the cultivation of nationalism is not a crime but a virtue.

SUBSCRIPTION RATES

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MORE TALKS ON SELF-SUPPORTING EDUCATION

In spite of the weak state of his health and the quantities of rest that he needs, Gandhi has shown his readiness to discuss his theory of self-supporting education with anyone who has thought about the subject and wants to contribute his share to making the new experiment a success. The discussions have been, in view of his health, necessarily few and brief, but every one and then something new has emerged, and whenever he has talked, he has had some fresh suggestion to make and fresh light to throw. Thus on one occasion he sounded a warning against the assumption that the idea of self-supporting education springs from the necessity of achieving total prohibition as soon as possible. "Both are independent necessities," he said. "You have to start with the conviction that total prohibition has to be achieved, however or in whatever, education or no education. Secondly, you have to start with the conviction that looking to the needs of the villages of India our rural education ought to be made self-supporting if it is to be compulsory."

"I have the first conviction deep down in me," said an educationist who carried on the discussion. "Prohibition to me is an end in itself, and I regard it as a great education in itself. I should, therefore, consider education altogether to make prohibition a success. But the other conviction is lacking: I cannot yet believe that education can be made self-supporting."

"There, too, I want you to start with the conviction. The ways and means will come as you begin to work it out. I regret that I woke up to the necessity of this at this very late age. Otherwise I should have made the experiment myself. Even now, God willing, I shall do what I can to show that it can be self-supporting. But my time has been taken up by other things all these years, equally important perhaps, but it is this day to begin that brought the conviction home to me. We have up to now concentrated on stuffing children's minds with all kinds of information, without ever thinking of stimulating and developing them. Let us now try a bit and concentrate on showing the child properly through manual work, not as a side activity, but as the prime means of intellectual training."

"I see that too. But why should it also support the school?"

"That will be the test of its value. The child at the age of 14, that is after finishing a seven years' course, should be discharged as an earning unit. Even now the poor people's children automatically find a helping hand to their parents -- the feeding at the back of their minds being, what shall my parents eat and what shall they give me to eat if I do not also

work with them? That is an education in itself. Even so the State takes charge of the child at seven and releases it to the family as an earning unit. You support education and education only cut at the root of unemployment. You have to train the boys as one occupation or another. Round this special occupation you will train up his mind, his body, his handwriting, his artistic sense, and so on. He will be master of the craft he learns."

"But supposing a boy takes up the art and science of making cloth. Do you think it must occupy him all the seven years to master the craft?"

"Yes, it must, if he will not learn it mechanically. Why do we give years to the study of history or to the study of languages? Is a craft any the less important than these subjects which have been up to now given an artificial importance?"

"But as you have been mainly thinking of spinning and weaving, evidently you are thinking of making of these schools so many weaving schools. A child may have no aptitude for weaving and may have it for something else."

"Quite so. Then we will teach him some other craft. But you must know that no school will not teach many crafts. The idea is that we should have our teacher for twenty-five boys, and you may have as many classes or schools of twenty-five boys as you have teachers available, and have, just of these schools specializing in a separate craft -- carpentry, masonry, banking or shoemaking. Only you must bear in mind the fact that you develop the child's mind through each of these crafts. And I would emphasize one more thing. You must forget the cities and concentrate in the villages. They are an oven. The cities are a mere drop in the ocean. That is why you cannot think of subjects like book-making if they must be civil and mechanical engineers, they will after the seven years' course go to the special colleges meant for those higher and specialized courses."

"And let me emphasize one more fact. We are apt to think lightly of the village crafts because we have divorced educational from manual training. Manual work has been regarded as something inferior, and owing to the wicked distortion of the word we come to regard spinners and weavers and carpenters and shoemakers as belonging to the inferior caste, the proletariat. We have had an Oshomoya and Tagoreana because of this vicious system of considering the crafts as something inferior, divorced from the skilled. If they had been regarded as callings having an independent status of their own equal to the status that learning enjoyed, we should have had great inventors from among our craftsmen. Of course the 'Spinning Jenny' led on to the discovery of newspapers and other things which made the mill displace the labor of thousands of people. That was, in my view, a catastrophe. We will be concentrating on the

villages see that the incentive still that an intensive learning of the craft will stimulate will subserve the needs of the villagers as a whole."

M. D.

WHAT IS POSSIBLE IN THE PROVINCES

[By K. T. Shah]

II

The State, — or Government, — would, of course, not demand interest at the same time, at the same amount, and at the same rates, as was the case with the ordinary money-lenders; and, during the period of the Monastirium, no interest need run at all. But when the Monastirium is ended, the State should step into the shoes of the creditor, and the moneys lent thus advanced should be considered as mortgaged to the Government, until the interest and principal of the Debt advanced have been repaid.

The repayment would be very much less onerous than it would have been, had the ordinary course of such transactions been allowed. Even if no repayment takes place, the State may become the proprietor of the lands thus advanced, — the agriculturist concerned being therefrom treated as a public servant acting in the interest of and under directions from the Government. This is not an indirect means of Land Nationalisation, though, if that consummation is reached, — as is likely, — we need not feel at all grieved. It would have been acquisition with compensation, and no requisition or expropriation, and it would facilitate the scientific cultivation of land, which may make much in substantial addition to our total produce.

Whatever the ultimate end, Registration of all debts as a condition precedent to their being released, would have several other incidental advantages. It would, in the first place, reveal the amount of interest charged, as also the innumerable ways in which the debtor is exploited by the creditor. When registration has revealed these (legal practices, — or even before the revelation takes place, — every Province would be justified in passing a law permitting only a stated maximum rate of interest to be lawfully levied on such borrowings. Any debt, which is charged with, say, interest at a rate exceeding 4%, — double the prevailing Bank Rate, — and on which such interest has been paid for more than 12 years continuously, must be regarded *qua State* as having been repaid, and therefore cancelled.

During the currency of the Monastirium, care will, no doubt, have to be taken to see, not only that legitimate claims are not interrupted by the mere suspension of these claims, but

also to see that no indirect methods are open to the creditors to defeat the principal objective of such measures. If a Debt is void because it carries unrepayable interest, it cannot be recovered by converting the transaction as an act of sale and purchase at ridiculously low prices. No suits, therefore, must be permitted in respect of land or against agriculturists, who are the subject matter for such legislation, which would otherwise keep alive the debt or enforce the original transaction in other ways.

Measures averting the excessive rates of interest, and other expropriations connected with money-lending transactions of this category. Legislation may also help to prevent future habitations of an exploitative, wasteful, hucksterlike character. If ultimate and substantial relief is made conditional upon the landholder agreeing never to go into debt without the approval of the authority set up for the purpose by Government, and if it is likewise provided, that, henceforward, no debts will be recognised and enforced by process of law which are not registered, the chances are that the huge proportion of the present debts of the agriculturists would simply be wiped in the last.

Incidentally, it would be advisable to enforce registration, not only in respect of debts and debits, but also in respect of credits. If the law allows only those people to lend money to the agriculturists hereafter who are registered, an automatic machinery of supervision and control will be devised, and the problem would be immensely simplified for the future. It is of the utmost importance that this part of the proposed legislation should be contemporaneous with the device or legislation for Monastirium, if not incorporated in the same enactment.

When all the debts have been recorded, together with the interest charged thereon, the next task would be to see how much of this debt should be recognised and admitted. Is already recorded, all debt, which carries interest at rates higher than the maximum prescribed by law, and on which so much has already been paid that in all conscience and equity the entire debt may well be taken to be extinguished, must simply be cancelled. We have to contend, in this connection, with the profound ignorance of our agricultural masses. They are utterly innocent of the dodge of account-keeping; and we shall have to rely on the books of the money-lenders for any evidence needed in this behalf. It is admittedly a tainted source, but there is no alternative. We must depend upon the honesty of the faithful and attentive officers appointed to carry out such schemes to sift the grain from the chaff, to discover the real from the sham. Difficult as the task is, it is not absolutely impossible. All debts, again, on which the interest is higher than the maximum permitted by law,

but on which the repayment has not been made and for as long a time as to justify us in holding that the entire debt has already been liquidated, should be scaled down proportionately.

Of the net amounts thus ascertained, what shall we do? Shall we simply cancel them? That would involve a hardship on an important class, which does not merit altogether such a drastic treatment. Besides, if the ordinary money-lender who has hitherto carried on this business is to be summarily and completely dispossessed of all his holdings, a new problem would be created for the employment of this class of rural holdlings and hardworking citizens. I think if it would be political wisdom, or economic justice to mitigate this class altogether,—especially when we have not full sovereign power in our own country. Provided the creditors agree to honour the terms as well as the spirit of the new legislation, in which moratoriums can only be done by registered money-lenders, and in which no more than a prescribed rate of interest is to be charged, the payment of which is to be made according to the forms and conditions prescribed by the law,—the State may well assure him that the prescribed amount of his debt, as thus determined, and a reasonable rate of interest not exceeding the maximum laid down by the law, will be returned to him in the ordinary course of the liquidation of such debts and that, in the meantime, the creditor may look to the Government for the ultimate satisfaction of his investment.

How is the State,—or its representative, the Government,—to carry out this process of liquidation? It is clear the State must take over all these debts, provided that no new debts will be created in respect of the same class of security or the same class of debtors,—at least without the consent or approval. The aggregate volume of the State, needing to be taken over by Government, after a process of scaling down as outlined above, would hardly be a fourth,—certainly not more than a third in any case,—of the aggregate registered amount of debt. Let us put this figure at 100 crores in all Provinces, carrying interest at not more than 5-1 per annum, and with a currency not exceeding 10 years. This will mean an aggregate burden upon the national revenues or resources of 100 crores, or allowing for redemption of capital, 15 crores p. a. Not only are 15 crores not expensable to India from the current or available sources of taxation, we may even assume, with perfect justice and reason, that the improvement in the agricultural produce, thanks to the removal of this burden, would be so considerable, that no additional taxation need be resorted to,—at least in the long run. If the Agriculturists save about 500 crores of interest charges,—say over a 100 crores,—the taxable capacity may well be taken to be improved proportion. Assuming, further, that a goodly portion of this improvement must be absorbed by the need to improve the conditions or

standard of living, even then, there ought to be margin in land and its produce enough to meet this burden taken over by Government on its own shoulders. Finally, in so far as this action of shouldering the burden of the agriculturists' debt is taken over by Government, it may be expected to result in cultivation, to require the agriculturists so to use the land as to yield its maximum, the improvement in wealth may be,—on all probability will be,—more than enough to meet this additional strain.

To cover any substantial proportion of the Creditors share referred to in this article as the surplus, and demand their pound of flesh, the Government may be obliged to raise loans in each Province to meet this demand. Such loans should really come from the Reserve Bank, or whatever authority manages the credit and the currency of the country collectively. I would not hesitate even to suggest that to the extent that creditors demand to be paid in full the amount of the debt admitted under registration as due to them, new currency may be created to pay them off, and the Reserve Bank should add to its reserves against such currency the value of the waste land and produce which are to be the security for such debt being eventually liquidated. In fact, for that portion of the agrarian debt, which we have hitherto not considered, viz. the debt owed by larger landholders, etc., and secured on their estates, the only way to soothe their credit, and facilitate their liquidation, lies in some such expedient as the one indicated above. As, however, I am not concerned in this article with their case, I shall not go further into details in that behalf. Needless to add that this could be best attempted on an all-India basis.

The only point that remains to be added in this connection is that, in this matter, the new Constitution will cause little obstacle to the Provincial Ministry who shoulder such a task. Practically the whole of this debt is owed to Indian capitalists and as the special responsibility of the Governor-General under Section 13 cannot be invoked. The Provincial Governor, too, cannot use his extraordinary powers to thrust his Ministers in such a programme of national reconstruction, as the funds needed for the due discharge of his special responsibilities, or for expenditure charged upon the revenues of the Province will in no way be affected. There is thus no objection to the carrying out of such a programme, say at a period of three years, if a Ministry is determined to do so.

State-Revenues vs. State-Indebtedness. [See Box.]

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"SELF-SUPPORTING SCHOOLS"

(By M. K. Gandhi)

"The cardinal business of our economic education is the provision of population or resources. For example, India has not got enough of unemployed land, nor are we suffering from a glut of labour and capital. The right of educating our resources should, therefore, be strictly confined to those who have been trained to do it well. One hundred persons cultivating a hundred scattered strips of land produce food for fifty, but if the strips are consolidated and cultivated by twenty persons, including a woman expert, a ploughing expert, and an irrigation engineer, the same land can support a hundred. Owing to innovations which increase the productivity of the labour without decreasing its domestic life or diminishing its liberty, an undeniable need has arisen to prevent too many from working. Teaching people to retire at fifty is a valuable solution because the normal man's power of mind and body are highest after that age. The right way is to prevent people from entering life before they are properly equipped.

Indeed, when we take a wider view we discover that the main cause of India's economic decay is that her rulers begin life too early, at surprise apprenticeship. We see so early that the boy retains his maximum working capacity at twelve, thirteen, and even up to independent business men after, and however important to the substance of our method of production and distribution. The immature mind gets to individual specialisation quite divided and limited, and there is no grasp of the economic significance of work. Anybody can exploit such a worker. He is content to live and multiply on a bare subsistence in the narrow world which bounds his interests. To this are tacked India's parasitism, contentment, friction, the caste system, drugs, and drink. When I visited the Ceylon plantations which harboured me most in the course of my labour, I found schools there very, but parents have a tendency to employ children, the older generation always tries to shift its duty to the younger. The function of the State is to check activities which are profitable to individuals and harmful to the community. Even in a country like Ceylon where the population is inadequate to exploit natural resources, child-labour is inhuman, much more so it is in India where the employment of children may mean the unemployment of adults.

Let us not delude ourselves into believing that self-supporting, working, which manufacturing and marketing goods will impart education to school pupils. It will be working but unpaid child labour. If, for example, spinning is chosen by one school, the teaching of the school will become an industrial concern. I cannot agree with the order of the Harrow that mathematics can be taught by calculating how much yarn would be needed for a piece, and science and geography by observing the growth and improvement of studies of cotton. These things will stimulate

the mind if done only once or twice, but when repeated daily for years they will become the mind and make it run, in groove. Man has survived in the evolution of life not because he acquires special aptitudes, but because he is capable of that general culture which enables him to meet the ever-changing demands of complex reality. The training of the eye, ear and hand are absolutely necessary, and manual labour must be made compulsory in all schools, but we must not forget that what is called the teaching of the hand is really a training of the brain. If a school gives an education, it must give up all ideas of producing marketable goods for sale. It must give a variety of raw materials and machines for children to experiment with and spoil. When a boy makes a careful study of Sgt. Buckle's *Spikes* in the current issue of the *Illustrated* shows that even when a school has specialized in one occupation and has trained grown-up children, waste is considerable. A vocational school, like a village of weavers, is a place for experimenting and working resources. A country like India with limited resources must start as low as necessary, and they should be of important nature. It is no loss to the nation if boys from Gandhinagar and Orai are chosen and sent to Coimbatore to study handloom, but unimportant vocational schools will involve waste.

Another kind of waste is not generally recognized. It, with a period of vision, which expert labour, using improved machinery can do less than parents, drugged labour will do less badly. This means that in order to do less India, double the necessary work will have to be done within cultivation. In other words, the land required to grow cotton enough to clothe India if improved labour is employed, will suffice for growing both cotton and corn to clothe and feed India, if labour is efficient.

A third aspect of this waste should also be borne in mind. We are told that school children can make heavy goods. Recently I saw an advertisement of a technical school making toys out of plywood. The wood, the machine and the tools he used came from abroad. Such industries create a market for foreign goods where none existed. It may be contended that we can make our own plywood, but India is not America with surplus land to grow trees for plywood. The diversion of our resources and capital to the production of unnecessary things must be checked, not encouraged.

A school or village should be a place where young minds live in a world of values rather than of prices, if, in the underdeveloped period, manufacturing, marketing and money-making be placed on the ideal, growth will be created and we shall have an acceleration of the present, as a result of which the world suffers poverty in the midst of plenty today. It is significant that Sri Ramakrishna studied at what is vocational training.

That we can from the past and make the boy learn in ten years what he now learns in seven is a curious notion. A boy's mind is not so empty yet waiting to be filled. A child cannot, and should not, try to learn at sight what he can learn only at 20. The foreign language is not the enemy of idleness, nor are we going so much extra time to it as people imagine. The writing of essays is a training of the mind and the conduct, and such writing must be necessarily slow. The Year's Book of Education gives the following distribution of time over the subjects of the curriculum in the schools of England:

| Assembly, Religion and Religion Instruction | Hours |
|---|----------|
| English (including Reading, Writing, Grammar and Composition) | 18 |
| Arithmetic and Elementary Mathematics | 12 |
| History and Geography | 8 |
| Science and Art (including Manual Instruction) | 8 |
| Physical Training and Outdoor Games | 8 |
| | <hr/> 32 |

Of the time set apart for instruction, English gets half. Is it to be further emphasized that every lesson is not English lesson. The most complex language, and the more complex its mastery, the greater and more arduous the intellect becomes. The methods employed for developing the mind may seem reproductive, wasteful and slow; but it must be remembered that the object of education is to strengthen the mind and to make psychological adjustment to social life possible. Let us not demand that schools should produce not only men but also poets.

To sum up, it is bad economy to adopt a short-sighted policy which will make the schools almost null and the nation bankrupt.

'A Professor' "

This is from a Professor at a well-known University. There is a signed covering letter to it but the article is unsigned. I therefore withhold from giving the writer's name. After all the reader is concerned with the matter and the author. This article is a striking case of pronounced notions blossoming one's vision. The writer has not taken the trouble to understand my plan. He contains himself when he flings the boys in the schools of my imagination to the boys on the sand-slave plantations of Ceylon. He forgets that the boys on the plantations are not treated as students. Their labor is as part of their training. In the schools I advocate boys have all that boys have in high schools here. English but plus drill, music, drawing and, of course, a vacation. To call these schools factories amounts to an absolute

refusal to appreciate a series of facts. It is very like a man refusing to read the description of a human being and calling him a monkey because he has seen no other animal but a monkey, and because the description in some particulars, but only in some, answers that of monkeys. The Professor would have been on safe ground if he had cautioned the public against expecting all that I have claimed for the proposal. The reader would, however, be unnecessary because I have warned it myself.

I admit that my proposal is novel. But novelty is no crime. I admit that it has not much experience behind it. But what experience my associates and I have encourages me to think that the plan, if worked intelligently, will succeed. The nation can lose nothing by trying the experiment even if it fails. And the gain will be immense if the experiment succeeds even partially. In no other way can Primary Education be made free, compulsory and effective. The present Primary Education is absolutely a waste and a delusion.

But Richard Fawcett's figure have been written in order to support the plan to the extent they can. They are not conclusive. They are encouraging. They supply good data to an educational. Seven years are not an integral part of my plan. It may be that more time will be required to reach the intellectual level aimed at by me. The reader won't lose anything whatever by a prolongation of the period of instruction. The integral parts of the scheme are:

(1) Taken as a whole a vacation or vacations are the best medium for the all-round development of a boy or a girl, and therefore all studies should be woven round vocational training.

(2) Primary Education thus conceived as a whole is bound to be self-supporting even though for the first or even the second years it may not be wholly so. Primary Education here means as described above.

The Professor questions the possibility of giving arithmetical and other training through vacations. Here he speaks without experience. I can speak from experience. I had no difficulty in giving at the Tolsey Farm (Tisbury) all-round development to the boys and girls for whose training I was directly responsible. The method that there was vocational training for nearly eight hours. They had me as, at the most, two hours of book training. The vacations were slitting, cooking, surveying, wood-making, simple carpentry, and messenger work. The ages of the children ranged from six to sixteen. This experiment has been since much verified.

OLD DEUTES

Issues of "Harlan" Volume Four are available with or at the rate of one cent per copy including postage.

Manager

NOTES

Mr. Wankar: Call for Christians

We published in the last issue statements of two representative Indian Christians on the policy of Prohibition. The Member GOVINDAN devotes a special article to this subject, emphasising that prohibition is not a method of force, and inaugurates the State on taking over a piece of reform "for which Christians have been waiting for a long period", and declares that the new declaration of policy "imposes a greater range of duties than has fallen to Christians hitherto." Here propaganda and positive preaching will not be of much avail, and it calls upon the Christians to realise their active sympathy in the cause.

It is, however, important to remember the new factor which makes propaganda an inefficient method. A mere talk, that has been set out in the propaganda volume, achieved within a few days in one district and within a few years in other areas. There will be the usual attempts to enforce the law and the attempts to break it. Under these circumstances the help of voluntary associations to be effective must be aggressive and timely, as is to supply the element of persistence and human approach that may be lacking in official methods. We give prominence to this because the voluntary world is for the opposition to voluntarism on the part of the holders of monopolies of representation of the law and holds on that a inevitable case against official interference in a social reform. It will not be wrong for the non-official public to act on the assumption that official voluntarism would bring in this human approach and courage. It and that therefore where with a better approach to the people should take a large hand in the work.

Then there is the impossible task of outgirding the holdings of change that the drinking classes would do. This is particularly insuperable work which must be continued in that spirit in the days of today shops, plotting and sheltered all such measures and was carried on in the right spirit in most places. In the absence of drinking places, the same temper may be applied to run some considerations that would finally overcome the violence of the evil of the habit may available to them.

In regard of anti-tempting work, there is surprise of Christian often of co-operation. There can be some work in regard to prohibition campaign. The work still for converts on the highest level of moral action. It is a national reform. It is a campaign of human character. There is no wonder and ending Christian."

Question of Revenue of the Consequence

If we have in Madras a Prime Minister who gave the last years of his life to leading a fierce campaign for prohibition, and who has now set his heart on making it a reality in the course of three years, we have in Bombay a Minister for Excise who has also exceptional qualifications for the task. Dr. Gidder is an energetic physician of Bombay and has inherited a metropolitan tradition. His father was a reformer who gave all his income to work for working prohibition and I am told that not

only has the family been traditional but that the rule has been unflinchingly applied to all the servants engaged by them. In the course of his speech on the budget he emphatically declared that the loss of revenue was of no consequence, and cited the precedent of the extinction of the opium revenue with great effect. He traced the history of the Bharat's departure, cited extracts from the statements of those who saved the highest of loss of revenue, and said

"As we are today in exactly the same position. Then, what happened? The Government of India, on Part I of their agreement with China in 1911 undertook to cut down the supply of opium, and it was to be gradually diminished till it was extinguished in 1925. Between 1912 and 1917 a series of 14 series of revenue survey (as we call it) gradually diminished the revenue, by Article 2 of the International Opium Convention of 1912, the supply was gradually stopped in January 1925, not by a law, not by a decree of the parliament but by the tapping of a telegraph key. A public telegram on January 1925, stopped the export of opium from April. And if you look at the Statement of the Moral and Material Progress of India in 1911-12 presented to the House of Parliament, you will find that in 1912 the sale of opium was completely stopped, and it was stated 'In the next few months after the trade with China shall not be resumed.' The net opium revenue of the previous year was 2.4 millions. Next year after the telegraph key was tapped, it went down to half a million pounds, and the expenditure increased by half a million pounds. So, if by tapping a telegraph key the Government at India lost more than a million pounds and it has suffered, I do not see why the Government of Bombay in the course of three years could not give up the 27,000,000 of its revenue and still survive."

I acknowledge there are difficulties. Our path is strewn with boulders which we have to remove. But difficulties are made to be overcome, and human beings are created to overcome difficulties, and these difficulties shall be over come.

Valuable Suggestions

The Honourable Member has in his speech mentioned some of the measures Government propose to take at once, viz. restriction in the location of shops, restriction of working hours, closing of shops on holidays, and so on. These have been tried, particularly of course, by the late administration but more drastic measures will be necessary. In this connection Honorable Member, the indefatigable prohibition worker, who has in his credit nearly 25 years' service on the matter, has written a series of articles in Lokshakti, a Marathi daily journal of Poona, which are worth perusal by all interested in Prohibition. They are all full of solid sense based on long experience of actual work. I shall not summarise the main suggestions made by Honorable Member for the consideration of Government.

(1) It is possible to close as many shops as possible. It is not saying we have no money to return the license-fee. But assuming that only a few shops could be closed during the budget year, I would like to suggest a drastic change in the method of closing these shops. It is not

for Government to take the initiative. It is not for Government to select the areas. They must invite the people to submit considered demands for closing the shops, and accept the demands which have got a substantial backing of signatures from the area. I would attach great value to the signatures of those visiting the shops. Let one of the heads of the gumbastans and witnesses of the demand be the decreasing consumption of drink in the area, as a result of popular agitation.

(2) Government should appoint efficient propagandists in order to create a strong public opinion for Prohibition. In fact I would suggest Government appointing placarders at liquor shops.

(3) The Excise revenue should be left unscathed. It should be understood that there is no liquor revenue at all.

(4) Take drastic measures to eliminate the parties interested in keeping up the vice, and for that purpose abolish the shopkeeper as the liquor contractor. Government should run all the liquor shops through its own agency composed of men whom the public or less visiting out of the frequency or paucity of visitors should not matter and who will liberally carry out all regulations regarding the sale of liquor.

(5) An army of volunteers should be organized to see that all the regulations are carried out.

(6) A committee of public leaders should be authorized to visit liquor shops at all times and all hours. Under the guise of fresh body plenty of observations shall be made. The committee should be authorized to carry out any search that they may deem fit.

(7) All drunken people should be sent severely dealt with.

(8) Police of liquor should be made prohibitive, so as to place it beyond the reach of the poor.

(9) The strength of the liquor should be strictly controlled.

(10) Ignore the business of illicit distillation. Much more havoc is wrought by the existing system than by means of illicit distillation.

It will be noticed that some of these suggestions have been already made by Gandhiji himself. On the third and fourth [sic] he gave a step further and suggested that any revenue that is derived should be used for Prohibition propaganda. Gandhiji would surely be in agreement on the seventh and ninth heads. On the former indeed he has suggested during his talks that there should be no alternative of the payment of a fine for this offence, but that the culprit should be sent to reformatories and made to pay their way by being put to some paying task from the very first day. A suggestion already similar to the fourth one has been made by Sh. Ramalinga Chettyar, a. L. A. He says "Government must get united of all supply and sale of intoxicating liquor and drugs. The system of license and sale by public auction will have to be given up and the Government itself will have to arrange for sale in the shops they establish through their own paid employees

who will not be interested in picking up consumption. I would abolish the Alchery Department altogether and entrust the preventive work to the police and the revenue work to the Revenue Officers."

There is nothing novel in the suggestion. Though it strikes one as such. The suggestion refers obviously to the future, i. e. after the existing licenses have terminated or the licensees have been bought off. Then as a matter of course there would be no smothering of shops, for the simple reason that there will be no shops as there are today. A shop or two in a District might have to be run for Europe or for medical purposes, and these will obviously be State-owned and State-run.

The U. P. Budget

We have noticed in these columns the Congress observations of the Budget and the Madras Budgets. I take extracts from the U. P. Press Minister's speech to show similar features in the U. P. Budget.

(1) An entertainment tax expected to yield revenue of about three lakhs of rupees at the end of the budget year.

(2) Two committees for overhauling the rent and revenue laws of the province, and for suggesting measures for dealing with rural indebtedness.

(3) The entire Jail administration to be overhauled and reducing the Jail population by one-third.

(4) Reduction of the cattle grazing fees of all villages near Government forests by one-half.

(5) Rs. 10,000 for the improvement and development of khads and rearing grants for cottage industries.

(6) An additional recurring grant of Rs. 1,000 for Barjans' education.

(7) A provision of Rs. ten lakhs for rural development. The observations of the United Provinces Minister, the Press Minister, on the disposal of this sum may be quoted as follows:

"Out of the sum earmarked for rural development we do not intend to spend more than a lakh and a half on schemes. The rest must be used entirely on constructive work. It is proposed to have a scheme of rural development and to employ in every district about five or six persons identified with a real spirit of missionary earnest and endowed with zeal and passion for the cause. The salary will be very modest and it will be to be borne by a Government wage. These members of the rural development service may be trained in cottage industries, which may be suitable for their respective localities, in elementary methods of agricultural improvement, soil chemistry, public health and hygiene. We propose to address a general appeal to Government departments, such as engineers, doctors, professors, teachers, cooperative officers and others to give these bodies, or in my view most of them contact with a better and more patriotic propaganda for their old age, and they would also thereby be paying back part of their debt to the nation, from whom they received education all their life."

INHUMANITY IN DELHI

[By A. F. Thakkar]

In the hospital of India a huge army of stone-breakers—estimated at eight to ten thousand—is all the year round employed to supply finely broken stone used in the preparation of cement mixtures, of which houses and bridges are nowadays made. This army is drawn from the ranks of Indian Europeans, men, women and working children (above 8 or 9), from the adjoining districts of the Punjab and U. P. A huge number of these reside at the stone quarries in summer, winter and rainy seasons in huts made of mud or mud by themselves. They are the most exploited class of workers I know. Having to work on the piecework system under petty contractors, and being thoroughly ignorant and unorganised, they get only two to four annas as wages at the end of a hard day's work of 10 or 12 hours, breaking the stone to a size which will pass through a sieve 1½ or 1½ inch in diameter, with a small hammer. Formerly they used to earn about 8 to 8 annas a day, but the cut-throat competition among contractors and the fine ways of exploiting labour to the intelligent employers have reduced their earnings to less than half.

In July 1936 they struck work, being encouraged by the successful result of the strike of Delhi cartmen (or bullockmen), who are their co-workers and who had struck work as a protest against the action of the New Delhi Municipality to provide motor buses to their customers in place of horse cabs. The stone-breakers got more consideration after a week's strike, but their grievances are a heap. The first and the foremost is that all contractors use false measurements for the broken stone they have to supply. A foot, instead of being 12 inches long is 14 inches long even now, and was 15' and 16' before the strike. So the loss of measurement, instead of being 12' x 12' x 12', is at present 14½ x 14½ x 14½ inches, and that too with a peak on it. In other words, instead of delivering 1,728 cubic inches, or one cubic foot of broken stone, they have to deliver 2,640 cubic inches of stone, or 75% more. Thus, instead of getting the value of 177 cubic feet of stone at the stipulated rate, they get only the value of 100 cubic feet. This is nothing but daily devastating thousands of poor manual workers—mainly women and children—of 64% of their earnings merely by the use of the trade.

Recently a union is now formed of these workers and the secretarial work is being done by Sri. Tejendra Chandra. On the reputation of the Union, the Delhi Chief Commissioner has had an official inquiry recently made about their grievances, which were all brought up at this inquiry. They require labour on the quarries to be humanisation wherever they can safely withstand the extreme cold of Delhi. They require

water taps, steam lamps, and sanitary arrangements, all of which are now completely unknown. While they are at work on the top, quarries that stone at the bottom of the quarry without water and constantly injure them. This gross carelessness should be stopped. At present there is no arrangement for dressing their wounds, which are so numerous in all stone-breaking operations. There are no schools for their children, who roam about the quarries in huge numbers. During the last few months the Union has constantly petitioned dispensaries and schools at these places from Charing Pools. But the contractors who grow fat on these workers, or the P. W. Department, which engages them and careens at their misery, have not moved a little finger even to provide them even with drinking water or even the small unpaid bathroom, which the workers have to provide themselves.

Slavery has given place to indentured labour, and indentured labour to free labour, but it is accompanied by very fine and subtle exploitation on the part of the employer. The labourer should now be made intelligent and also organised. Unless the two parties are a match for each other, the exploitation will not cease.

[Things seem to move slowly in Delhi, where the poor are concerned. The employers' quarters in Delhi were the worst of any I had seen, I do not know that they are much better today. Thakkar Daga and others attention to the serious grievances of stone-breakers. The poor men are cheated of the price of their labour, and mean advantage is taken of their ignorance and poverty by the headless contractors. It is high time for the public of Delhi to wake up and rescue the wretched. If the contractors will not behave themselves, the public should support a general strike by the stone-breakers and find for them some suitable occupation whilst the strike lasts. No doubt before this last step is taken, there would be parades with the contractors. M. K. G.]

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[ONE ANNA]

BLAVOC IN ORISSA

(By M. K. Dasgupta)

Floods, famines and pestilences have become part of the natural life of India. Famines and floods take place almost all the world over, but their effects are largely confined to countries which have financial and other resources. But in India, where poverty marks the point of starvation, the effects of floods and famines are not only not overcome but are felt with double force, and pestilences are even with us through the same cause. But the greatest defect of India's population is that we have means to regard these visitations with resignation which is none the less fatal because it is unconscious. To illustrate my point I single out the case of Orissa because of the appeal issued by the Minister of Revenue and Public Works in his capacity as Chairman of the Orissa Flood Relief Committee. In May, a member of the Congress Ministry, the Government and the Congress coalition. But in a covering letter he tells me that the response to the appeal has been nothing worth mentioning. The Orissa Governor, in his address at the inaugural meeting of the Flood Relief Fund, says: "As it was graphically put to me, on the night of the 14 August, eight people in this town, Cuttack, were sleeping or trying to sleep ten feet below the river level." Cuttack is an insignificant place compared to Bombay. It is not conceivable the size of that city laughs what would happen to Bombay if there was a river passing by it and floods put three lakhs of people in the pestilence in which the people of Cuttack found themselves on the night of the week of August. Fifteen hundred square miles in the Districts of Cuttack and Puri have been affected by floods. But the occurrence of such floods annually in every part of India has made popular consciousness hard even in a place as cosmopolitan as Bombay which has never failed to respond to the cry of distress no matter how vast corner of India it has come. If my pen moves any person to respond to the appeal, lakhs or ten and thousands are engaged. There are various charities in Bombay. I venture to suggest that they can take immediate action by making a joint ledger into all such cases that may come under their notice and use their ample proportionate contributions in accordance with the funds at their disposal. If the sugges-

tion is adopted, no distress need go without because of want of proper channels. At present, it will be admitted, that there is no method in the distribution of these great charities. This suggestion is, however, for the future. For the time being, following the proverb 'he gives twice who quickly gives', let those who feel impelled give without waiting for any plan action.

A word, however, to the Ministers. Whatever charities they may receive will give only partial relief. They ought, therefore, to do two things: first, adopt means to encourage to make people, who may be affected, learn the art of helping themselves by engaging in any productive occupation. Then look up spinning and the like. Orissa may take up other occupations if people will not look at the spinning wheel. The third thing is to mark the dignity of labour. Let the Ministers put off their horses for a while time daily, and work as common labourers, so as to give an impulse to others who may be in need of labour and what labour brings. Secondly, they should make a proper effort to harness engineering skill so as to guide into healthy channels the masses of the maddest waters during the monsoons.

PROHIBITION, EDUCATION, JAILS

(By Dr. P. C. Ghosh A. S.)

There are three mainpoints in Gandhi's articles.

(1) Total prohibition within a period of three years, (2) How to solve the problem of education, and (3) Jails to be made self-supporting.

Prohibition

As regards prohibition I think it can be and should be effected within a shorter period. No popular Government can afford to see the deterioration of the race and advance the argument of financial difficulties. To say that prohibition will lead to black distillation of liquor seems to me entirely unwarranted and based on a wrong conception of human nature. Human nature is by nature good and not perverse. It is the environment that makes him bad. If the Government makes an systematic propaganda both on considerations of morals and health, I have no doubt that within two years black distillation will come to a practically negligible quantity although it may not be so helpful in the first

few months. My contention is also supported by the Government of Bengal. In the Budget estimates of Bengal for 1955-56, under the head Exche II has been said "The yield in Bengal, for instance, owing to good habits ingrained in the people, as, and will continue to be, one of the smallest in India. A major Province could be named in which the yield per head of the population is nearly five times as great as in Bengal." I do not think that a Madras or a Bihar or a Gujarat is by nature worse than a Bengal. It is the Government policy which wanted to get a maximum amount of revenue in some indifference to the well-being of the people that is responsible for the present state of affairs. I know of areas in Bengal where thousands of gallons of date palm juice are produced annually, the waste of which is utilized for the preparation of gur and no fermented liquor is produced. I do think there was hold good for all parts of India. In Bengal prohibition would have been easier if the Government were so minded. Here the income from Opium and Hemp is about 48% of the total Production and value of opium and hemp can be easily controlled by the Government in every province.

It has been taken for granted that Exche revenues is ineluctably connected with the problem of Education. In my opinion it is as much connected with other forms of expenditure as that of Education.

Education

In the provincial budget no income is earmarked. All items of income are taken together and spent on different heads according to conventional stoppage of Exche income would, therefore, mean reduction of expenditure all round. Education is not the only item concerned. But whether prohibition affects Education only or all other heads of expenditure, Gandhi's main contention that "as a nation we are so backward in education that we cannot hope to fulfil our obligation to the nation in this respect in a given time during this generation if the programme is to depend on money," is entirely correct. For this I whole-heartedly approve of the idea of conscription suggested by Prof K. T. Shah. In our college days when I read the same suggestion from Sister Nivedita in her book "What we National Education" I felt comforted. I make the absolute necessity and justice of it. If with the support of the poorest of the poor one enjoys the privilege of getting the highest education, he or she must repay the debt to a certain extent. The State has a moral right to enforce it as like or less. After completion of education three years' conscription on a salary of Rs. 15 per month in the villages should be enforced. If he discharges his duties satisfactorily, he will be given a certificate of honour and that will be taken into consideration in filling Government posts. In Bengal, after matriculation we require an long

year to get the M. A. or M. Sc degree. Without causing any disrespect for the authorities of the Calcutta University I make bold to assert that the period can be lowered by two years without any prejudice to efficiency. In the student will have to start life only one year later than he does now, but then he will do so with greater experience and more efficiency. The University education should also be so changed that the young graduates may be of real help to the villages.

Primary Education of the standard (matriculation scheme English) should be made compulsory for all. Beyond that limit it should be the privilege of only those who have given proof of their capacity by securing 80 per cent marks or some work like. University education should not be meant for all students irrespective of capacity. It is a disastrous waste of human energy and money. But unfortunately such is the condition at present prevailing in India. I do not know much of other Provinces, but I can say with confidence that if all the Government High English schools and some colleges in Bengal are handed over to private bodies and only 15 per cent of what is spent now is granted as aids, these institutions can be managed quite efficiently.

University Education also may be much less costly if professors can be made to take much lower salaries. It is the much-lamented Nazi Germany, where the per capita income is more than ten times that of our country, estimates of International comparison like Winslow of Göttingen or Weizsäcker of Berlin was work on a salary of 1,000 marks per month (whose value was formerly Rs. 750 and is now slightly less than Rs. 1,000), why cannot professors in our country be satisfied with a maximum of Rs. 500? But we cannot enforce economy only in one department. If a medical man is allowed to take thirtyfour or even thirtyfour rupees at a single call and a barrister is allowed to charge a fee of Rs. 1,000 per day, we cannot force such a thing on the professors. An all-round change should be effected. Doctors and education, for whose education a maximum amount of money per head is spent, should also be conscripted for improvement of public health and increasing the wealth of the nation.

Now about making primary education self-supporting. Over and above the State making arrangements for marketing the produce of the schools, two things are essential: (1) The school must have on the roll the maximum number of students which the teachers can efficiently handle. This is only possible if primary education is made compulsory in the locality. If in a one-teacher school there are only 40 students, it is impossible to make it self-supporting. There must be about 140 students on the roll, and the school must be open at least for 140 days in the year. (2) The teachers must be qualified for the task taken in hand. If these conditions are fulfilled and the teachers agree to work on

a unanimous agreement consistent with the national income, I think schools can be made self-supporting. Not merely that teaching of handicrafts from the very infancy will make the boys and girls immensely profitable and more useful to the society but, though the proposition appears theoretically sound, we have authors here able to demonstrate the enormous profitability I would therefore advocate limiting the experiment to selected areas for one year and then try it on a larger scale.

Jails

As regards the jails it is easy to make them self-supporting in my humble opinion, simply spinning and weaving (together with cotton cultivation) will not make them so. Jails are generally situated in or near about a town. Vegetable and fruit growing should therefore be taken up as also dyeing spinning and weaving necessarily involve dyeing. All the uniforms of the police and the chowkidars can be dyed and manufactured in jails. All the peeling of the Government Departments can be done in jails. All the quantity of soap that the Government require can be manufactured there. Amputees and tablets necessary for Government dispensaries can also be prepared in jails. Several other things may be suggested. It is, however, not required to do all these things in one jail. Jails may be specialized for one kind of work but before we can do such a thing, the present mentality behind the jail administration should make room for a reformer's mentality. The diet supplied to the bulk of the prisoners (Class C) is scientifically deficient. It should be improved. Prisoners should be allowed to work at the State expense. A good deal of the corruption in jails is due to the prisoners not getting income. And if a prisoner can earn more than 1 ru. a day according to the market value, the Government should send half of his extra income to his family. All these will supply the necessary incentives for work.

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A. I. V. I. A. BOARD

A meeting of the Board of Management of the All India Village Industries Association was held on the 14th September 1937 at Madras. We give below extracts from the proceedings.

1. The Secretary reported that Sh. Chhotelal Jais, who was in charge of our spyry and who had suffered for about ten days from typhoid, contracted mumps on the night of the 31st August by jumping into the well near the main building. The following resolution was passed:

"The Board of Management of the All India Village Industries Association deeply mourns the untimely end of Shri Chhotelalji. His death deprives the Association of a selfless, alert worker of incalculable energy, sterling worth, other self-effacement and singular ability."

2. It was resolved that Shri Bhaskarlal G. Bunker be authorized to organize the Congress Exhibition at Madras.

3. With reference to the sale of wholly unpolished rice in our certified shops the Secretary reported that the monthly reports from the shops disclosed the fact that the Village Industries and Pure Village Food Products shop in Bombay was the only certified shop which was able to sell some wholly unpolished rice.

Whilst the Association holds that wholly unpolished rice is the best form in which rice should be taken, in the light of our experience it was decided that our rule to issue certificates for rice should be relaxed to the extent that the sale of hand-pounded rice be certified, with the recommendation that such rice should be as little polished as possible. It was also resolved as a second best to the use of wholly unpolished rice to popularize the use of hand-pounded parboiled rice.

4. The Board having considered the question of recommending to the newly formed Ministry a programme for the development of village industries, resolved to depute the following persons to frame in consultation with the All India Spinners' Association and submit to the Ministry a scheme for the development of village industries in the provinces mentioned against their names. Such persons shall have the power to accept if necessary.

| | |
|---|------------------------|
| Sh. Yashwanthlal L. Mehta
(Chairman & General) | } Ending
Presidency |
| Shri. Gurbaksh M. S. Chaudhri | |
| Shri. Shriani Vallabhai | |
| Sh. Lakshminarayana P. Rao | |

Dr. Pradip Chandra Ghosh. Orissa, Bihar & U. P.
Sh. Krishnakrishna Jais. Central Provinces & Berar
Shri. Abidul Gaffar Khan. North West Frontier
Sh. J. C. Kumarappa. Madras Presidency.

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Manager

HARIJAN

Vol. 12

1937

NOT IMPRACTICABLE

[By M. K. Gandhi]

Nader Sir Jagendra Singh is a great social reformer, a man of letters and a politician. Whatever, therefore, he writes commands attention. He has contributed an article on Total Prohibition to the Times of India. Having read it with the care his writings demand from me, I must confess that I left the article with a sigh. How could such a reformer accept defeat on grounds that do not bear examination? His only argument seems to be, "There is bound to be class distinction and secret drinking, therefore do not attempt prohibition." In the Punjab there was local option but nobody applied it. "Therefore," he says, "my conclusion is that prohibition by compulsion will fail, and provision will be devised which they need for rural reconstruction." By linking prohibition to reconstruct the Nation has prophesically grown up his case and substantiated himself. For in the fourth paragraph of his article he says: "I expressly declared that considerations of revenue would not weigh with me in carrying out a policy of controlling drink." Thank God Congress Ministers have cut their way through the revenue maze by detaching themselves from the use of liquor revenue. Once the loophole is left, the temptation is made use of this financial gain will be too irresistible. For nobody denies the difficulty of making the drunkard sober in a moment. Our Ministers, with whom I used to plead for prohibition, did not put forth the plea of unpracticability. But they pleaded inability to keep the rich revenue received from the traffic. They wanted it for education. Is education paid for by a questionable source of revenue worth having? How is liquorism curbed? Has India got her country's worth from those who have perverted the education of the type that the schools and colleges of India provide?

Thinking will shake all Germany. Must it therefore be banned? Is thinking of the mind too criminal than thinking of eating? Drink prohibition is an ardent wish we should go on. Its quantity will be the measure of the Government's effort embodied by a virtuous public in the shape of confidence and sympathetic treatment of the drinker and the opium eater. Moral elevation demands a prize no less than material or physical elevation. But my submission is that this constructive effort is doomed to failure if it is not preceded by total prohibition. So long as the State not only punishes but provides facilities for the addict to satisfy his craving, the reformer has little chance of success. Gipsy Smith

was a powerful temperance preacher. It was a feature of his huge gatherings that several people took the vow of total abstinence under the spell of his song and sermon. But I say from my experience of South Africa that the majority of the poor addicts could not resist the temptation to enter the palatial bars that faced them, no matter whom they wandered in the "principal thoroughfares of cities, or the wayside lanes where they stayed away from cities. State prohibition is not the end of this great temperance reform, but it is the indispensable beginning of it.

Of local option the law said the better. Was there ever opposition to the closing of these dens of vice? Option has a place where a whole population wants to drink.

Good willing, prohibition has come to stay. Whatever other considerations may or may not be made by the Congress, it will go down to history as letters of gold that the Congress pledged itself to prohibition in 1918, and redeemed the pledge at the very first opportunity without consulting the rest. I don't see that the other Frontiers will follow. I invite Nader Jagendra Singh not to censure the Congress against the much needed reform, but to throw in his full weight in favour of it as his own Province and among the six-hunt Bibles.

FOUR QUESTIONS

[By M. K. Gandhi]

A correspondent asks the following four questions:

"I Hindu who once returned their debt for some reason or other and placed them at Christianity, sincerely repent and want to come back. Should we accept them or not? You may take the measure of your own soil."

I believe of the Hindus that people in South India, as you have, have joined Christianity wholesale. Some of them, even the Theosophical Society Declaration and the publicity of the Marathi movement, but it worth while to perhaps their spiritual debt. What would you advise about them?

I think was made to put another title for certain material considerations, after some time by both Hindustani and others will benefit at our feet. Shall we welcome him or not?

A. Young Hindu boys and girls are often taken hold of by Christian missionaries and converted. At some places Muslims are also making use of their sayings for the purpose. What should we do when these boys and girls, either alone or with their parents, approach us for shelter?

There, or such, questions have been asked and answered before me in these columns. In some shape or other I do not need to answer each separately. In my opinion they are not examples of real heart conversions. If a person, through

fear, compulsion, starvation or for material gain or consideration, goes down to another faith, it is a shameless to call it conversion. Most cases of mass conversions, of which we have heard so much during the past few years, have been to my mind false ones. Real conversion springs from the heart and at the prompting of God, not of a manager. The value of God are always be distinguished from the value of man. The hypothetical cases cited by my correspondent are, so far as I can see, not cases of conversion. I would, therefore, unhesitatingly react to the Hindu bid of such representatives without who, certainly without any doubts. Doubts is not applicable to such cases. And, as I believe in the equality of all the great religions of the Earth, I regard no man as polluted because he has forsaken the branch on which he was sitting and gone over to another of the same tree. If he comes back to the original branch, he deserves to be welcomed and not told that he had committed a sin by reason of his having forsaken the family to which he belonged. In so far as he may be deemed to have sinned, he has sufficiently punished himself of it when he repents of the error and returns his step.

Notes

An Appeal

I know that there are many teachers who more or less believe in the method of primary education I have been advocating. I know, too, that some are carrying on experiments in giving such training through some medium. There are again those who are inclined in that direction but circumstances beyond their control have taken them away from the teaching profession. Now that Congress Ministries seem to favour the plan I have outlined, it is necessary to have the names of those who would give their services to the experiment. Will such Indians send me their names, qualifications, salaries they would want, and their conditions if any?

Legislated Prohibition

Dr Mathabehandi Noidi Parshuram was more proof of the very high expectations formed of Congress Ministries. People have a right to form such expectations. Even opponents of the Congress have admitted that they are standing the test well. The Congress Ministries seem to be trying with one another in adopting constitutional measures as to to make their administrations respond to the real Indian environment. Dr Mathabehandi has issued a public appeal to the Madras Ministry to pass her Bill which puts a stop to the heinous custom of defecating everywhere to a life of shame. I have not examined the Bill. But the idea behind it is so sound that it is a wonder that it has not yet found a place in the Statute book of the Southern Provinces. I wholly agree with Dr Mathabehandi that the reform is as urgent as prohibition. The results

the fact that the present Premier spoke out many years ago in strong terms against the evil practice I know that he is no less eager now that he has more power to deal with it legally. And I hope with him that before many months have passed the defecating system will cease to have legal sanction.

Use of Mahura

A correspondent writes a long letter about Mahura flowers, and desires that all restrictions on the use of Mahura flowers, other than that for distillation should be removed. An outstanding peddlerlike I have no hesitation in welcoming the proposal. The whole conception of Prohibition is not good but adaptive. As soon as their recognition of intoxicating drinks and drugs, and licensed shops for the sale thereof, is withdrawn, the way of education becomes clear. Total abstinence under the Prohibition law will have to be of a character wholly different from those that have hitherto been in vogue. People will be treated, therefore, if my scheme is accepted, to make the right use of Mahura, and not prevented from using it altogether from fear of wrong use. Therefore, under the Prohibition law, there will be no attack on the right use of Mahura, as there will be none on the right use of toddy. The following are some of the uses of Mahura flowers, Mahura oil and Mahura wood, which I copy from the letter:

1. Fresh Mahura flowers are used to eat.
2. A variety of tasteful preparations are made out of dried Mahura flowers. These preparations serve as sweets to the poor people.
3. Distillation of Mahura flowers is very effective in restoring alcoholic intoxication.
4. The oil from the seed called 'della' is used as food. It is the poor man's ghee.
5. Mahura flowers are regarded as tonic for both men and cattle.
6. In times of scarcity and famine, which are very frequent in India, Mahura flowers go a long way in saving the poor from complete starvation.
7. 'Della' oil is specially favoured in the preparation of washing soap.
8. Mahura wood is used as fuel and timber.

M. K. Q.

A few Hums Trade

The Hopkey Assembly was the scene of a debate on the grant for cottage industries and kind, during which the question of hand-work machines was discussed thoroughly. A proponent of the machine the Sp. Parshuram asked the familiar cry of putting both the hands of the clock, and went the length of asserting that "It is the machine alone which can make a man happy." Sp. Gopalrao Nanda, a a force-

but speech pointed out that the more intricate machinery and the ingenuity of machinery did not arise, that the greatest advances of cottage industries did not require machinery altogether, or machinery as such, and that the spinning wheel was not less a machine than anything else. "The complaint of those who are now entering this industry is that technical knowledge has been withheld from these cottage industries, and made the monopoly of capitalist industries, and if they could have it they would welcome it. The issue is not between machine and no machine. The issue is between one type of machine and another." The protagonist of the machine stated that the objective was increased production and wealth giving employment and livelihood and raising leisure and culture. Sir Sutherland accepted the objective and showed that the little machine and the handloom stand the test better than anything else.

"Freedom more wealth, you say," said Sir, "No. 'Do by all means. But do you really do so? The wage a few people on the machine which increase production wealth and drive out of employment the majority. For if you give employment on the machine, none will be driven out of work, because they are no longer necessary. . . . These nine people are not machines. They are human beings all the time consuming wealth. They have to be fed and clothed and etc. is to maintain them? These agitators who have not sufficient resources to maintain themselves have to maintain these nine people who are driven out of employment for the sake of one man who took to mechanized industry. Another point is that a human being is a much more valuable asset than a machine, and the deterioration that takes place in this work, because of lack of employment, is much worse and a much more serious matter than the deterioration of machinery. Owing to lack of employment a human being deteriorates in value both physically and morally. . . . It has been said, 'Look at England and America, the standard of living there is so much higher.' Well, these countries have their problems of unemployment, they have got their slums, their standard of living, whatever it may be, has been obtained by the exploitation of other countries. If our unemployed were to be engaged in mechanized industries, we should be one great problem on each side at once go round the whole world for several years, and we should have to conquer every country on earth in order to be able to sell our products."

Coming to the question of employment and livelihood, Sir, Wendt said:

"If there was any guarantee that every one of our unemployed would get employment in large-scale industries, I should not object. But where is the capital? It would not be there for several generations. I will give you an illustration

from the textile industry. I think that roughly about Rs. 1,000 is required as investment to give employment to one man in textile industry. I assume that Rs. 1 will be sufficient to give employment to one man in the spinning industry. Even if we had enough capital, could we give employment to all our people? I say again, 'No.' The people for whom employment is needed are the people engaged in agriculture. Can we transport them to the cities and give them employment there? We have to take employment to their doors. We cannot start a machine mill on every farm. . . . Next is the position of livelihood. Sir, Wendt outlined the wage of one man in handloom looms which stood at Rs. 100. Spinning and weaving, as they have been carried on for the last ten or fifteen years, have never been carried on under conditions which demanded of a worker fourteen hours of work. Of the textile industry I could say that there was a time—just very long ago—when men were being worked for more than fourteen hours a day. Subsequently they were being worked for twelve hours a day, and then for ten hours. It has never happened that they have worked for less than eight hours a day in this industry.

A reasonably efficient man can obtain them about from spinning and eight or ten hours from weaving. I do not think that this is a very important man, when you compare the per capita income of the country." Sir, Wendt might have added that the machine and the loom offered the wage to the man in his own village, and also that we were working for a day when everyone would get the same per hour of labor. "But there is something more. What do you do in the mills? Four lakhs of people are paid ten annas or so now about fifty annas of repeat work of cloth is produced in our mills, about twenty per cent of that—about ten annas—is paid in wages to four lakhs of people. What would happen in the case of hand? Thirty-five annas would go as wages and it would be distributed among a much larger number of people. It would be less than ten annas per hundred of wages, but a much larger number of people would be doing something, and they would be getting employment also."

Lastly he took up the question of leisure and culture:

"Leisure is not an absolute need, irrespective of the amount and nature of work done. It is related to our work. If we decide to place the workers in cottage industries, I think the stress on their leisure will be very much smaller. I do not think that point of leisure really arises as far as the cottage industries are concerned."

As for culture, "Does culture mean articles of luxury in the home such as furniture of all manner and good clothes and good food? I think it is something else. It means development of individuality. It means self-expression. It means love. It is a very serious process to first subject a man to the dominating power of

man can work there takes all the pleasure from the work of man, and then to take him through a course of art, drawing, etc. and that the master will put the culture in their hands, in their measures and temples, and finally through their work. That work itself is a process of teaching, of education, of culture and art. Even on this score I think that cottage industries can easily maintain their share of superiority over large scale industries."

Reply to Academic Arguments

Dr. Nardin brought to bear, as we have seen, all his twenty years' experience, both of kind production and textile production, on his reply to the Parsiphar Palace Minister. His thought that one who had entirely depended on books for his argument should be treated to a little book learning which might carry better conviction. He said:

"What is wrong with my honorable friend's philosophy of labor is that he and people of his persuasion are laying emphasis on the question of production alone and they think that by producing more goods with the assistance of machines, they will solve the question of getting happiness to human beings. He quoted from a number of books. May I show his attention very humbly to a book which he would read, if he has not already done so, with very great advantage, namely, *First and Last Things*—*A Simple Philosophy*. The name of the author is J. A. Huxley, and what he tells me is this: that the goal of all humanity is certainly consumption, and not the act of consumption (which includes distribution and exchange) have not resulted in much happiness on the hands of man-made or the acts of production have. His point cut in the course of this very excellent treatise the three things that characterize the current economic measure, and if we carefully analyze them, all that has been said about human and social machines for getting human happiness would, I think, be perhaps not believed in any longer. The three defects he refers to are: (1) exaggerated stress upon production and corresponding neglect of consumption, (2) a standard of value which has no consistent relation with human welfare. Putting here for a moment, the great mistake which my honorable friend is common with many other people makes is that they all look upon wealth and welfare as synonymous. There cannot be a greater fallacy. I need not tell him that wealth and welfare are very different things indeed, and become yet further a man's wealth you do not necessarily increase his welfare. The third defect is which Huxley draws our attention to the marketable conception of the economic system due to the treatment of every human action as a means to the production of unconditionally valued wealth, meaning the quantitative conception of wealth and a purely monetary conception of value. If we want to know what is a very good man,

optical, and what is a very good good of human industry, may I be permitted to give a very small quotation from the same learned author? He says:

"If we can get an industrial order in which every person is engaged to discover and offer to the service of society, his best qualities of body and mind, while he receives from society what is required to maintain and develop these qualities and so to live the best and fullest life of which he is capable, we have certainly reached a steadily would solution of the social problem on its economic side."

This is indeed to the social principle of all human industries. If these would principles had been kept in view, much of the criticism that the honorable friend in his vigorous style indulged in might have been avoided."

Another Important Book

Not as well known as J. A. Huxley's book, and not an elaborate treatise like it, but equally important, is Dr. Kamasappa's book *Why the Village Movement?* which, I am quite sure, unprejudiced students will read with great advantage. It has in this book recently given the manner of the movement for the revival of cottage industries, and shows, unambiguously I think, how the village industries movement is the only indigenous source relevant to the righting trend of civilization.

"Controlled production under capitalism with the profit motive as its propelling force drains labor from the supply of primary goods to increase them due to two factors. Since it is that we had a world being dependent and over-production of the same. Under Communism society is made a habit of and individuals are left independent. No matter how many material conditions a person may be provided with by society, what shall it profit him if he loses his personality?"

The plan for controlled production, says Dr. Kamasappa, may only be

"for public utilities which should be under either collective or co-operative control. Examples such as telephone, telegraph, radio, postal service, supply of water, regulation of forests and rivers will come within the scope of the plan." "Not only in Communism but also in Communism the State has become the monopolizing of the economic machinery. While the plan is that Governments should promote the interests for economic activity, they have become the forces themselves with the result that wealth has been turned into unproductive economic value, divided by forces which are political, geographical and cultural. Under Communism profit motive is almost the only which is not in any other consideration. Goods are produced for

immense gain and in a manner which places the profits into the pockets of a few. On the other hand Communism has given up the profit motive but has introduced other interest. Its working has resulted in a greater concentration of power than under Capitalism where we get a concentration of wealth which is a lesser evil. The workers have little initiative which is a prerequisite for the formation of any culture."

The question of culture and leisure has been carefully considered by Mr. Kamasappa. The city-centred organisations under Capitalism have led to the degeneration of the producing masses, and even under Communism factory civilisation can lead to nothing better. In fact the results of capitalistic factory system should warn us against similar results arising out of communitistic factory civilisation. "Already," says Mr. Kamasappa, "within a period of one or two generations we find in the most well-endowed capitalistic country, America, that nervous diseases due to the stress involved in the system of economic production are giving reason for alarm. In New York State one person out of every twenty-two is said to be in an asylum. There are 11,000 feeble-minded and 45,000 insane in hospitals. About 400,000 children are so debilitated that they are unable to follow the ordinary curriculum of schools, and in U. S. A. as a whole there are eight times the number of feeble-minded as there are consumptives. It is said that mental diseases in America are far more dangerous than tuberculosis, cancer, heart disease, kidney troubles, typhus, plague and cholera all put together. It is because of this serious state that the disease for "leisure" is acknowledged necessity of the West. In so fact, Under their system leisure is a necessity as their organisation is unbalanced. Mental work, on the other hand, causes physical weakness for which rest and repose on days are sufficient compensations." (I wish Mr. Kamasappa had documented his book with authorities.)

The truth is that in spite of all the elaborate leisure work in the West, under the factory civilisation the vital interest of the producer does not figure as an end. The cottage industry civilisation makes the workers and well-being of the producer and his family the end and aim. Work for work's sake is not good, neither is work for the sake of material wealth. That work alone is good which maintains to the worker's moral and spiritual growth.

"In work of the type referred by nature, there is little use for the so-called leisure. People will find it much easier to spend their time working under congenial conditions, than to be leisure partially. To see leisure properly we have to have a high degree of self-discipline which is one of the valuable products of true work. The Village Industries Association which

works to restore work to its proper place in the life of the nation has, therefore, to change the present-day thinking in regard to work."

Prasad Munster Khas brought out this aspect of hand-work in his speech in a truly beautiful way. He said:

"The subjugation of the individual worker's demand to a faster manufacturing productivity is labor and encourages elements of human interest and initiative. I remember here in the old days in Andhra, outside mathematical instruments were prepared by an hand artisan. When he did so, so such little machines, with that accuracy, with that care, with that pleasure, which the human hand alone is capable of borrowing on an article was put away, out of the lives of the human factor which went into the preparation of such little machines, so every one of them he wrote: 'This was manufactured with Heaven above me and God as my witness, and completed after so many days and in many hours of labor on it at such and such a time. May this article be as true and as good as the Maker of all creation is.'"

M D

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HARIJAN

(Editor: MARGARET DOLAN)

Under the Auspices of The Madras South India League



Vol. V No. 21]

POONA — SATURDAY, OCTOBER 1, 1935

[ONE ANNA]

LEST WE FORGET

[By M. K. Dasgupta]

A Harijan week-end reader who had witnessed Harijan, the whom this weekly was started, have stood like the background and the epitome are devoted to all sorts of subjects. He is half right. I have begun to discuss questions which have been hitherto deliberately excluded. The reason for excluding no longer exists. The minority is the case now. In the greater part of India the Congress is both in office and power. It is true that the power is limited. But it is limited in terms of Complete Independence, not otherwise. India is one vast prison with high walls of oppression closing her mind and body. But the Superintendent has now it to give a large part of the prisoners the power to support them among themselves the governing officials with full powers of administration, at any rate enough for growing strong, so long as they recognise that they are still prisoners. Well, they have chosen to take advantage of this freedom in the hope that by never requiring the assistance of his admitted physical superiority they will convince the Superintendent that he is no longer wanted.

Anyway, that being my interpretation of the Government of India Act and the office assignments, I don't drive to share to the scepticism, who have become Ministers, how in my opinion they can achieve the end. And if I succeed in my dream, the battle against untouchability is almost won.

But I need hardly say that removal of untouchability from the Hindu heart is, like communal strife, an indispensable condition of progress through the non-violent action that is implied in office assignments. Therefore Harijan week-end have to rehearse their efforts to touch the Hindu Hindu heart as well as the Harijan heart. We must constantly remind Hindu workers of the scheme such taken at the All-India Meeting held in Bombay on the 12th September 1934 under the presidency of Pandit Madan Mohan Malaviya. Here is the text.

"This Conference resolves that hereafter, amongst Hindus, no one shall be regarded as untouchable by reason of his birth, and that those who have been so regarded thenceforth shall have the same rights as other Hindus in regard to the use of public

roads, public schools, public roads and all other public institutions. The right shall have statutory recognition at the first opportunity, and shall be one of the earliest acts of the coming Parliament. It is that and have secured such recognition before this time.

It is further agreed that it shall be the duty of all Hindu leaders to secure, by every legal means and possible means, an early removal of all social disabilities now imposed by custom upon the so-called untouchable classes, including the law in respect of admission to temples.

Notes

Preamble from the Highest

Three rows on A. P. messages from Calcutta.

"In a statement issued today His Holiness Ashutosh Thakurparshi, who is considered to be the highest of the Brahmins in Kashi, says: 'The Temple Entry Proclamation issued by His Highness the Maharaja of Travancore has convinced Brahmins, perhaps to the last degree from its essential spirit.' His Holiness continues that the Proclamation will also enlighten through the ages as the most perfect doctrine of Transcendent Dharma.

His Holiness also points out that the Proclamation has created out the spirit of untouchability, disharmony and inequality among the Hindus, and as such His Holiness welcomes all the principles laid down in the Proclamation. His Holiness is of opinion that it is no way inconsistent the Vedic injunctions of Hindu civilisation.

His Holiness Ashutosh Thakurparshi is the last word of appeal in caste matters, according to the history of Kashi written by the historian Vishwanath Shrivastava.

His Holiness is reported in Kashi as higher than all the other Brahmins, and as possessing exceptional spiritual authority over all the Brahmins who themselves constitute the highest caste of the Brahmins in Kashi. He is reported with such great reverence that Maharaja Rajagopalachari, 'Maharaja Nizamuddin' (presumably) before him. 'The history of the Ashutosh Thakurparshi family, incidentally, in the days of Hindu Dharma, when he brought the Brahmins to Hinduism.'

I tender my congratulations to His Holiness on his consequently singing himself on the side

of truth and progress. It is to be hoped that if he is 'the last resort of appeal in such matters' his opinion will be respected and adopted by a majority at least in Canada. If not elsewhere.

Harjan Serves in Shell

There has been in Shell, for the past few years the Valmiki (Harjan) Young Men's Association. Its Honorary Director is Pt. C. V. Thiruvalluvar, its Honorary Secretary is Late R. Lakshmi Nagesh Sastri, himself a Valmiki Harjan. It runs during summer a free night school open to all communities. Of the twenty-two students, eight are Caste Hindus. The school has three Harjan teachers teaching all castes. It has also two Caste Hindus and Sikh teachers. The Headmaster is a Harjan. The Association gives free medical relief through itinerary physicians. There is also a mutual aid fund. Loans are granted at one per cent rates interest. This means 12 per cent. I regard this as excellent. It should be no more than 4 per cent or at the most 6 per cent. That would be much more serious curbs in the giving of loans. This would be all to the good. The source of every rupee given should be traced. The Association also supports a reading room and sometimes poor stranded Harjans are permitted a share-out of nights on its premises I wish the Association every success.

For Green Flood Relief

I am glad to be able to say that Srs. A. B. Pandit and Ch's change for Rs. 100 and Sh. Manohar Subashidhar' cheque for Rs. 100 constitute the first and prompt response to my appeal for Green Flood Relief. The Cheques have been forwarded directly to the Ministerial Treasurer, at Calcutta.

M. K. C.

A Remarkable Ruling

On an objection being raised by a Member of the C. P. Legislative Assembly against another Member, a barrister, speaking in Hindi, the Speaker, the Hon. Sh. G. S. Gupta, gave a remarkable ruling which should be noted by, and commend itself to, all concerned. There was, he said, Section 15 of the Government of India Act laying down that English shall be the language of the legislature; that there was the provision for Members not acquainted or sufficiently acquainted with the English language enabling them to address in a recognized language of the province (Rule 16 under the Act) and, thirdly, there was the additional proviso in the Rule that the Speaker 'may call on any Member to speak in any language in which he is known to be proficient'.

I shall now reproduce the language of the Speaker's ruling.

"Now, as I said the other day, as far as the first proposition is concerned, there is no dispute that the language of the legislature is English.

So far as the second proposition is concerned, I think I gave my ruling that day pretty clearly that I shall take the word of the Hon'ble Member in the matter. Although there is no doubt that it is for the Speaker to decide it, I am many practical difficulties if I did not believe the wholesome rule that I have imposed on myself in taking the word of the Hon'ble Member in that respect. If an Hon'ble Member feels that he is not acquainted or not sufficiently acquainted with English, taking into account all the circumstances confronting him, e. g. the constitution of the Assembly or the importance or the nature of the subject which is under discussion, or having in eye the view that he wants to be met in his house, and says that he is not acquainted or not sufficiently acquainted with English, then I shall take his word. In case of first class ruling, if an Hon'ble Member stands up and speaks in either Hindi or Marathi, I at once presume that he comes under that category, and I take it as an intimation to me that he is not acquainted or not sufficiently acquainted with the English language for the purpose of the debate, and therefore I do not interrupt him.

Then with respect to the third proposition, if any Hon'ble Member asks my permission or asks my intervention with a view to the exercise of my discretion, I would see whether the speech that he has delivered is of sufficient importance that for the benefit of Members who do not know English it should be interpreted either in Hindi or Marathi. Only under such circumstances will I exercise my right. I hope I have now made the position of the Chair quite clear.

[REV. G. C. BOLLER, Secy, the speaker says that the Speaker may call on any Member. The last speaker was not called on to speak in English. And he is sufficiently acquainted with English, because he speaks beautiful English]

THE HON'BLE THE SPEAKER. The Hon'ble Member is question tells under that I was not under that I, because he never sought my permission to address the House in the Province. He perhaps thinks that under the circumstances of the case and for the particular subject which he is discussing his acquaintance with English is not sufficient. So I have put him under question 1, and I will always take under that I do when Hon'ble Members who without reference to me and without making a request to me, or without any request from me, speak in the recognized languages of the province. Hon'ble Members can raise my difficulty. It is not right for me to question whether an Hon'ble Member is or is not acquainted or sufficiently acquainted with English. I should be really doing a very unpleasant job if I go on questioning his word every time. Therefore I prefer to take his word that he is acquainted or not sufficiently acquainted with English, and I at once presume it when with-

HARIJAN

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1937

STUDENTS AND STRIKES

(By M. K. Gandhi)

A college student of Bangalore writes:

"I have read your article in *HARIJAN* and I suggest you to let me know your opinion on students taking part in strikes like Andaman Day, Students Day, etc."

While I have pleaded for the removal of restrictions on the speech and movements of students, I am not able to support political strikes or demonstrations. Students should have the greatest freedom of expression and of opinion. They may openly disagree with any political party they like. But in my opinion they may not have freedom of action whilst they are studying. A student cannot be an active politician and pursue his studies at the same time. It is difficult to draw hard and fast lines at the time of big national upheavals. Then they do not strike at, if the word 'strike' can be used in such circumstances. It is a wholesale strike. It is a suspension of studies. Thus what may appear to be an exception is not one in reality.

As a matter of fact the question such as the correspondent has raised should not arise in the Congress Periodic. For there can be no rift which the last mind of the students will not willingly accept. The majority of them are, must be, Congress-minded. They may not do anything that would embarrass the Ministers. If they struck, they would do so because the Ministers created them to that I cannot attribute of Congress Ministers wanting them to strike except when the Congress is no longer in office, and when the Congress declares, maybe, a non-violent action was against the Government of the day, and even then, I should think that to invite students to the first instance to suspend their studies for strikes would be tantamount to a declaration of backslap. If the people in general are with the Congress for any demonstration in the nature of strikes, students will be left alone except as a last resort. During the last war the students were not the first to be called out but they were the last, so far as I remember, and then only college students.

I would like the correspondent to read or re-read my note on a schoolmaster's letter to the *HARIJAN* of 16th September. He will find therein my position regarding the political liberty of students and schoolmasters.

But another correspondent writes in connection with B.

"If we allow paid State officials, teachers and others to participate in 'politics', it would become a hell. No development could be carried on, if

their politics are supposed to interfere among Government or other State officials who have to carry their work. Your desire that national leaders and those of patriotism should have free play in all spheres proper. But I fear your article is likely to be misunderstood unless you make your position quite clear."

I had thought that my position was quite clear. Where there is a national Government there is surely any friction between it and its officials or the students. My note guards itself against all indisposition. What the schoolmaster wants, and rightly, is espionage and suppression of free thought which has been the rule of the day hitherto. Congress Ministers themselves are of the people and from the people. They have no secrets. They are expected to be in personal touch with every public body including the student union. They have at their disposal the whole of the Congress machinery which, as the interpreter of the popular will, is surely more than the law, the police and the military. Those who have not that machinery to back them are great failures. For those Ministers who have the Congress at their back, the law, the police and the military may be said to be a useless appendage. And the Congress is nothing if it is not an embodiment of discipline. Therefore with the Congress in power there should be voluntary, not forced, discipline everywhere.

DOING, NOT IDEAL THINKING

(By M. K. Gandhi)

Dr B. S. Anandiah sends me an advance copy of an article he has written for the *QUEST ILLUSTRATED WEEKLY* with the following closing letter.

"You have expressed a wish that education should now begin to be real in this country and not artificial as it has been for so many years. As one who has been active in education in India for more than thirty years, I send you an article which is appearing in the *QUEST ILLUSTRATED WEEKLY*. Maybe it represents to some degree your own views. I do feel that there should be a national scheme of education which every National Minister will be the best to express in his particular Province. There has been a good deal of independent thinking. I feel it is urgent that the work of the great pilgrimage should be completed without delay so that there may be a common head and a common effort in which public and Government alike shall join."

I take from the article the most important and relevant sentences. After dealing with the question of how to proceed, he says:

"I have no space here to suggest the nature of the pilgrimage which should entirely national education. But at least so far as India lays and girls are concerned in the school system—I hope we shall gradually eliminate the almost distinction of 'school' and 'college'—the new throughout must be that of *INDIA*."

Wherever much thought may be stimulated it is education, even as it makes men living. The same may be said as regards the customs and feelings, so desperately neglected in most modern systems of education. India needs her youth to be workers—workers whose character is not—developed through education—that it naturally becomes translated into work, into practical capacity, into service. India needs young citizens who can do well in whatever department of life in which they may be called by environment and by heredity. Every subject of the curriculum is to the end of right living. Every subject discloses the Law, the Order and the Purpose of Life. Teachers must never forget this as they tend to grow complacent in the happiness of so-called form. They should remember that in the world of our intelligence there are no facts, but only perceptions. It was well said by Mr. Arthur Schlegel that science has taken the great step forward of learning from ordinary life that the education must, therefore, draw all its 'facts' to the light in the words of the people, and use them beyond all else for the development of that character which is the only safe foundation both for individuals and for nations.

And once character rises, the desire to do well naturally, as the demands both of self-support and of self-realization. There will arise the desire to draw as close as possible to the Earth and Mother, to worship her in the ritual of agriculture and to become as little as may be of a burden to her by simplicity of food and poverty of desire. Indeed, I told them as a child of Mother Earth should be made to draw from her more direct sustenance, and I would have as part of all education some measure of direct contact with her, even as have educational institutions.

We must tear ourselves valiantly away from those educational conventions which have made education so largely false today. We must begin, make the making inevitable, rejection of the national curriculum, a system of real education, which is an abstraction. We have become frightened in the rote and pattern of educational objectives, forms and devices, and I heartily welcome Gandhi's abandonment of an education which is self-supporting. I am not quite sure if we shall be able to go quite so far as he suggests. I entirely agree that a young citizen after obtaining a seven years' course 'should be discharged as an working unit.' I myself feel that everyone should, partly through education, become conscious of his creative capacity, for he is a God in the becoming and therefore possesses the infinite attributes of God—the power to create, to do. If this power be not awakened, of what use education? Thus indeed is it education and not education.

There is as much truth in the hand as there is in the head. For long the intellect in the hand has been our God. Intellect has been our tyrant, our dictator. Under the new dispensation

it must be one among our many servants and we must learn to seek all that makes for complete living, that draws us near to the beautiful simplicity of nature, all that helps us to live with my hands—manual work of all kinds, of the artist, of the artisan, of the agriculturalist.

I know I should have lived a happier and more effective life had I so been educated.

What I have been saying as a layman, for the lay reader, Dr. Ambedkar has said as an educationalist, for the educationalist, and those who have in their charge the moulding of the youth of the country. I am not surprised at the reaction with which he approached the idea of self-supporting education. For one it is the equally one regret is that what I have seen through the glass darkly for the past 40 years I have begun to see now quite clearly under the stress of circumstances.

Having spoken strongly in 1932 against the present system of education, and having now got the opportunity of influencing however little it may be, Ministers in seven Provinces, who have been fellow workers and fellow sufferers in the glorious struggle for freedom of the country, I have felt an irresistible call to make good the change that the present mode of education is radically wrong from bottom to top. And what I have been struggling to express in these columns very inadequately has come upon me like a flash, and the truth of it is daily growing upon me. I do, therefore, venture to ask the educationalists of the country, who have no more to grieve, and who have an open mind, to study the two propositions that I have laid down, without allowing their preconceived and settled notions about the existing mode of education to interfere with the free flow of their reason. I would urge them not to allow any minor ignorance of education, in its technical and without more, to prevent them against what I have been saying and writing. Whether it is said, often comes from the mouths of babes and sucklings. It may be a poetic exaggeration, but there is no doubt that sometimes it does come through babes. History points it and gives it a concrete shape. I therefore ask for an examination of my propositions partly on merits, let me remind them here, not as I have previously had them done in these columns, but in the language that comes to me as I am directing these lines:

1. Primary education, extending over a period of 7 years or longer, and covering all the subjects up to the intermediate standard, except English, plus a vocation used as the vehicle for drawing out the minds of boys and girls in all departments of knowledge, should take the place of what passes today under the name of Primary, Middle and High School Education.

2. Such education, taken as a whole, and must be, self-supporting in fact self-support in the end and that of its reality.

QUESTIONS BEFORE EDUCATIONAL CONFERENCE

(By H. K. Gandhi)

The Maxwell High School, recently renamed Sardar Vallabhbhai, is celebrating its Silver Jubilee. The management conceived the idea of calling on the occasion a small conference of nationally minded individuals to discuss the plan of education I have been endeavouring to present in these columns. The Secretary, Shri Krishnaswamy Agarwal, contacted me as to the feasibility of convening such a conference, and asked me to provide if I approved of the idea. I liked both the suggestion. No few conferences will be held at Wardha on October 12th and 13th. Only those will attend who are invited directly. If there are any educationists who would like to attend and who have not received invitations, they may apply to the Secretary, giving their names and addresses, and such particulars as would enable the management to decide whether they can afford to leave the institution. Provision is being made only for a limited number who are deeply interested in the problem and can make a useful contribution to the discussion. The conference is not intended to be at all spectacular. There will be no visitors. It will be a purely business meeting. A limited number of press tickets will be issued. I advise persons to elect one or two representatives and share the expenses.

I approach the task in confidence but in all humility, with an open mind, and with the will to learn and to revise and correct my views, wherever necessary.

The propositions I shall submit to the conference for consideration will be, so far as they come to me at present, as follows:

1. The present system of education does not meet the requirements of the country in any shape or form. English, having been made the medium of instruction in all the higher branches of learning, has created a permanent bar between the highly educated few and the uneducated many. It has prevented knowledge from percolating to the masses. This excessive importance given to English has cut upon the educated class a burden which has ruined them mentally, the life and made them strangers to their own land. Absence of vocational training has made the educated class almost unfit for productive work and lowered them physically. Money spent on primary education is a waste of expenditure inasmuch as what little is taught is soon forgotten and has little or no value in terms of the villages or cities. Such advantage as is gained by the existing system of education is not gained by the child himself, his children getting the best.

2. The scope of primary education should be extended at least to seven years and should include the general knowledge gained up to the

matriculation standard, less English and plus a substantial vocation.

3. For the all-round development of boys and girls all training should so far as possible be given through a craft-making vocation. In other words vocational should serve a double purpose—to enable the pupil to pay for his tuition through the products of his labour and at the same time to develop the whole man or woman in the or her through the vocational pursuit at school.

4. Land, buildings and equipment are not intended to be covered by the proceeds of the pupil's labour.

All the processes of cotton, wool and silk, commencing from gathering, shearing, ginning (in the case of cotton), carding, spinning, dyeing, sizing, warping, double twisting, designing, and weaving, embroidery, tailoring, paper making, cutting, book binding, cabinet making, toy making, paper making are undoubted occupations that can easily be learnt and handled without much capital outlay.

This primary education should equip boys and girls to earn their bread by the State guaranteeing employment in the vocational branch or by buying their manufactures at prices fixed by the State.

5. Higher education should be left to private enterprise and for meeting national requirements within in the various industries, technical arts, horticulture or law etc.

The State Government should be purely supervising bodies, self-supporting through the fees charged for examinations.

Universities will look after the whole of the field of education and will prepare and approve courses of studies in the various departments of education. No private school should be run without the previous sanction of the respective Universities. University charges should be given liberally to any body of persons of proved worth and integrity, it being always understood that the Government will not cost the State anything except that it will bear the cost of running a Central Education Department.

The foregoing scheme does not absolve the State from paying such emoluments as may be required for supplying State needs.

It is claimed that if the whole scheme is accepted, it will solve the question of the annual income to the State—training of its youth, its future makers.

The Question of Language

By Sardar Amardas Vaidya, Para 2 at Peshawar and making charge 1 case arises.

Village Industries and Reconversion

By Dr. Narayan Kumarappa, Para 4 at Peshawar etc. 1 case arises.

Other A. I. O. C. politicians also can be had at the Harjan Office, Para 4.

According to the authors, they attributing psychic drives appear chiefly responsible for intoxicating materials drinkers into alcoholism, and they suggest a doctor of rehabilitation to treat the problem as social and psychological."

And look at those facts about France which has become the most alcoholic nation in Europe:

"While England had one licensed house in every 425 inhabitants, Sweden one in every 1000 and Norway one in every 5000, France had one in every 33, or one in every 20 or 25 states. In the appalling spread of alcoholism was reflected the increase in the number of suicides which almost tripled in the last 30 years, madness which in thirty years nearly doubled, and tuberculosis which caused 115,000 victims every year. The increase in crime was also proved by the statistics of the Ministry of Justice to be principally due to the drink cause. There was a marked increase in physical degeneracy. Of the 25,000 conscripts examined in the reserve in 1907, 10,000 were rejected. In the 1920s conscripts many rejected found it extremely difficult to withstand alcohol. Their systems marked with alcohol were mentioned by other medical papers. (British Consular's Report cited above.)

The writers agree with the prohibitionists in the extreme, but anti-prohibition economists would seem to fall on many points. If the loss of revenue is unthought, but no thought is given to how to use those the gain it, money to those who are saved from the crime, Japan is holding up to us as an example to follow. Says Prof. Koyagi: "Five countries have shown a greater capacity either for prohibition or for real care as regards the working classes than Japan, and yet Japan draws over 500 million Yens from the custom on wine, beer and alcoholic liquors." Yes, indeed, and it is Japan that also wages an entirely unprovoked and aggressive war on China! Alcohol ought surely to have much to do with the very nations that lose their heads. But let us see what a Japanese island gained by providing for prohibition:

"In 1894 there were only 500 people living on Okinawa (a small island belonging to Japan) but there had become very much addicted to the use of intoxicating liquors, so less than 2000 Yens per annum being spent in such alone. In the face of such an outcry for Japan the people often suffered severely from hunger and cold. The inhabitants of the island arrived on a transport in July 1894 and pledged themselves to abstain from liquor. The government was vigorously cheered. Some Government officials, of whatever rank, had to give up when they visited the island. Every drinker had to abstain or leave the island. In five years the population increased 50000, and the capital increased in value tenfold. The bad work was replaced by diligence, good roads were built all over the island, four public granaries were erected and filled with rice and such family had a private store as never. New land has been brought into

cultivation, and 2000 Yens worth of hemp is now grown annually for the manufacture of fishing nets. Before the transport, the nets were brought from the main land. Which was prohibited. Since which was formerly produced has largely passed away. It is a bewildering island." (Ibid.)

But Prof. Koyagi concludes that if prohibition was thorough and uncompromising it would produce "some improvement in public health and morals." Let us hope that it will be more thorough and uncompromising than he imagines. He has but to read the clauses of the legislation proposed in India.

N O

USEFUL HINTS ON EDUCATION

[By Miss Stedier, B. A., D. Sc. (Lond.), Bar-at-Law]

Self-supporting Education may mean that education should bear its own cost, viz. through fees and contributions, and that the bulk of the amount at present spent by the State need not be spent. The State must continue to spend a certain amount on administration and on inspection.

In the sense that education should cease to make serious calls on the purse of the State, the proposition is feasible. The whole trouble about education being self-supporting has when in connection with the threatened disappearance of the entire revenue, a portion of which at present is being devoted to education.

All means should be devised for bringing down the cost of education. Amongst these may be the following:

- (1) the abolition of cheaper provision for more expensive provision,
- (2) reduction in the salary of teachers of all grades, except the lowest, which must be judged from the point of view of the minimum cost of living,
- (3) sending all highly paid officials particularly at the age of retirement and not filling up their places, but keeping the men next to them "pro tem." on a lower scale,
- (4) reducing to a minimum any more men in the I. E. S. and dispensing with as many as could be dispensed with in terms of their conduct, if they permit,
- (5) reducing the amount of travelling by educational officers,
- (6) discontinuing grants to institutions, which may be expected to make up these grants by reduced expenses, or increased fees, or by charitable contributions,
- (7) abolishing special institutions, the cost of which at present being borne by the educational budget,
- (8) abolishing high schools and colleges, where private enterprise has shown itself incapable to provide for institutions.

(1) offer to change the name of Government institutions to the name of school, if parties are forthcoming for perpetuating their family name to pay for funds, from which these institutions could be sustained.

(2) call for voluntary service for education from all retired Government servants, who are in receipt of pension, and educated women, who can give two hours in the afternoon.

(3) every unemphered party, who gets paid of any kind at the hands of the State, to volunteer his service for education.

(4) hold schools on Saturday afternoon and Sundays and public holidays. There will be additional schools, where an adequate number of schools are not provided, and night schools in urban areas, where the number of schools provided is not adequate, and they will be adult literacy centres.

(5) call for voluntary assistance from members of the public.

A central education board should work out these details.

The provision of school buildings by donation from men of the village, who have prospered in urban areas, has been suggested already with a view to secure expansion of education without additional burden on the State. The setting up of three-months school in village with lessons, which have been definitely fixed for each three-months session, to be administered by unemphered persons in receipt of stipend, or by volunteers, has been already suggested.

The setting up of a study centre in village to be used for children in the morning, women in the afternoon, and youths in the evening, is recommended. The children in the morning could then receive the very best teaching at the hands of the very best teacher for the particular subject, each teacher being employed at a central transmitting station in Bombay. The services of such a teacher could generally be secured on a voluntary basis, or he may be picked out of the existing cadre of teachers, who are in Government service. The cost is likely to be from Rs. 15 to Rs. 25 per village, and over and above this, there will be transportation and maintenance, particularly the cost of replacing the battery when it runs down.

It would be noticed that the measures indicated above would relieve the pressure on the educational budget. Gandhi's suggestion that education should be self-supporting, should not be twisted to mean that a million children could be educated without any cost to society, i. e. the State (Provincial Government, or District Board, Local Board and Municipality) and the parents. One must it be taken to imply that the children, starting from the lowest class, could add by their labour enough value to material supplied to them, which will produce the whole cost of their education. But there is a very sound indication of the line which India must

take, if education is to be general and to reach the largest number in the shortest time. There is no reason whatsoever for more contribution to the cost of education not arising out of the labour of the student. We have heard even and over again of the advantages of physical drill and of manual labour, the advantages of vocational training and the need for acquiring some manipulative skill. All this has remained more talk, because it was put on a replacement subordinate to the general replacement of literacy and the 3 R's. If, instead of being an subordinate (with the result that it has remained merely a notion and not been worked), it were made the principal part of a child's education and the 3 R's were subordinated, results in this direction would be more appreciable and quicker. In any case there is a modification at present of the examples of children. The bulk of school-going children are unable to go to school and are spending their time either in play or in work, i. e. physically employed. The small number, who are at present fortunate to go to school, are employing some of their time to school work, some in home work, and some in play. It is the universal opinion that the time employed in play is relatively small, and the manner in which it is employed is not at present adequate in building up sound bodies. I am not saying why, with a little more planning of the time of the school-going population, this narrow distinction between book study, play and work could not be set right.

It is a great idea, which is unfortunately being examined by various people in a hurry and superficially. It is true that material supplied to the child would probably be reduced, i. e. instead of working on the material, the child would like to play with it. The whole attitude of mind on the part of the child towards the work, where material comes to be supplied to him, would have to be changed, but it is not difficult or impossible. The child desires to meet other children, and in this is the key for imposing on the children an ever-improving standard of discipline with regard to the material supplied to them. While, theoretically, it is possible to bring an increasing reserve of work to the normal day of a scholar—work which would be done under direction and without waste or deteriorating the value of the material supplied—the task of selecting the type of work, of finding the necessary materials and making them available, of checking up the things which is given out, and of taking back the stored and improved material would involve the need for a tremendous administrative organisation. Even if this were done, all smaller agencies, who would do the work, would have to be given very detailed guidance, and it would have to be reduced to something like a code, but the same or small revenue officials all over the country have got rules made for their guidance.

It is possible psychologically to take away the feeling of incompetence from work entrusted to a child. A technique as to the necessity of doing this work and doing it well, has to be created. The idea is revolutionary, but the proper type of teacher would have to be put there, who would be himself an adept in the kind of work entrusted to the children. The carelessness, or mythical acceptance of the principle, that children must work, and give some of their time daily to productive work, has to be accompanied by propaganda by the institution of model schools, by the creation of a code giving full guidance to everyone as to what is to be done, why the proper selection of the things to be done, by the supply of material, and by the collection of the finished product, without too much meddling with the school staff as to the quality turned out. All this would have to be done.

The master-principle. The problem of not having a sufficient number of well paid teachers was solved in other countries, particularly in Russia, by employing senior pupils, who go and teach junior classes. Assuming that there is a four-year course for primary education, would it be possible for us to find in the fourth year boys of sufficient merit, who would handle the two-year class with authority and with efficiency? I think it would. These pupil teachers would take great pride in their work and, provided they are supported in their authority by the senior teachers, they would be able to carry on the work all right, saving from 35 to 50 per cent on teachers' salaries on many schools, which would otherwise not come into existence at all for lack of funds.

Domestic service education. The obligation to educate every domestic servant has to put on every family in the urban area. This would have to be done at the cost of the employer and not necessarily by the employer himself or himself, though a little helped by the employer personally in this domestic would go very far. According to my information, Japan sends out not less than a hundred thousand brilliant boys, who have finished high school education, to domestic service in America. These boys are passed through careful Japanese examinations, where they are kept and taught their work, and when they are well up in work, they are recommended and the job found for them. In their employment they have the language, European customs and manners and thought. They have many other useful things. They collect a little money and come back to their country. Foreign employment for Indian boys in this manner would be difficult, but not impossible, if it was properly organized and planned. The employment of rural boys in urban homes with the obligation on the employer to teach them, not to treat them entirely as servants, but to teach them domestic work, cleanliness, and to educate their

education (special institutions with special house suitable for these boys would have to be set up) seems feasible, if it is thought that it would not ruin these children from coming back home and taking care of their parental farms. Even if it is the opinion of informed persons that these boys would prove to be able to come back and settle on land, this method of education from the country into urban areas is much better, as it would be controlled education, instead of the present method, where a rural boy grows up anyhow and finally and even engages himself only into the most common manual work.

Setting aside of temples and charitable funds. There is a large number of charitable funds and there is a large amount of temple property, which are at present used only partly for religious purposes (remaining idle for the rest of the time). The charitable funds are being administered according to the best lights of the trustees, i. e. on no plan whatsoever, but on individual whims and with the maximum of dissipation. Most of the funds are capable of being put for the purpose of relieving the State of the cost of education. The process described very briefly would be:

- (1) Initial surveys for registration and classification of accounts.
- (2) Drawing interference by a number of religious funds and charities that the funds and properties are not dissipated properly and that they should be used along lines which would be indicated by the survey.
- (3) These lines would be to dovetail into the general scheme of education, saving provision for education and resources for payment of teachers, or the medical inspection, and feeding and provision of clothes and books to students.

From mere registration to complete absorption would be a matter of three to five years. I have thought of all this in detail and could supply a fully workable scheme.

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HARIVAN

1189

16 Pages

Editor: MARADEN DESAI

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1000 Anna

Notes

A Day of Thanksgiving

The Second of October has arrived, and Gandhi is overwhelmed with messages of affectionate greetings and devotion from far and near, from those like Gurus who he rescues from widows and friends, some of whom are today in the responsible positions of Prime Ministers, Ministers and Legislators who know that their work is every moment being affectionately watched by him, from countless humble folk who regard a day as a moment devoted to the tasks he loves as a blessed moment in their own lives. Tokens of love like the stars of pilgrims from Christian Adventists, Catholics and Church of England (who also is at present lying on a bed of pain) come every year with unerring regularity. "Overland" is the only word I have to express Gandhi's sense of gratefulness. There is, I know something deeper in his mind and heart than my feeble words can express. He himself put it in two lines in a letter to these editors "Your deep affection is a happier phenomenon. But the affection of countless others whom I have never known keeps me from over-coming from the path of duty." In the minds of those like the writer of these notes, who regard his physical presence as a light to light their difficult paths, the upmost feeling is that of standing, but more of Thanksgiving. Think of standing in that the Oliver of God has vouchsafed to us one more day of rejoicing.

Dr. Shastri's Scheme and Gandhi's

Dr. Harilalshastri Shastri, the Minister of Education in C. P., has been slopingly at his task of the solution of the problem of illiteracy in his province. The figures he cites are a sad commentary on the history of British rule in India.

"The population of C. P. and there is 1,38,87,718. Of these 33% attend primary classes. The percentage of population between 5 and 16 years of age which ought to attend school is 11%. The result is that out of 180 children only 23 attend. The expenditure on education is

| | |
|--------------|---------------|
| Government | Rs. 28,51,000 |
| Local Bodies | 1,25,000 |
| From Fees | 1,21,218 |

Total . . . 30,77,218

The cost per pupil in the Government Government is Rs. 2-11-2. Local Bodies Rs. 1-2-2 and Rs. 1-4-4 from fees.

To educate the entire 11% per cent of the population will require Rs. 5,61,50,000, and accompanying expenditure, i.e. capital outlay, will be double of it.

In 1919, 4% of the population was found literate. In 1931, it was 10%. In 1936 literacy has gone up by 33%. In the last 40 years it has advanced only by 1%. This state of affairs cannot be allowed to continue any longer. The long slow intellectual and material evolution speed of one per cent literacy is essential and must be brought about within a brief period.

The own scheme for tackling this colossal problem of illiteracy—24,000 villages in the province without a school in them, an average near them—is to have a "Vidya-mandir" (H. temple of learning) in every village, to which should be attached a plot of land dedicated to it by the villagers, and sufficient in area to give to the teacher a living wage. I will not give him the details of the scheme which is fairly elaborate, voluntary in the initial stages, and to be made compulsory later on. It points the fact that a suitable piece of land everywhere can give a net income of Rs. 12 to Rs. 25 a month. This has to be proved, for throughout India we are faced with the phenomenon of the poor village who cannot produce out of his land anything commensurate to his labour, who is always in debt, and who does not give up the land because he feels that to do something else would be to go from the living pan into the fire.

Not to say this, is not to discourage the scheme. To have the voluntary co-operation of the villagers in a scheme of this kind is itself a great thing. A gift of land may not mean a net income enough to give a living wage to the teacher. But it would be good enough for the teacher and the boys to make experiments in gardening and simple agriculture. On Dr. Dattal Shastri's Gonda Estate in the Bundelkhand there is a plot of land attached to each of his twenty or so village schools, and the teacher owns and shares a salary of Rs. 12 has the free use of this land which he may sell with the boys of his school. There are similar plots of lands attached to schools in

the Principles and Values about which I propose to speak "may cause him. That is, what a correspondent who has spent 25 years in Madras would write.

"In Madras's education work, until a few weeks ago, is of the orthodox theory type. It produced the 'passive' type of boys who thought it better 'not' to do any manual labour. The Government are the cause of the system and decided that every school must have a plot of land attached to it, and that the boys should have agricultural training for three hours every day, the purpose to be shared by the boys. They are led a wonderful effect. The schools are now turning out educated agriculturists who are helping to cover the land with fruit gardens and coffee plantations."

But Gandhiji's scheme is a thing quite apart from the scheme with a school with a plot of land attached to it. It does not depend on the gift by either the State or the village of a plot of land, nor on the success or failure of agricultural experiments. It means the harnessing of the boy's natural instinct to work of a productive type—productive both materially and spiritually. The aim of the scheme of manual training is, says Mr. H. Mahadevi, "an educational one... to give direction to the hand and necessary to the eye, to develop self-reliance, to cultivate the habits of industry and earnestness, and to train to patience and perseverance. It does not aim at making boys mechanists. It will nevertheless, by developing a taste and cultivating a respect for manual work, predispose towards industrial life here and elsewhere until the realm of civilization for classical poets."

The Remains of Education through Manual Work

I shared some time ago how the basic principles laid down by Mann, Alcott and Wood were the same as those which Gandhiji, innocent of educational theory, was guided by in suggesting his present revolutionary programme. Only the other day I found that his theory of education through manual work had the best exponent in Rousseau. "The child who reads is not thinking, he is only reading," he said, "he is not acquiring knowledge, he is only learning words." "The most obvious advantage of these ideas and Rousseau's conception is that the pupil, while at work on these speculative studies, is keeping his body active, his limbs supple, and is training his hands to work, so that they will be useful to him when he is a man—instead of making a child stick to his books, if I keep him busy in a (work) shop, his hands will work to the profit of his mind, he will become a philosopher, the while he thinks he is only a workman." Again, "When the development of knowledge compels you to show your pupil the natural dependence on man, instead of showing him the moral agents, first turn all his attention towards industry and the mechanical arts, which make

man useful to one another. As you take him from shop to shop, never let him see any work without putting his own hand to it, nor let him leave without knowing perfectly the reason for everything that is done or at least everything that he has observed. To that end, share in his work and always set him an example to an apprentice in order that he may become a master, and you may expect him to learn more from an hour of work than he would obtain from a whole day of explanation.

None of all the occupations by which a man can earn a living, that which belongs him should be a state of nature in manual labour... The science depends on the labour alone... if anyone chooses to direct the science, his goods are soon pushed and away he goes... I do not say to India, 'study agriculture, he is already familiar with it. He is acquainted with all kinds of farm labour, he begins with it, and he returns to it continually. So I tell him.

Cultivate your father's land. But if you lose this inheritance or have, come to visit with, what will you do? Learn a trade... Madame, my thoughts are wander than yours, for you wish to make him do the nothing but a head a man, a prince, and perhaps some day he may be less than nothing. I want to give him a task he cannot lose, a task which will always do him honour. I would fit him to the work of man and whatever you may say, he will have found much to this title than to all that he will find from you. Remember it is not talent I ask of you but a trade, a real trade, a purely mechanical art, where the hands work harder than the head, a trade which does not lead to fortune, but which will make you independent of fortune."

The whole method of education is summed up in Rousseau's maxim: "Do as much as possible of your teaching by doing, and fall back on words only when doing is not of the question."

A Successful Experiment

Mr. White, Principal of the S. P. National High School, Pondicherry, was by the Madras Education Society, welcome Gandhiji's scheme and says that Gandhiji has given the correct educational viewpoint, and that Gandhiji's scheme is the best interpretation of educational theories. He says that the Madras Education Society believes in the soundness of the principle of self-supporting education. It began an experiment in Madras in 1919 in its school called 'New English School' which had two departments, secondary and weaving, and its gross output for a year came to Rs. 6,400. We prepared shawls, shawls, robes, dhotis and all kinds of garments required for our use, and had no difficulty for finding markets for extra articles. In 1922 one technical department was transferred to Pondicherry when the Government National High School was started there. It has an agricultural department for which Government have given land. Our

not income from agriculture is at present Rs. 1,500 a year. The agricultural training includes training in agriculture, horticulture, gardening, dairy farming, poultry-keeping." The school is helped and guided by the agricultural department which looks to it for the successful working of approved methods and agricultural projects. There is a working department also. "Working in these departments is compulsory. Every pupil spends one-fifth of the total school periods in occupational training. In spite of this, our educational standard is not at all inferior to that in any good school. This part of the district is well known for advanced horticulture, and more than 90 per cent of the local people belong to the agricultural class.... To introduce agricultural training was time to create in the boys a basis for the hereditary occupation. And I am proud to say that the school gardens and farms are not in any way inferior to the best in the neighbourhood. In addition we often organise adult classes, and carry on propaganda for agricultural development. Thus we began our experiment in self-supporting education and are going on stronger educationally and materially. Our conviction that our education must be made and run by made self-supporting is growing stronger. The problem is not of giving vocational education, but of changing the entire outlook on life, and of replacing the parasitic life we are leading by an independent life of positive activity, and of turning India from a land of consumers into a land of producers, and of teaching our boys to utilize the hushandlike resources God has given us."

As Alcoholic Argument

Among the handful of opponents to the Prohibition Bill in the Madras Legislative Council the leader was Mr. K. V. Reddy Nayudu who spoke on behalf of the moderate drinker. He said: "Drunkenness had to be stopped as high-handedly as would be conceived of. But the mere drinking of a glass of liquor before meals should not be restricted with the rigour that was to be found in the Bill." His fallacious and self-deceptive line argument is was very ably pointed out by the Exchequer Commissioner appointed by the Government of Bombay, in 1911-12: "Drunkenness is not a well-defined word or specific effect of alcohol. No dose, time or specific definition of drunkenness can be given. It is only a conventional name for a certain conventional degree of alcoholic narcosis. The word cannot be used with precision or scientific accuracy. Drunkenness differs in degree, not at all in nature, from both the slighter effects of alcohol and from the grave and dangerous degrees of the 'dead drunk' stage. The influence of alcohol upon the nervous system is from first to last narcotic, and the degree of narcosis depends upon the amount of alcohol absorbed in the blood and the state of the nervous centres affected by it. There is therefore really nothing like a moderate use of alcohol,

and even if there is something like moderation in it, it is this moderate use of it and the drinking customs which are the spring of all the mischief. Scientific investigations have shown that the difference physiologically between drinking smaller, or larger doses of the alcoholic beverage is one of degree and not of kind. There can, therefore, be no true moderation. It has not yet been clearly recognised that the deleterious effects of alcohol on the body are quite equalled by the deleterious effects on the reasoning faculties and on the character. There is very reliable scientific evidence to show that alcohol, even in small doses, tends to paralyse the higher brain centres."

As for the "drinking of a glass of liquor before meals", the Commission cites the emphatic testimony of Dr. K. S. K. K. K., President of the Society for the Study of Intoxication:

"I have no hesitations in making the following statement from my own professional experience that more persons have their lives cut short permanently by habit alcohol abuse in passing, produced by regular alcohol taking in so-called 'moderation' has pointed in them by unscrupulous drunkards. As I publicly stated, nearly half a century ago my observation is that apart from the moral and religious aspect of intemperance, the man or woman who gets drunk for a couple of days once a month, and is during the remainder of the period an abstemious, lives longer on the whole than one who never gets drunk but who drinks moderately, regularly, consequently of poor will, day in and day out, a steady abstinence of a few ounces of an average alcoholic beverage."

This last emphatic statement will not I hope be taken to be a plea for drunkenness. The point is that the so-called 'moderate' drinker deludes himself into calling himself an abstemious and eating short his life by slow degrees. The drinker may not realize his drunkenness to only a couple of days a month and then remains an abstemious for the rest of the month. The man calls himself by self-delusion. The other difficulty or reluctance came himself. As for Mr. K. S. K. K. K.'s plan for the poor man, one wonders whether it was not more hypocritical than real. Truly when the agricultural material and morally both. "Even the salt tax, much as I stand to it," said Uday Krishna Chakravarti, was more capable of being defended than the excise revenue, for in the latter case so much money was taken out of the pockets of the poor and so much misery was added into the bargain."

M. D.

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H A R I J A N

Vol. 5

1937

GIVE MINISTERS A CHANCE

(By M. K. Gandhi)

Thus is the gist of the conversation of a writer.

"You may not know what Ministers have to go through just now. Congressmen, having elected their forerunners, naturally feel that their own chosen representatives are in possession of powers which they had voluntarily surrendered before. They do not know what to do with these representatives. They smother them with interviews and entertainments and so often so not, their desired interviews with them as a matter of right and present them with all kinds of suggestions and sometimes even ask for petty favours."

This is the best way to disable the Ministers from doing real service to the country. They are new to their work. A conscientious Minister has no time for rendering addresses and lectures, or for making speeches in return for fulsome or deserved praise. Nor have they time for interviews when they do not listen, or when they think are not going to help them in their work. In theory, a leader of democracy holds himself at the back and will of the public. It is not right that he should do so. But he dare not do so at the sacrifice of the duty imposed upon him by the public. Ministers will not a sorry figure if they do not minister, or are not allowed by the public to minister the work entrusted to them. An Education Minister has to have all his wits about him if he is to evolve a policy in keeping with the requirements of the country. An Indian Minister will prove a disastrous failure if he does not attend to the constructive side of prohibition. And so will a Finance Minister who, in spite of the headlines created for him by the India Star and so spite of the voluntary surrender of the India Revenue, will not balance his budget. It requires a pugilist as figure to be able to do so. There are bad distractions. Every administrative office requires almost the same vigilance, care and study as the three I have mentioned.

It would have been easy for them, if they had simply to read and sign papers put before them by the permanent Service. But it is not easy to study every document and think out and originate new policies. Their gesture of simplicity, necessary as it was in a preliminary, will avail them nothing if they will not show separate industry, shrewd, integrity, respectability, and an infinite capacity for absorbing details. It would be well, therefore, if the public will exercise self-restraint in the matter of giving addresses, seeking interviews or writing to them long letters.

THE USE AND ABUSE OF TODDY

(By M. K. Gandhi)

A French correspondent from Ahmedabad has addressed me a long letter of which the following is the gist.

"I am not a liquor dealer myself nor do I drink, though I have drunk half an ounce of whisky, twice judiciously in illness, we have wonderfully restored properties. But then, it is better for me and I have to discontinue it now. Since 1914 when I became a vegetarian I have not taken meat I am shrewd and therefore am keen to speak with some experience. I have my a shadow of doubt that Prohibition will add to the health and longevity of the working people as a whole. But I am afraid that what will be saved from liquor will be swallowed up by tobacco, cinema and race, besides encouraging idleness and corruption. Still prohibition, Truly, on the other hand, has a number of valuable uses which I write below.

(1) Fresh toddy is a healthy, non-intoxicating beverage, though under the form of the use of quality ferment and develops alcoholic properties.

(2) Taken moderately it acts as a refrigerant and cures the system of excess of heat.

(3) Toddy is used to lessen the fever for making bread, biscuits and puddings.

(4) It cures rheumatism and promotes blood action.

(5) Fresh toddy we get cheaper which is used in phobias and as a cathartic.

Unfortunately it is becoming increasingly difficult to obtain pure, unadulterated toddy. What is generally sold is a thin, poisonous mixture adulterated with water, molasses, opium and other narcotics, which act as a slow poison on the system. The toddy-drinker, who is generally ignorant and harassed by the members of the Indian Department, is driven to make bad debts out by drinking the mixture. In my opinion, what is really wanted is to exempt toddy from the licensing system, and make it possible to provide pure and to the consumer in solid bottles at the rate of one pice per bottle.

To reduce Prohibition in respect of toddy while leaving tobacco, opium and other alcoholic free, would be tantamount to lowering Indian incomes of their revenues at the expense of fresh sources of toddy, and to bound to make a bad compromise. The will of people's meeting is truly becoming more of our country. The result is a devalued method and a harmful income in the case of tobacco, etc. The answers tell that the nation has to pay eventually for the vice of tobacco smoking, which act as a staggering figure. If we take the case of tobacco smoking at our country to be one in three, and two pice worth of cigarette in the average daily consumption of smoke for each smoker, then tobacco cost us that would, in a year, have cost 125 crores of rupees among them in the present day? By enforcing Prohibition against tobacco smoking the whole of this

cannot work in this, and my writing of "Smoking Tobacco" has done for the cause in substantially indirect, the national health would naturally gain, and the daily consumption of the food done at the hands of millions of mankind be stopped. At the same time the volume of licensed toddy shops in the cities would cause the newspapers go to the villages for food done today and help to put some money into the pockets of the needy village folk. Perhaps you know that in certain parts of the North Borneo the date-palm is the only crop of the poor as the rubber tree is not fruitful to support any other civilization. The economy of journeying to the villages to obtain toddy will also serve as an economic check on the consumption of toddy and effectively reduce the evil of drunkenness that is becoming more and more rampant in all the big cities.¹

Other Fard correspondents too have written to me in the same strain. I must confess that it did surprise me somewhat at first that all such arguments against Prohibition should emanate invariably from Fard leaders but it may be that this is due to the fact that, owing to the special relations which the Fards have with me, they freely speak out their mind, while others, who think similarly about Prohibition, feel constrained and hold back their feelings. Let me assure my Fard friends that I value this mark of confidence on their part as a rare privilege, which I hope I have tried to deserve.

Coming now to the arguments advanced by my correspondents, it will be seen that each of them as are valid do not apply to the plan of Prohibition that I have advocated. Prohibition will certainly not affect the sale of toddy for domestic medicinal purposes. Only, as in the case of other drugs as in the case of toddy, the licit trade purchase will be required to produce a certificate issued, not by the patient concerned himself, but by a duly qualified doctor. My correspondents may feel surprised to ask as his own physician, but an average patient cannot safely be left to prescribe for himself. The proposed restriction is purely of medicinal toddy is thus controlled in the patient's own interest.

It is hardly necessary for me here to examine all the claims on behalf of toddy advanced by my correspondents. Suffice it to say that I have already exhibited the enormous economic value of the toddy-palm. I have nothing whatever against the use of toddy juice as such. My sole objection is to fermented toddy which has alcoholic properties like any other spirituous liquor, whether made from sugarcane, grapes or apples. I have myself freely partaken, and made others partake, of sweet toddy per and its alcohol. Nor is there any duty on the preparing of sweet toddy for our making. I am planning to tap 250 palms here at Segun in the coming season for sweet toddy and, God willing, I hope to get some of the finest per

and sugar from it. The danger I see in the question of sweet toddy, the more I feel that, owing to the cheapness with which it has fallen by its evil association with liquor manufacture, the proper use has never been inculcated upon our people. May I in all sincerity suggest that the Fard community may consider a grant applied to build and the Province of Bombay by recognizing the liquor trade and doing its bit for the redemption of the much wasted toddy palm? Is it not also a happy anomaly that the cause of Prohibition in the Bombay Presidency has for its benefactors and guide a celebrated Fard doctor?

I hope it will now be sufficiently clear to my esteemed correspondents, and others who might be inclined to think like him, that the Prohibition move which I am sponsoring is not calculated to injure Fard interests or for the annulment of that my legitimate interests. It is directed as much against opium, pong, sherry and every narcotic as it is against liquor drinking. And what is more, as I have already shown, it does not affect the legitimate use of the toddy-palm in which the Fards, as a community, are especially interested. It does certainly aim at a crusade against the perversion of the legitimate use, in the form of intoxication and consumption of a fiery liquor. And, in this holy crusade, my venerable Fard correspondents seem to be at one with me.

[Abridged from "Khammam" by P.]

Conditions of Success

Shewach Lavate has been honoring me with a visit in the interest of Prohibition which is as dear to him as to me. We came to the following conclusions:

1. Strict control from one of all Khas Revenue for any lot prohibitive purposes.
2. Non-renewal of all licenses on their expiry and immediate closing of all liquor shops, where there is a clear demand for closing on the part of at least 75% of those who have been visiting these shops.
3. Liquor, wherever it is necessary to sell it, should be sold only through direct Government agency.
4. All selling liquor shops should be, where ever possible, converted into refreshment and recreation rooms.
5. Causes of the habit in typical cases should be carefully investigated and dealt with.
6. Absolutely genuine, direct and effective picketing by recognized individuals or groups should be undertaken, the object being to establish Indians personal contact with the addressees as to help them to give up the habit. Personal visits to the addicts in their own houses would be a feature of scientific picketing. Voluntary agency for this work should be invited by the Government and encouraged to do this philanthropic work.

M. K. G.

PRIMARY EDUCATION IN BOMBAY

(By M. K. Gandhi.)

In discussing the question of Primary Education I have hitherto deliberately confined myself to the villages, as it is in the villages that the bulk of India's population resides. To touch successfully the question of the villages is to solve the problem for the cities also. But a friend interested in the question of Primary Education in the city of Bombay puts the following query:

"The Congress Ministry is just now pre-occupied with the question of Secondary Education. The cry is make Primary Education self-supporting in the cities & so forth, therefore, to work which is simpler & is less tied to what extent this can be done in the case of a city like Bombay. The annual budget of the Bombay Corporation for education is said to be somewhere between Rs. 10 and 15 lakhs of rupees, but this amount would have to be supplemented by several lakhs of rupees before the scheme of introducing compulsory Primary Education in Bombay can be realised. At present our primary schools are scarcely open on teachers' salaries, while neither their lands go on rent. This gives an average of Rs. 10 to Rs. 15 for each student. Can a student earn this amount as the result of his vocational training? And if not, then, how can Primary Education be made self-supporting?"

I have no doubt in my mind that the city of Bombay and its children would only stand to gain by adopting a vocational basis for Primary Education. At present all that these children can show at the end of their Primary Education course is not worth much, and certainly not calculated to fit them for citizenship.

I have no hesitation in recommending the adoption of a vocational basis for Primary Education for cities. It would enable the better part, if not the whole, of the 15 lakhs of the present expenditure on Primary Education in Bombay to be saved. Taking for the sake of convenience, Rs. 10 to be the annual expense of giving Primary Education to a child in Bombay, it would mean that 57,000 children in all are at present receiving education out of the educational grant of the Bombay Corporation. Now, taking the population of Bombay to be ten lakhs, the total number of children of the school-going age ought to be at least one lakh and a half. This means that no less than 41,000 children of school-going age in the city of Bombay are at present going without Primary Education. If we take away 4,000 out of this figure, as the number of children who are possibly receiving their education privately in their homes, it would still leave 37,000 children for whom Primary Education has still got to be provided. At the present scale of expenditure this would require a sum of Rs. 37,00,000 which, so far as I can see, is hardly likely to be forthcoming on this side of Bombay.

I am a firm believer in the principle of free and compulsory Primary Education for India. I also hold that we shall realise this only by teaching the children a useful vocation and training it as a means for satisfying their mental, physical and spiritual functions. Let us now consider these economic calculations in connection with education as social, or out of place. There is nothing essentially wrong about economic calculations. True economic errors afflict us against the highest ethical standard, just as all true ethics to be worth its name must at the same time be also good economics. In economics that facilitates immense wealth, and enables the strong to amass wealth at the expense of the weak, is a false and dismal science. It spurs death. True economics, on the other hand, stands for social justice, it promotes the good of all equally including the weak, and is indispensable for decent life. I therefore make bold to suggest that Bombay would be setting a noble example for the whole country to follow if, by teaching its children a useful industry, it can make Primary Education pay its way. Supporting a student works at a machine for four hours a day, then taking the number of working days in a month to be 15 and the rate of remuneration two pice per hour, he or she would be earning Rs. 1-8-0 per month for the school. The vocational exercise will keep the mind of the student fresh and alert while providing at the same time a means for drawing out his or her intellect. This does not mean that the child would begin to pay 2 pice per hour from the commencement. But he will pay during the whole period of seven years at the rate of 2 pice per hour.

It is a gross superstition to think that the sort of vocational exercise will make education dull, or stifle the child's mind. Some of my happiest recollections are of the bright and joyful faces of children while they were receiving vocational instruction under competent teachers. As against this, I have also known the most fascinating of subjects boring children, when taught in the wrong way by an incompetent instructor. But, it may be asked, wherefrom are we going to get capable instructors of the kind that we require? My reply is that already in the number of teachers. Once we realise the necessity for reorientation of our educational policy, the means for giving effect to it will be found without much difficulty. I am sure that, for a fraction of the time and expense incurred on the present educational system, and the staff to man it, we could easily train all the manual instructors that we should require for our work. It ought to be possible for a committee of educational experts of Bombay if they are in earnest to draw up a scheme of Primary Education on the lines suggested by me and to put it into operation without loss of time. Only they must have a living faith in it as I have. Such faith can only grow from within; it

cannot be acquired cheaply. Nothing great in this world was ever accomplished without a living faith.

What kinds of vacations are the Hindus for being taught to children in urban schools? There is no head and feet rule about it. But my reply is clear. I want to regenerate the villages of India. Today our villages have become a mere appendage to the cities. They exist, as it were, to be supplied by the latter and depend on the latter's convenience. This is unnatural. It is only when the cities realize the duty of giving an adequate return to the villages for the strength and sustenance which they derive from them, instead of selfishly exploiting them, that a healthy and moral relationship between the two will spring up. And if the city children are to play their part in this great and noble work of social reconstruction, the vacations through which they are to receive their education ought to be directly related to the requirements of the villages. So far as I can see the various processes of cotton manufacture from ginning and cleaning of cotton to the spinning of yarn, answer this test something like this. Even today the cotton is grown in the villages and is ginned and spun and converted into cloth in the cities. But the chain of processes which cotton undergoes in the mills from the beginning to the end constitutes a huge hoag of waste in men, materials and mechanical power.

My plan is impart Primary Education through the medium of village handicrafts like spinning and weeding etc. as these constitute as the spear-head of a silent, subtle revolution brought with the most far-reaching consequences. It will provide a healthy and moral basis of relationship between the city and the village and thus go a long way towards abolishing some of the worst evils of the present moral decadence and poisoned relationship between the classes. It will check the progressive decay of our villages and lay the foundation of a better world order in which there is no unnatural division between the 'haves' and 'have-nots' and everybody is assured of a living wage and the right to freedom. And all this would be accomplished without the harness of a bloody class war or a colossal capital expenditure such as would be involved in the mechanization of a vast continent like India. Nor would it entail a helpless dependence on foreign imported machinery or technical skill. Lastly, by devising the necessary for highly specialized talent, it would place the destiny of the masses, as it were, in their own hands. But who will lead the way? Will the city folk listen to me at all? Or, will mine remain a mere cry in the wilderness? Replies to these and similar questions will depend more on forms of education like my correspondent living in closer than on me.

(Adapted and abridged from Harmanamam by P.

GANDHI ASHRAM, TIRUCHENGODU (Continued from p. 149)

Ashram School

The Ashram conducts a school on its premises. The number of pupils is 30. The school was in charge of a graduate member of the Ashram till the middle of 1935 when he went to Madras to undergo the I. T. Course. The school has since been in charge of a trained Harjan teacher. During the period under report we have spent Rs. 511-4-8 on its maintenance.

Harjan Series

The Ashram has been running two schools in different villages for the Harjan children besides the school run at the Ashram itself. The names of the villages where the schools are run are as under: 1. Pallanpatti, 2. Marthoor, 3. Vamanpalayan, 4. Kakkal, and 5. Unanthampalayan. We have had to close the last of these schools due to smallness of the number of pupils. The Kakkal school was also closed in 1935 on the Harjan children were taken into the school run by a Caste Hindu of the locality and awarded the same treatment as the Caste boys.

During this period the Missionaries were very vigorous in their proselytizing activities. The conversion of a Mithupalayan temple into a chapel and the subsequent closure in the place is well known. To counteract the influence of the Missionaries we organized a tour of villages where the Missionaries had made converts with Dr. T. S. S. Rajan. We also organized conferences in important churches and explained the situation to the Harjans.

We opened a hotel at Tiruchengodu in June 1935. A building has been erected on a site which was freely given to us by Dr. P. Subbarayan. The cost of the building came to Rs. 585, towards which the Harjan Social Sangh, Delhi, contributed Rs. 500. 3 Harjan boys were admitted to the hotel, two Caste boys have also been admitted, but they pay for their boarding. The expenses of the hotel will be Rs. 200 per year. The Tamil Nad Harjan Social Sangh has promised to meet a portion of the hotel expenses. This year, i. e. in 1937, it has 12 boys.

We have dug a well at Madanore for the Harjans at a cost of Rs. 400 from the J. K. Fund. We also deepened during the period a well at Madanampalayan at a cost of Rs. 71-7-8. Another well was dug at a cost of Rs. 125 out of a donation received from Shri J. K. Kista at Kuppalli, which was opened by Baba Rajendra Prasad during his Tamil Nad Tour in October 1935.

The Ashram gave a salary of Rs. 15 for 12 months from August 1934 to a Harjan weaving master employed to teach Harjan children in weaving at Alampatti.

During the period under report the Ashram has spent Rs. 2117-11-0 on Harjan welfare work such as teachers' and workers' salaries

scholarships, child welfare, conferences and propaganda work, supply of books and station, visiting of Harjan teachers and deepening of wells.

Hospital

Our hospital is very popular. Dr. E. Rasmussen, L. C. M. B., continues to be in charge. The Ashram has spent Rs. 1,371-14-6 in 1935, Rs. 1,389-2-8 in 1936, and Rs. 573-0-4 for the six months ended 30th June 1937.

Agriculture

Even our bees had been there during these years. Sri H. Thirumalak in our agricultural. Two gentlemen from Thiruvattipalli were here and were given practical training in bee-keeping. The services of our agricultural were regulated by the A. I. V. I. A., Warhin, and he was able to take up two batches of village workers and take them to agriculture at Warhin. He also attended the Palampur and Ludhiana exhibitions and was in charge of the agriculture demonstration there. There are no less than 48 hives reared about the Ashram raised by private gentlemen in the Ashram there are 75 colonies of bees.

Construction

During the two and a half years that the report covers we have received by way of donations Rs. 1837-1-8. The Ashram is very thankful to all the donors and sympathisers. Only lack of adequate funds prevents us from extending our activities. The pool that is made from hand is not sufficient to meet the growing demands of the other social service activities which have also grown. These activities can only grow with the generous help of friends. We shall be grateful for donations small or big that friends and sympathisers may send. We specially appeal for the enrolment of a few permanent sympathisers and persons paying regular monthly donations.

To Applicants for Primary Education

Teachership

It is gratifying that I am daily receiving letters in reply to my appeal for teachers who approve of the plan I have been developing from week to week in these columns of Primary Education and who are prepared to work in it. I observe from the correspondence that the writers have not grasped the meaning of my appeal. No one will be wanted who does not thoroughly believe in primary education through a profitable handicraft and who will not or cannot work in for the love of it and for mere maintenance. To all such I suggest that they thoroughly master the art of spinning and of performing all the other processes. Meanwhile I am registering all the names. The writers will hear from us in due course of the progress that may be made with the execution of the plan. My appeal is an effort to anticipate the requirements of the same Provincial Governments, should they feel inclined to endorse and experiment with the plan.

H. K. G.

EDUCATION THROUGH INDUSTRY

(By E. O. Rasmussen)

The proposition that education is defective unless industrial training forms its a primary and normal part, may now be taken as generally accepted by educationists. But the method of approach is not quite clear. There are several sides to the question, which ought to more fully considered. If the lines connected with 'education through industry' are made clearer, they may also give us a clue to the right way of approach. I give here some of my thoughts on the subject.

We know the vast majority of human beings have to lead a life of hard physical labour. It is their only means of life. And even the overeducated minority, who do not need to labour for their bread, need the physical capacity to use their limbs in order that they may keep their health. All children should, therefore, be brought up in such a way that they become physically and intellectually fit for manual work. Most of us, so-called educated people, have only to look at ourselves to realize the deficiencies of our present system of education in this respect.

Industrial educationists are inclined to class occupations as "productive" and "unproductive" without taking into account the physical strain involved. To my mind we should consider three things when thinking of industrial education — Productivity, Labour, and Delineation of the Labour when it is unproductive work as that of the watchman, nurse, etc.

Work involving more or less hard muscular effort may be conveniently classed under three heads:

- (a) Work involving continuous mechanical operations, "unskilled labour".
- (b) Work requiring more or less training, "skilled labour".
- (c) Work requiring theoretical and technical knowledge and calculation, "expert and engineering skill."

The challenge for physical labour which we have developed as a part of our 'delineation' has taught us to attach progressively higher values to these three forms of work in their above order.

But whether industries are mechanical or manual, there will always remain to man a large amount of unmechanical, unskilled labour. In fact mechanization of labour tends ever towards the increase of unskilled work, leaving the skilled portions to the machine. Therefore to cultivate a dislike in the young for unmechanical labour, is to unfit them for one of the unavoidable conditions of human life.

Consequently, the phrase 'education through industry' should imply, amongst other things, the developing and maintaining of the physical and mental capacity of the people for hard unskilled labour. Naturally this should not be taken to mean that training for skilled and expert labour has to be given a subordinate part in education.

Thus my eyes are on average primary and secondary school institutions in which the student becomes familiar with hard and unskilled labor, gets a skilled artisan's training in some useful vocation and, at the same time, gains general character and culture.

This also has been very well expressed by Prince Kropotkin in his elaborate book "Fields, Factories and Workshops", and I would highly recommend all those who are interested in the educational problems of this country to look at it, and especially to go through Chapter VIII (Brain work and Manual work). It not only makes out a strong case for the subject under discussion, but also makes valuable suggestions for carrying the idea.

In passing a system should be given wide regard to physical culture. Athletic exercises, games, drills, etc. are necessary and proper in their own way, but it should be understood clearly that they are not a substitute for physical labor.

Now, the question is whether it is possible to make such a school self-supporting, i. e. whether the money realized from the pupils' labor will be sufficient for running the school efficiently. Facing this, there are two other alternatives. One, that the pupil should be able to feed and clothe himself out of his school earnings, the other, that at least the industrial section of the school should become a successful business concern. I would like to feel that it is possible to fulfill one of these three conditions, but I must frankly admit that up to now I do not clearly see the way to it. I prefer I would simply say that in a poverty-stricken land like ours a scheme which would return part of the wages to the pupil himself, and take only part as an income for the school, is likely to result in more satisfactory and rapid progress.

But in any event we want education to spread, and we should be willing to move every year from other departments to take end. We ought to look upon this educational expenditure as an investment which will yield large material and moral returns to the future. Up till now we have regarded even our purely literary education as a good investment; how much more then should we prize the value of vocational education.

In any case, education must become efficient. Goodwill says, let that efficiency be not only in the pedagogical sense, but also in the economic and physical sense. Surely there is nothing to find fault with in that. Even if we do not succeed in making individual schools economically efficient in the profit-making sense, we shall, by keeping our eye on that factor, at least reduce the loss, and we may be able to make some types of schools fairly self-supporting. In any event, we are thereby going to add to our resources and not reduce them. Goodwill is too good an educationist to force the profit-making side of the problem beyond the efficiency point educationally. Has he not learned the Russians?

Education has financial risk by making the already costly kindle colder because he was not satisfied with the earnings of the system?

In conclusion, it is clear to me that we shall help ourselves best by directing our thought energy towards mentally working with him in finding out ways and means, rather than in working against him.

PREJUDICES AGAINST PALM JAGGERY

[By Stephen Mack.]

The progress of the palm jaggery industry has been handicapped by prejudices entertained by the orthodox against it. They contend that the use of palm jaggery is tantamount to the consumption of fermented toddy obtained from palms. The prejudice is often strengthened by the plea of unwholesomeness where the manufacturers of palm jaggery are Harjans. In Kuala (South India) produce the use of palm jaggery is religiously prohibited in all temples and on all religious occasions. The Hindustani natives never do.

Let us examine the arguments advanced against palm jaggery.

Chemical analysis of the sweet juice of the palm and the fermented toddy obtained therefrom, prove that the former has no alcohol while the latter contains a certain quantity. Jaggery can only be manufactured from the sweet juice. For instance, the toddy made from a coconut palm contains about 5% of alcohol (vide p. 424 Vol. II Part II 1923, *Science of Economic Products of India—Watt*). Not the following analysis of the sweet juice of the coconut palm shows no alcoholic contents in it. The analysis was made by Dr. J. S. Patel, Of Bards Shikharji in the Western Government.

| | per cent |
|----------------|----------|
| Water | 79.42 |
| Sucrose | 14.4 |
| Wax | 22.55 |
| Mucilage | 26.94 |
| Organic Matter | 28.12 |
| Total | 100.00 |

Freshly drawn toddy is non-alcoholic and is popularly supposed to possess wholesome properties (Vide Part II, Page 424 Vol. I The Central Provinces State Manual 1923.)

Apart from the analysis, a Harjan with an open mind can see for himself that the fermented toddy and the sweet toddy obtained from the palms are of the two palm as far as the alcoholic effect is concerned. In Bengal and Madras thousands of people use the sweet palm juice as a beverage though they would not even touch the sight of a toddy drink. It is freely allowed by the Local British Act, while free toddy drinking is prohibited. The identity of the palm jaggery with that of the sugarcane has been already established in these columns.

It is not generally known that there are two names for the unfermented and fermented juice

HARIJAN

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[ONE ANNA

A REMARKABLE INTERPRETATION

In my very first note on the language question in the legislatures I wrote you in three points. One of them, viz. that any Member who declared himself to be unacquainted or not sufficiently acquainted with English had a right to address the House in the language of the Province, has been recognised everywhere. In fact the C. P. Speaker said he would assume that any Member speaking in the language of the Province was unacquainted or not sufficiently acquainted with English, for the purpose of the Question. The other point was that a Member had also the right to see that his fellow Members understood him properly, and that it was the duty of the Speaker to ensure him the right in the interest of the proper understanding of the proceedings of the Legislature. There has been some controversy regarding these last two points. In my notice I had taken a strictly circumlocutory and equitable point of view, not knowing the rules made under the Act. The C. P. Speaker, whose ruling I cited in a previous issue, asserted and claimed that right of the Speaker under the rule made under the Act. It was left to Ealey Peshawarwalla Thakur, however, to go through the question thoroughly, to give what seemed to him the most obvious meaning and intention of the Province and the rule, and to ask the House on the question. He brought to bear on the question a facility all his own, as also a judicial and democratic sense of which no Speaker can afford to boast himself. It is not only the Speaker's right, but it becomes his duty, he said, to make the proceedings of the House understood by all the Members. But I shall let the Speaker speak.

"As I interpret this rule, it is sufficiently comprehensive to enable the Speaker, when the situation so requires, to permit the use of Hindi or Urdu by any member of the House, including those who are conversant with the English language."

The speaker's previous intimation that the Speaker may not only give his permission when asked for, but that it may be a matter of fact become his duty to call upon any member to speak in Hindi or Urdu if the situation so requires. That is my interpretation of this provision."

He exposed the absurdity of the contention that the rule governed those cases where a Member

know neither English nor the language of the Province, but some other language — apparently known to himself and to an other Member of the Legislature!

"A member who knows English but wishes to speak in Hindustani also, in order that he may make himself understood by those who do not know English, is entitled by this provision to do so, if the Speaker permits him to speak in Hindustani. That is not in the line underlying this provision, namely, that a situation may arise when although a member knows English, yet he finds it necessary to address the House in Hindustani. It seems to me that this provision leaves that situation very clearly."

"Provided that the Speaker may call on any member to speak in any language he wished it to become to be permitted."

It is not 'any language' within that English or Hindustani'. It is 'any language'. And why? As I said, because the necessity of a particular situation may require that a member may address in English and also occasionally in Hindustani."

There comes, what is to my mind, the most important part of the speech.

"Now looking at this matter from another aspect, it seems to me that that is the only reasonable interpretation of this provision. Has a member of the House a right to speak only? May he or not be understood? Obviously every member of the House, if he has a right to speak in a language which he knows, has also a right to be spoken to in a language which he can understand. That is the aspect of the matter which should not be lost sight of. It seems to me that the provision then takes that aspect of the matter into account, and it gives discretion to the Speaker not only to permit but to call members to speak, if he thinks that it is necessary for them to speak in Hindustani. If the Speaker feels that an important question, the instance, is before the House and that a large number of members, who do not know English, desire to understand the viewpoint of a particular member addressing the House, say the Prime Minister, the Speaker may call the Prime Minister to speak in Hindustani so that the Government policy of what may be under-

stood in the House as a whole. I think that is the intention of the provision.

It would be unfortunate for the House of Commons to be addressed in French or German by a member who is present in the use of those languages. It is also unfortunate that members of any representative Assembly in the world should carry on their deliberations in a foreign language—of course I am referring to two countries.

The political conditions of any country undoubtedly necessitate the use of English, but when an attempt is made to interpret rules in support of that standard position, I say that that is the kind of want of understanding.

I am not importing my own views on the language question in this matter. As Speaker of this House, I have to interpret and follow the rules made for me, but in interpreting a rule I should naturally adopt that interpretation which is consistent with the spirit of democracy and with the growth and expansion of the powers of this Assembly, and not an interpretation which, by importing imaginary words in the rule, would lead to the curtailment and curtailing down of those powers."

Dr. Panbhatnagar Tandon then demonstrated to the Hk that there could not be any other intention, in view of what used to be the old rule and what is now the new rule made by the Government of India.

"The Central Assembly has also a rule similar to the one we are considering. That rule runs thus:

"The business of the Assembly shall be transacted in English provided that the President may permit any member, accompanied with English, to address the Assembly in a vernacular language."

That is a very simple rule and is easily intelligible. Now if it was intended that exactly this provision should be imported into our Assembly, it was very easy for the Government to adopt this rule. Probably the only change that they would have had to make would have been to put in the words 'in Urdu or Hindi language' in place of 'in a vernacular language'. Then this would read:

"The business of the Assembly shall be transacted in English provided that the President (except in the Speaker here) may permit any member accompanied with English to address the Assembly in Urdu or Hindi language."

Now I say nothing would have been clearer than that. If it had been the intention of the authors of this rule to lay down that only those members should be allowed to speak in Urdu and Hindi who did not know English, this should have been the clearest thing possible, and this rule was before the authors at the time when they made the rule which is under our consideration. And yet we find that this rule was not adopted and a provision of a different kind was grafted on our rules. It is

that meaningless! The rule we are considering was made for us by the Government of India some time ago. The Central Assembly rule also was before them. If the intention had been that members of this Assembly, who were conversant with English, should not be permitted to speak in Urdu or Hindi, then I say that that rule could have been easily adopted. I am, therefore, very clear in my mind that the framers of this rule had the peaceful assembly of this Assembly under their consideration when they added this phrase."

It was open to him to give a ruling based on those worthy considerations, but he left it to the House to give its decision.

"I have placed before you all those conditions, some which have weighed with me in permitting the use of Hindustani even by those who know English, by Hindustani and by Opposition leaders, who have sufficient footing in the English language to be able to speak English fluently.

But I have never yet asked any member to speak in any particular language. I have always given the choice to the member himself. But what I have done is that I have not prevented such members from speaking in Hindustani, whenever they have so desired. I think that this rule has permitted me to do so and all my action has been within this rule. That is what I have in place before the House in regard to the provision which I have referred to. But I leave it to the House to decide, for as I have said I regard the House as the master of its procedure. The House has now to lay down for me the procedure which I have to follow. The question that I have to place before you is what that the House interpret this rule in the sense in which I have interpreted it. The whole question is whether under the rule as it stands a member conversant with English can or cannot speak in Hindustani. I come to this House as my final authority in the matter, and I ask you to give your decision for my future guidance. Two decisions in this matter will also guide me to a large extent in dealing with the letters which I have referred to. Those letters run still larger words. Once I have a decision of the House on this point, I shall be able to deal with those letters and then to place before this House the difficulties that I envisage in regard to those which arise out of the implications made in those letters. For the present I want a decision from the House in regard to the interpretation of this rule."

No wonder he had the whole House with him. He will now find a way to deal with the requisition of the 125 Members who requested him to arrange that papers supplied to English should be also supplied in Hindi and Urdu, and with the requisition of the 45 Members who requested him to make arrangements to enable them to follow the proceedings of the House.

H A R I J A N

Oct. 16

1937

SOME CRITICISM ANSWERED

(By H. K. Dastgir)

A high educational officer who wishes to remain unknown has sent me, through a common friend, an elaborate and considered criticism of my plan of primary education. For want of space I may not reproduce the whole argument here. Nor is there anything new in it. And yet it deserves a reply, if only for the pains the writer has bestowed on his paper.

Thus is how my suggestions have been paraphrased by the writer:

"(1) Primary education should start and end with teaching in crafts and industries, and that whatever may be necessary by way of general information should come in as subsidiary in the latter stage, and that formal teaching through the medium of reading and writing is subjects like History, Geography and Arithmetic come right at the end.

(2) Primary education should be self-supporting from the first, and that this should and could be achieved by the State taking over the trained articles coming from the schools and selling them to the public.

(3) Primary education should be fully up to the Manchester standard—how of course English.

(4) Prof E. T. Studd's idea of conscripting young men and women to teach in the primary schools should be fully realised and, if possible, extended."

The writer at once proceeds to say:

"If we analyse the three programmes it seems to us that the underlying ideas are in some cases unworkable, and in some cases based upon assumptions which would not bear examination. Probably No. 3 is a very high standard."

It would have been better if, instead of paraphrasing, the writer had quoted my own words. For all the statements in the first paragraph are words of the truth. My point is not that the start should be made with crafts and the end should come in as subsidiary. On the contrary I have said that the whole of the general education should come through the crafts and simultaneously with their progress. This is wholly different from what the writer implies to me. I do not know what happened to the Middle Ages. But I do know that the aim in the Middle Ages or any Age was never to develop the whole man through crafts. The idea is original. That it may prove to be wrong does not affect the originality. And an original idea does not attract of a frustrated scholar unless it is taken on a sufficiently large scale. To say a person that it is impossible is no argument.

Nor have I said that the formal training through the medium of reading and writing should come right at the end. On the contrary the formal training comes in at the very beginning. Indeed it is an integral part of the general equipment I have indeed said, and I repeat here, that reading may come a little later, and writing may come last. But the whole process has to be finished within the first year, so that at the end of the first year in the school of my imagination a seven year old child, boy or girl, will have much more than the general information that any boy or girl has in the present primary school during the first year. He will read correctly and draw correct letters instead of making the doubts that the children generally do at present. The child will also know elementary addition and subtraction and the simple multiplication table. He will have learned all this through and while he has learned a protective craft, my spinning, by choice.

The second paraphrase is just as unhappy as the first. For what I have claimed is that education through handicrafts should be self-supporting during the same total of seven years I have assigned for it. I have specifically said that during the last two years it may mean a partial loss.

Misunderstood there may have been, but I am not prepared to condemn things simply because they are misunderstood. The spinning wheel is undoubtedly misused, but seems to have come to stay. Though the article in the news it has become a symbol of freedom and only as at one time, after the advent of the East India Company, it had become the symbol of slavery. Modern India has found in it a deeper and truer meaning than our forefathers had dreamt of. Even so, if the handicrafts were once symbols of factory labour, may they now be symbols and vehicles of education in the fullest and truest sense of the term. If the Indians have enough imagination and courage, they will give the idea a trial in spite of the criticism, undoubtedly well-meaning, of high educational officers and others especially when the criticism is based on imaginary premises.

Though the writer has been good enough to assume the possibility of Prof. E. T. Studd's scheme of conscripting being sound, he has on occasion repeated it. For he says:

"The idea of conscripting teachers is to be used as a wedge. We should have in schools, where young children assemble, men and women who have voluntarily dedicated their lives to this profession so far as such a dedication is possible in this world, and who will bring machines and wool. We have made for too many experiments with our young men and women, but this one idea has in the world as had us in a rule from which there will be no escape for at least half a century. The whole thing is based

on the notion that teaching is one of those arts for which an adequate training is necessary and that everyone is a born teacher. How a man of E. E. Rish's enormous courage to hold it to be acceptable. The idea is a great idea, bound to be tragic in results if applied. Again, how can such an every-one have different in handicrafts, etc? "

Prof. Rish is well able to defend his proposition. But I would like to remind the writers that the existing teachers are not volunteers. They are salaried (the word is used in the national sense) working for their bread and butter. Prof. Rish's scheme does contemplate possession of patriotism, spirit of sacrifice, a certain amount of culture, and a training in a handicraft, before they are taken up. His idea is substantial, quite feasible, and deserves the greatest consideration. If we have to wait till we have better teachers, we shall have to wait till the Judgment Day for them. I submit that teachers will have to be taken on a wholesale scale during the shortest time possible. This cannot be done unless the services of the existing educated young men and women are greatly improved. It will not be unless there is a general willing response from that body. They responded, however feebly, during the civil disobedience campaign. Will they fail to respond to the call for constructive service against inflationary money?

Thus the writer asks:

"(3) Are we not to allow for a good deal of wastage in raw materials when handled by little boys?

(4) Are the rules to be enforced by a central organization? What about the cost of this?

(5) Are the people to be compelled to buy at these stores?

(6) What about the cost of these organizations which are at present manufacturing these? What will be the reaction on them?"

My answers are:

1. Of course there will be wastage, but there will be even at the end of the first year some gain by such paper.

2. The State will absorb much of the material for its own requirements.

3. Nobody will be compelled to buy the nation's children's manufactures, but the nation is expected to buy with pardonable pride and patriotic pleasure what the children make for its needs.

4. There is hardly any competition in the products of village handicrafts. And even will be taken to manufacture things which do not come into unfair competition with any indigenous manufactures. Thus khadi, village paper, palm-leaf and the like have no competitors.

PROHIBITION AND EDUCATION

(By M. K. Gandhi)

MR. J. C. OLSON, in the Secretary of the Christian High and Technical School, Baltimore, and Director of Industrial Arts and Vocational Education for A. R. E. C. Mission, is sending some valuable literature on 'Social Savings Disposal and the National Savings Treatment Program', in which

"I would take this opportunity also to comment on the discussions on education and prohibition which have recently appeared in *Barjan*. I find them most interesting and stimulating and am sending on all the members of our school reading and discussing them. In general I find myself very much in agreement with your conclusions. I was especially pleased with your clear exposure of the fact that manual work, properly conducted, is the best means to intellectual development. I have found it hard to make teachers believe that anything else than textbooks and lectures and cramming for examinations can contribute to this end. Your explanation of the point should help to make it clear to everyone. I was also pleased to note that you have appreciated the work done by a number of Moscow schools in introducing the hand work curriculum in India.

On the other hand I cannot agree with you that education, not, as I think, be made self-supporting by the work of the students. But the real reason why it cannot has not yet been brought out in any of the discussions I have seen. The work of children can be made to pay profits. It is so made to pay by the exploitation of children in every country in the world. The way they do it is by keeping the children on repetitive work requiring little skill. If children are kept at such work for a long period under competent supervision, they can no doubt pay for their keep and perhaps for the supervisor as well. But such work has no educational value. It may even become so dulling to the intellect as pointing over test tubes and labeling in science.

In order for the children's work to have educational value they must be given a variety of work to do, and as soon as they have learned one operation well they must be allowed to go on to something new. They must have a chance to experiment with their own ideas and to make new designs. If they are allowed to work in this way under a supervisor who knows how to discuss, questioning and encouragement, to keep them alert, they will develop many good habits and abilities. But the product of their work will not likely be sufficient to support the school. It may contribute something toward the cost of the school.

But I see no reason why schools should be expected to be self-supporting. The educating of the children, and sustained education of adults, is a responsibility of the government, and it seems to me that in the present condition of India it

should be the best and largest claim upon the public funds.

It is very unfortunate that prohibition and education should have been linked together in the discussion, and that the American experience with prohibition should have been brought into it in a way which shows a lack of understanding of American conditions. The point that funds for education may be found from many other sources besides the tainted liquor money has been already sufficiently well made in your discussion. If the American example is to be quoted, let it be that in America during the prohibition period there was no shortage of funds for education; indeed the schools were very rapidly improved during the period.

Prohibition in America was not a failure in accomplishing an improvement in the condition of the common people, with the possible exception of the big cities where the majority of the people are European born and whose public opinion would not allow the intervention of the law. The great mass of the American people outside the cities are total abstemious and drinking is looked upon as a social and moral disgrace just as it is in India; or at least it was in 1820. Already a strong reaction has set in against the measures of these past few years.

Prohibition failed politically in America because of the political power of the big cities, and because the brewers and others who stand to gain by the sale of liquor were willing to spend millions of dollars in newspaper propaganda, while the mass of the people were quite indifferent to what had seemed to be, for them, a pressing problem. It is the vice of the exploitation of the country by the wealth of the cities. The same problem you have to face in making prohibition a success in India.

I have been desirous to note that some have considered that Christians are opposed to prohibition. Mr. Dickey has explained why this is so, and has pointed out that most Non-Confession Christians in this country are favorable to prohibition. I would like to add to his statement (and I believe he would confirm this) that the American missionaries in India, almost without exception, came from communities where drink is looked upon as an evil, and themselves total abstemious, teach total abstinence as a part of their religious discipline and require a pledge of total abstinence from converts who are accepted into the churches; they have established. The Christian communities composed with such opinions will as surely be strong in supporting the prohibition movement.

The fact that American missionaries did not give openly to the Congress agitation for prohibition during the anti-liquorism movement should not be considered as evidence that they are not in favor of prohibition. It only proves that they did not favor, or at least were not willing to take part in, civil disobedience. I am sure that you can meet on their whole-hearted

support in the present movement for prohibition by legal means."

I do not wonder at Mr. Olcott's scepticism about education through an industry being made wholly self-supporting. If it is at the same time to develop the mind of the people, that point is dealt with by me in another column. His hesitancy about American prohibition will be read with interest.

NOTES

(Continued from p. 189.)

spinning and grinding, we are told, have become very popular.

No better way can be thought of than that described in the foregoing paragraphs of collecting the highway of him, one of whom many contributions to humanity is persuading men to earn his bread in the sweat of his brow, or, in other words, the restoration of the dignity of manual labour.

The Miracle is Coming

From the very day on which the Prohibition Act came into force in Salem District 594, Rajagopalachari with two brother-Missionaries has begun a prohibition campaign in the district. The pages of the Madras papers are full of accounts of the triumphal march of the Missionaries through the area. Mr. Rajagopalachari knows every creek and river, every hedge and field, and the very den of the haunts of those pests. He has gone about in these parts mingling with the humblest of the villagers and knowing where the rooms of drunk natives lie most hidden. The way in which the missioners in being welcomed by the villagers, and most by the women, is described by an eye-witness in a letter to the *Standard*, the virulence of which cannot be surpassed. I reproduce it here in outline:

"Salem town and district are passing through a carnival. One witnesses everywhere an upsurge, a human upsurge. It has begun incessantly, and slowly is it to strike the heart of the perished grass and the dying birds but, as it is spread and expanded 'the liquid fire' that took its toll of many a happy home and drove millions headlong to the verge of despair.

Thousands upon thousands thronging to meetings to worship, pleasure and laughing those of women and children along the paths who have brought the miracle, and making their affectionate glances at the President, at his time to make a word or two of prophetic utterance, thousands of women looking back anxiously on their past and eternally offering their silent homage, here and there, perhaps accompanied with reluctant study depicted and bewitched at the strange dervish which has so suddenly parted them from death,—these scenes might believe—almost believe—yes, which occur in the wake of a powerful revolution, is the feature of every gathering. It is too soon to expect to see the

ages of changed life. The ages are not waiting to inform the patient observer that the turning of the wheel has taken place so thoroughly that the older's days need no longer be spent in anxiety.

The Farmer plays his part nobly and with a mastery of his own. He has felt the pain and anguish of it all, and now has come to him the hour and of peace and of fulfillment. He has fought hard and valiantly and refused to be vanquished. Naturally, the campaign fills him to the brim with joy. His doubts have come true. "What matters it that only one instant is 'day'?" For sunset here and now means the whole presence, possibly the whole of India, "day." His heart is too full, and yet words do not tell him to make his intentions known; the experiences that are asked to him for the happiness of the people whom he loves and for whom he has dedicated his life. Unconsciously a word of anxiety comes, escapes his lips as he watches the sunset of evening; but the more educated should tell him and make his advances too full of faith. Everywhere he is told and again not in understanding but in loving ways. In the beginning he was hard and broadhearted, but among his own people he feels happy and never lets his heart know that he withholds anything. In referring matters before the nearest temple at Durnamagham he shows a pluck and almost feeling as if the presence of the Almighty Himself, in the air and around him, he wishes the ages could be laid open that to their only guide. How glad everyone feels as he says this, and how forward to the day and the instant when temples will be shut with devotion and become the rooms of the helpless and the frightened.

The contrast to the Prohibition campaign is wonderful. Fewer to than any doubt felt as to the need for prohibition. The women are drawn into the campaign. The women feel overwhelmed with joy. There need be delay neither to women to prepare for they are far too good to do that, but they feel compelled, yet decision they are swept into the movement on the crest of the wave of joy and universal rejoicing. Whole families have seen their children. The children enjoy a holiday and by father and mother wearing these beautiful vesters. The whole old woman with her head apparently white the young with purple as sunset that happiness may again be restored to the home. Some of these latter laugh away their care and want to feel certain that the law will fall heavily on those who dare break its command. The magic of prohibition has spread through the countryside. There is no opposition from impostors, not to speak of others. Not that with opposition, a rebel and against that angry work, but there is none. The collection clerks last nearly every house that India is still the land of wealth and that wealth may yet be restored."

IN SUMMARY

[by M. K. Gandhi]

"I completely agree with, say, some kindly phed the just suggestion of teaching a child a useful handicraft consistently and valuably and attaching it to produce from the moment it begins its learning. No doubt it is a revolutionary proposal, but I agree with it completely. Its moral, cultural and economic value will be immense to the individual and to the nation. Not only will it promote dignity of labour, but will enhance and proper control values of life. One aim should be to produce a child's intellectual, physical, moral and vocational needs. The last will teach the general principles of all the processes of production and at the same time give the child as much practical training as the use of the simplest tools of all industries. The third should be a combination of instruction with productive work on the part of the young generation. This means a taking up of manual work with parental instruction, and then at giving a broad idea of the chief branches of industry with which manual work can be connected. Physical labour combined with an intellectual and moral effort should be an educational method. There should be no cleavage between brain work and manual work.

We should include in our system of primary or elementary education,

1. Native tongue
2. Arithmetic
3. Manual science
4. Social science
5. Geography and history
6. Manual or polytechnical work.
7. Physical culture
8. Art and music
9. Illustrations.

The only question which, however, arises here is at what age a child's education should begin. If it be at 5 or 6, can it be possible to start a useful handicraft at that age? What about the expense in teaching it? It will not be more and less expensive than spending literacy. I would start a handicraft at the age of 5 or 10, because the use of implements requires a grasp and a steadiness in handling and applying them to the object to make. But primary education must at least begin at the age of five or six. A child cannot be made to work longer. We must have a few years' practice in taking the child to the mechanization standard in addition to the polytechnical training we intend to give it. I am, however, doubtful about the economic value of the products of these children especially in their early stages. They will not be able to do a thing when their tools and educational facilities prevail and then the products themselves will not be durable or finished ones. If the State were to purchase them or take them in return for the services or old material, what will it do with them? It would be better for the State to spend money directly in the education of children than to adopt this process. Of course the pro-

upward advanced boys, say, between 12 to 14 say be quite workable and therefore become an important item of income.

I would rather treat the problem of literacy on a different footing and then build the foundation and expenditure necessary for it.

The idea of a useful handicraft can be well developed in the advanced stages of primary (or secondary) education. It should be attempted to be made at least partly self-supporting, and after experience gained, fully self-supporting, if possible, on the basis of the value of the product. Only one danger will have to be guarded against, that cultural education of the body, mind and spirit does not become subordinated completely to the economic motive and economics of the mind.

I also agree with your further suggestion . . . of primary education being made equal to the present matriculation standard here English, but plus Hindustani (I would add) . . . It means you include also secondary education in the system of primary education. That also is a complete scheme of school education of, say, ten years. I would add in this that it must be imparted through the mother-tongue and through an other language. This will liberate the mind of the child and create in it a living interest in the problems of knowledge and life and give it a creative force and outlook.

I admit here that education was largely self-supporting in medieval times, and could be made so in a general way of our mind, economic and political organization, and outlook were in complete harmony, that is, adjusted to the old and narrow values of class and caste society, society and polity. But today in a democratic, national and socialist conception of life which has prevailed in it cannot continue so. The only organized power of the community with resources and resources behind it in the State House is too weak to undertake this work. The old power groups—caste, class, guild, village, Church—have lost their power, resources and resources, and do not exist in that larger sense of the old times. People also have no faith in them. All social power has shifted to the political group which is the Government and social force even in India. Therefore two things, one national and one modern, are plausible and feasible, and the other reality and necessary, cannot work together.

There was no universal education in the past, no democratic society there, no national equalities there.

The idea of conscription for educational service is not new a novel one but it works following. Let the Congress and its Provincial Committees in their official capacity appeal to the intelligentsia of the country and call upon all who have the education of the people at heart to rally to the assistance of new Governments for the

spread of literacy, culture and education. It will establish a more contact on a new basis, and not merely on an economic and political basis. It will also serve the higher purpose of enriching consciousness and expansion of new power and intelligence."

When I first wrote an self-supporting primary education through an industry I had invited educational fellow workers to favour me with their opinions. Professor S. V. Pantabhatkar was among the first to send me his. He sent me a long reasoned reply. But for want of space I was unable to deal with it earlier. The foregoing is the most relevant portion of his opinion. For the sake of abridgement I have not put portions dealing with literacy and village education. For at the forthcoming Conference on the Hind and Hind last, the main discussion will centre round self-supporting primary education through an industry.

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HARJAD

| Year | Population | Population |
|------|------------|------------|
| 1990 | 100 | 100 |
| 2000 | 100 | 100 |
| 2010 | 100 | 100 |
| 2020 | 100 | 100 |
| 2030 | 100 | 100 |
| 2040 | 100 | 100 |
| 2050 | 100 | 100 |
| 2060 | 100 | 100 |
| 2070 | 100 | 100 |
| 2080 | 100 | 100 |
| 2090 | 100 | 100 |
| 2100 | 100 | 100 |

Master the Foundations of The Haskell North Award

11 12 13 14 15

TUESDAY - SATURDAY, SEPTEMBER 21, 1999

Figure 1

Notes

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

I had not the details of the day of October celebrations at other places when I wrote my note last week. Even in a city like Bombay, the Maharashtra Ward Committee organized a twenty four hour uprising inaugurated by Shri. Late Peshwa Chhatra. A small box was placed near the statue for small collections for Marjane. These amounted to Rs. 25.

At Vinnytsiye (Ukraine) the research began the observations on the 11th September, P. A. M. and continued them until the 16th morning. Twelve men and two women participated in the one-day spinning; four worked all the eight days and the rest, for fewer days, putting in a total labour of 180 days (i.e. couple of hours each day). The total quantity was 41,000 yards of an average count of 35. Of this the women yarn was 14,400 yards of 35 counts. The average speed per hour was 511 yards, the yarn being sufficient for 10 square yards of cloth. The yarn kept the repeat, was well twisted and uniform. The checkers were faced with a speed wheel. The average speed per hour was, I am afraid, too low especially when the checkers had the speed wheel but I must also note that the inmates began regular spinning only a few months ago.

A most commendable celebration was that held at a village school in Gumbhira (Khanda District) attended in a population the bulk of which does not take kindly to education. There are eight children in the school, 25 of whom with their two teachers participated (ages of the children ranging from 8 to 18, only three being 12) half the number of children belonged to the Khande class (a community the bulk of which until a little while ago had to report themselves each day to the Government, under the Criminal Tribes Act.) The boys and girls, helped by a teacher, cleared their own voices, carried 25 themselves, and spent on an average of two hours for one full month of the celebrations (As the singing was entirely voluntary the attendance was not regular, some attending for 25 days, the younger people from 15 to 25 days.) 18 spent on talka and 21 on which. Quite a number of these were beginners, not having begun speaking until three months ago. The total gathering amounted to 140,731 words. They need

sure to give the ten days' grace for weaving, with the result that they could send 14 yards of cloth in Goodwill on the Monday. These girls spun 60,000 yards each (average speed of 100 yards of 10 to 12 counts an hour). The total speed did not exceed 40 yards an hour—which is low, and indicates that Tinsley's method should be learned by an expert and taught. The counts ranged from 11 to 12, only the hand weaver Ohtogawabdo doing 12,000 yards of 12 counts. The normal working of the school was not at all disturbed. The cloth produced from the rest of the spinning will be distributed to Navajo and Hopi children. For seven years the school was trying to attract Hopi boys without success. This year on the last of October they have succeeded in attracting Hopi boys. There has been opposition and a few children may be temporarily lost, but it will die down in a matter of days. Some of the children have sent brief love-letters in Goodwill in most handwriting to describe how they enjoyed the celebration, especially the admission of Hopi children. The whole celebration does great credit to the teachers and the girls.

As Example for Case

I have received from a friend a copy of Mahatma Jyoti, Gandhi's Hindi speech on the 2nd of October. Sister Sophia is a keen student of the *Pravachaks*, and it is not surprising that she should have taken to the study of Hindi. But she is not young, at any rate not as young as when one takes to the study of languages with a natural interest. Her association with Mahatma Jyoti's *Pravachaks* made her begin the study a year ago, and the speech read in Hindi gave an agreeable surprise to many of her friends. It was a neat Hindi speech of about thirty lines and the translation in English was read out by her to the Hindi *Pravachaks*. I am told this was the first occasion for her to make a public use of her Hindi knowledge. Let us hope next time she speaks she will not read a translation, but it will be her original speech in Hindi. Here is her English speech:

"The wisdom of Overing is another point, and now a social mission. Fundamentally it is spiritual. His conception of Overing, his system of social education, his mode of day-to-day life—these are all founded on a moral vision."

the universe. What we have to realise ourselves today is this supreme fact. In our political beliefs, in our social reform work, in our own personal attempts at self-improvement or service of others, we should always bear in mind that immortality of the Spirit is the foundation on which the Temple of Brotherhood is erected by Godship. Unless we recognise that man is an immortal soul gazing to the full stature of Divinity our attitude to our brethren and sisters will not be right, and thus our efforts at working and helping them, whatever the field of labour, will go wrong. Therefore, if we desire to gain for ourselves and our country the fullest possible measure of benefit from the life of Godship, as duty of us as possible men, we should within ourselves fix the attitude to life and to life's problems which is life.

In three departments we have to make the right adjustment, first, in our own personal lives, where we purify ourselves, make our speech truthful, our thoughts noble, and our feelings, unselfish, we will not be able to serve our country as Godship needs it.

Second, we have to have in more our Motherland according to the ancient words which made our country the Land of the Mother, Aryavarta, let us not waste, and not copy ideas and habits of the Occident, for the West itself is changing its ideas and habits.

That brings us to the third department. Let us never forget that India was a proper not only for the sake of its own but ours and daughter, but that the World and its Humanity may be benefited because of India's spiritual vision.

Thus all we need is as a small recognition for the great gifts which we have received from Godship."

If Sister Sophia, for whom India is but a land of adoption, could rather late in life study Hindi to such perfection as to learn, Indians, men and women, not knowing Hindi but knowing other Indian languages which are its sister languages, or which have at least a large number of words in common with Hindi, should know it is the same, if not is less, than. Only the devoted effort of Shrinani Sophia Wadia is needed.

Handspinning and Weaving in England

The following letter from the London Times will be of unusual interest. Every item of the description is so important that I make an attempt at reproducing the already condensed report of the Special Correspondent of the London press in spinning and weaving by the Guild of Weavers, Spinners and Dyers.

CHICHESTER, Aug. 2

"Craftsmanship, as something more than a hobby, is vanishing fast. More and more people up and down the country are finding an outlet for creative energy and ability as, besides painting and sculpture, such things as bookbinding,

pottery, bookcase-making, jewelry, aluminium-work, hand-covers and hand-printed fabrics, metal work, and basket work. In no form of craftsmanship is popular interest and enthusiasm keener and more rapidly increasing than in hand weaving, spinning, and dyeing.

Practical lessons in these special pursuits are being given for a fortnight in the pleasantest of surroundings at the summer school which the Guild of Weavers, Spinners and Dyers have arranged, and which opened today at St. Michael's School, Chichester, Gloucestershire. The timing is most appropriate, for it is rather close to the Centenary of an important centre of England's wool production as well as of craftsmanship in general.

The students at the school include professionals who have come for a 'refresher' course, as well as beginners. Schools, particularly art schools, are paying much more attention to hand-weaving, spinning, and dyeing, and the students include a number of school teachers. The importance of these who are spending their holiday in this way can be gauged from the fact that there are lessons and lectures from 9 a. m. to 4 p. m. daily. Camping out has been arranged for the less well-off.

Those who are giving this revival of these ancient crafts feel that the initial stage has been passed, and that they have now reached a level of proficiency where they are of use to manufacturers. At one time, as Mrs. E. F. Doreau, the honorary schools secretary, explained, young women came to them feeling that they could not get on with the work unless they were taking beside a loom with a comb, and weaving a web loosed. This modern life programme stage has been passed, however, and keenly interested people were producing shawls, shawls, jerseys, and rugs which were of high commercial value.

Increasingly, hand weavers were turning out materials which made a strong appeal to house decorators, interiorists, and tailors, and many of the most progressive made tried out their patterns on handlooms. They were able also to produce individual pieces of material on a hand loom, whereas perhaps a thousand yards would be the best which could be made on a power loom. 'Take the craft of weaving but left the power stage,' Mrs. Doreau added, 'and so many people are interested in beautiful materials that the production of unique pieces by hand does not become again of national importance.'

One of the leading staff is an expert from Lancashire. He said that the demand for good cloth, home made rather than the industrial type, and more enthusiastic response in Lancashire had made their own home from many looms. At one school which he knew some 20 children all had their small looms in front of them and were going about in the craft.

It was declared that spinners—who in these days look very 'old world'—the being read

is as they work so, in a small but complete way, in India in something similar to the system.

Instruction is being given at the moment about the preparation and spinning of wool from the raw material, the preparation of vegetable or natural dyest and the dyeing of wool, weaving and spinning of thread and table linen, weaving, wrap, and soft carpets and shag, pattern weaving, rug and tapestry weaving, and cloth weaving.

Visits to an exhibition of Governmental Art and Craftsmanship at Patna, and to another at Baroda, Calcutta, have been arranged for the students."

Our Brothers the Shop Assistants

As these lines are being written the shop assistants in Bombay are meeting in conference under the presidency of Seth Jankmal Rajaj. Ganshi in a message to the Conference emphasised the significance of the Conference. "To have the Conference presided over by Jankmalji who has numerous shop assistants in his employment is significant," he said. Significant, because Jankmalji knows in his heart no distinction between a rich and a servant, and his shop assistants, cooks, sweethers, and other servants are treated as members of the family. He knows that they need leisure to be able to, he knows that they need a holiday occasionally as he needs it [but rarely takes it], he knows that they need to live with their wives and children in full comfort in clean and well-ventilated habitations, and capable of looking after their own and their children's educational and medical needs, even as he needs to do so. And he also knows the weighted lot of the average shop assistant, working for ten to thirteen hours, without a holiday, on a miserable salary, having to go on foot, if he can get it, without pay, being every day in India, living a life without cheer, an eternal grief from morning till night. I do not know what demands the Bombay shop assistants are going to make, but the following grievances submitted by the Shop Assistants Association of Bengal to the Minister in charge of Commerce and Labour would seem to be the grievances of shop assistants everywhere in India, and ought to be redressed immediately.

(1) That at present we actually have to work for anything from 12 to 15 hours daily with little or no rest-off during the working hours.

(2) That we have to work for seven days in the week.

(3) That we have no privilege or sick leave.

(4) That none of the shop assistants are paid as more than Rs. ten per month.

(5) That there being no age limit, boys of tender age and old persons are employed in many shops.

(6) That we have no permanent job and no uniform service agreement which could secure us a definite term of service.

(7) That we have no freedom of movement even after working hours.

(8) That we have no religious or caste-discriminations throughout the year.

(9) That none of the shop assistants who come from provinces other than Bengal do not get travelling allowance when discharged from service."

But Ganshi in his message also emphasised the necessity of peaceful and persuasive agitation, again ensured by the presence and participation of Seth Jankmal Rajaj. In accordance with Congress Governmental redress of the shop assistants' grievances should be a difficult matter. In fact, it should be as easy as it is urgent, if the shop assistants are to function as full citizens of India. A Commission like the important Labour Commission that the Bombay Government have appointed is needed to suggest the necessary legislation.

The representation of the Calcutta Shop Assistants says that there are nearly 10 million shop assistants in India. I do not know their exact number of information, but the number is evidently highly exaggerated. It must not be forgotten that the shop assistants' problem is purely an urban one, and whilst much could be done by wise legislation and persuasion, angry agitation would not be of avail.

Third Class Passengers' Grievances

Mr. Popatlal-Bhat is an indefatigable champion of the third class passengers in our railway trains and has survived about twenty prosecutions arising out of his championing their cause. He has concentrated his energies on drawing the attention of the railway authorities, whenever possible, on the most necessary overcrowding in railway trains, and with the same view has pushed the communications and several times, and sometimes with success. He has sent me a copy of the correspondence he entered into with the railway authorities. In the course of his letter the Third Traffic Manager, G. I. F., sympathises for "the little inconvenience your clients might have been put to" and refuses to entertain the claim for damages. But what about the inconvenience caused to hundreds of others who suffer the discomfort without making their voice?

In a few days the G. I. F. Railway will start the most lucrative trade in what are called "one tickets." We are told they have made lakhs of rupees out of this new invention. We do not judge them the lakhs, but is it in any way fair, is it reasonable, for them to pocket this money without making the slightest return to the third class passengers who contribute to this gain? During the same third period the third class compartments are more overcrowded than ever. Why cannot the authorities make better provision for their accommodation, by running more trains and by adding extra carriages? If they

will not do so, they might not be English these some Ministers. The cry against overcrowding was raised by Gandhi as long ago as 1915, and it is still unheard. Let the authorities now build themselves before scores of Papistals make regular rambling of the trains impossible for them. In the meanwhile we would invite our Members to shift the railway stations during this period, take a total journey in third class, and open the eyes of the authorities to their criminal neglect of the third class passengers.

H. D.

H A R I J A N

Oct. 25

1937

CIVIL LIBERTY

(By H. K. Gandhi.)

Gandhi has given the poetry of Civil Liberty its best explanation in a weekly journal like *HARIJAN*, although the statement has gone round the world. The reader will find it in another column. It is a paraphrase of "Work out thine own salvation", or "Man is for own enemy and his own friend".

Civil Liberty is not Unrestrained Liberty. When Law and Order are under popular control, the Ministers in charge of the Department cannot take the portfolio for a day, if they act against the popular will. It is true that the Legislature are not sufficiently representative of the whole people. Nevertheless the village is wide enough to make it representative of the Nation in matters of Law and Order. In seven Provinces the Congress rules. It seems to be satisfied by some persons that, in those Provinces at least, individuals can say and do what they like. But so far as I know the Congress itself, it will not tolerate any such license. Civil Liberty means the fullest liberty to say and do what is lawful within the ordinary law of the land. The word 'ordinary' has been purposely used here. The Penal Code and the Criminal Procedure Code, not to speak of the Special Powers Legislative, contain provisions which the Courts alone have created for their own safety. These provisions can be easily identified and must be ruled out of operation. The real test, however, is the interpretation by the Working Committee of the power of the Ministers of Law and Order. Subject, therefore, to the general instructions laid down by the Working Committee for the guidance of Congress Ministers, the Executive Powers limited to the manner indicated by me, must be exercised by the Ministers against those who, in the name of Civil Liberty, preach lawlessness in the popular name of the law.

It has been suggested that Congress Ministers who are pledged to non-violence cannot resort to legal processes involving punishments. Such is not my view of the non-violence accepted by the Congress. I have, personally, not found a way out of punishments and punitive institutions in all conceivable cases. No doubt punishments have to be non-violent. If such an expression is permissible in this connection. Just as violence has its own technique known by the military science, which has devoted scores of generations instead of before, non-violence has its own science and technique. Non-violence in politics is a new weapon in the process of evolution. Its real possibilities are yet unexplored. The exploration can take place only if it is practised on a big scale and in various fields. Congress Ministers, if they have faith in non-violence, will undertake the exploration. But whilst they are doing this, or whether they do or not, there is no doubt that they cannot ignore institutions of violence and unashamedly violent speech, even though they may themselves run the risk of being styled violent. When they are not wanted, the public will only have to appear as the approval through its representatives. In the absence of definite instructions from the Congress, it would be proper for the Ministers to report, what they consider is violent behaviour of any member of the public, to their own Provincial Congress Committee, or the Working Committee, and seek instructions. If the superior authority does not approve of their recommendations, they may offer to resign. They may not allow things to drift so far as to have to summon the aid of the Military. In my opinion, it would amount to political bankruptcy, when any Minister is obliged to fall back on the Military, which does not belong to the people, and which, in any scheme of non-violence, must be ruled out of count for the observance of internal peace.

One interpretation I put upon the India Act is that it is an unconscious challenge to Congressmen to demonstrate the virtue of non-violence and the sincerity of their conviction about it. If the Congress can give such a demonstration, and if the safeguards fall into disrepute, and the Congress can achieve its goal without a violent struggle, and also without civil disobedience. If the Congress has not impregnated the people with the non-violent spirit, it has to become a authority, and remain in operation, unless it will alter its mood.

THE POET ON CIVIL LIBERTY

[The following is the text of the message which was sent by Dr. Rajinendranath Tagore to the London Conference on Civil Liberty in India held on October 17th, and which has been referred to by Gandhi in the foregoing article.]

Liberty is a privilege which the individual has to defend daily for himself, for even the most democratic Government tends to be oppressive if

its tyranny is tempted by the indifference or cowardice of its subjects. Hence the need for a Civil Liberties Union in any system of government, and hence the need for each Nation to realize that they cannot safeguard liberty for the individual if they do not teach him to defend it bravely for his continued readiness to pay for it by sacrifice. The problem is one, not of external oppression as such, as of inducing the appropriate moral position in the individual, of creating in him an awareness of his innate worth as an individual. Otherwise if the individual is made to care for liberty as a means of obtaining mere material satisfaction, then the State will really tempt him to part with it by holding out to him the bait of better satisfactions, which is what is actually happening in party contestations—first, Black or Brown.

The English people too, though they are traditionally supposed to cherish liberty for its own sake, have allowed other peoples to be robbed of it without any example whatever simply because their greed for material satisfactions has been effectively appeased thereby. Perhaps my English friends will not agree with me there, but when the rivalry for colonial exploitation would become still more acute, the British citizens will find it necessary to arm their Government at home with extraordinary powers to defend their possessions abroad. Then they will suddenly wake up to find that, without meaning it, they have sacrificed their own liberty and defiled into a sacred grove and, worse, then they will realize that liberty has a true foundation only as the moral worth of the individuals who compose the State.

COTTON IS KING

Two thousand years ago as ancient people, known in history for their courage and valour, greatness under the double tyranny of a corrupt political and a harsh alien despotism, eagerly asked one another the question, "What should we do to arise to be saved?" And the promised Messiah showed to them the way, which was as simple as it was revolutionary.

But the doctors of learning emphatically shook their heads. The new doctrine led them by its very simplicity and was defiled by them as too visionary too remote from the facts of life to be of any practical use against the ill under which they were suffering. But the Jews continued slowly to work in their midst, unknown to them yet destined in a short time to undermine the foundations of the existing system, and to give a new orientation to civilization.

Great changes have come over the world since then. The Emperor has waded the pond, from his place of vantage and a world through again, only to be deluged from the falls of an economically imperfection that has waded his aquatic side round it is a similar gulf. Again the wind has been given. The layers has set to work. But

our doctors of learning, with their traditional indifference towards everything that is simple and easy to understand, have taken up an attitude of supercilious contempt, when not of easy indifference, towards it. The good old insight of Aristotle would not understand how a certain play could be a tragedy since there was not a line in it but to could understand. Similarly, our high priests of economic reason understand how a lay device which even the man behind the plough can understand can solve the economic problem of India. Even to mention to them such a trifle as the spreading sheet to Bhakti, when grandiose volumes of "misleading civilization" and "repression of society" are in the air, is regarded by them as a vile against perspective if not a blasphemy.

Yet it is just one of those "transcendent trifles" round which the story of civilization is woven and which is at the root of some of the most awful problems that confront us today. As a prime human need, and, in importance only to food, religion has exercised as much influence on the history of mankind, as hunger, war or love or gold.

"Cotton is King"

It was an Oxford Don, Professor A. Thorold Bage, who proved in his brilliant lectures on 'The Economic Interpretation of History' that textile elements and vegetable fibres are interconnected with the development of civilization as late than Douglas Haig's theories of Government. While in an American port the slaves' spirits' of the cotton-belt suggested the vision of a coming time when it will become an instrument for the realization of the half-faded dream of universal peace.

Says a celebrated modern writer in his fascinating treatise on cotton, "It has required nothing less than the world-wide outbreak of today to awaken the public to a recognition of the stupendous part played by cotton in commerce. The trade with India, the original home of cotton, largely owed its value to the marvellously generous fibres, which Greece and Rome successfully learned to value later, at the time of the Renaissance, it was the trade with India that built up the prosperity of Greece and Rome, which became the cotton markets of the world for those days. Here rising a leap across the Atlantic, it produced what 'King' was the cottons of America and shaped that country's national and internal history for over half a century... From this moment cotton weaves itself indissolubly through the history of Europe in an ever-widening pattern." To take an instance from English history, wool constituted the staple article for the relevant supplies of Europe during the Middle Ages. Consequently we find that from the 14th to the 16th century, 'from

1 Although the influence of English wool began to wane after this, yet even as late back as 1771 we find King George writing, "All our commerce was under ruled by a contribution of our wool trade."

the time when King Edward III, nicknamed 'The Wood-Merchant', set about his plan of reducing Flemish weavers to some order and control in England." A British Parliamentary debate forbade any cloth grown to be woven in any other than a woollen thread, so that "if the people were so ungrateful as to prefer foreign to domestic fabrics for their garments, they should at all events be not permitted to carry their fashions to the grave!"

Wool continued to exercise a dominating influence on the foreign and domestic policies of that island kingdom. To see the picturesque language of Professor Rogers "Wool was King." Then entered cotton on the scene, and completely ousted the chief from its place of vantage. So complete was the victory that in the course of a century the relative position of these two, so important for the external supply of Europe and America, was completely reversed as will be seen from the following table:

| | 1761 | 1881 |
|--------|------|-------|
| Wool | 594 | 5.85 |
| Wool | 71.2 | 18.85 |
| Cotton | 6.4 | 73.13 |

How did these changes fail to reflect themselves in the political history of the times. The 18th century was hardly half through when the country States of the American Union agreed that "Cotton was King," a shortage of which "would seriously bring about a diplomatic revolution in England, before the acknowledgment of Southern Independence, and make the great Britain remember his hatred of slavery" and it did at one stage seem to accomplish all this, as for instance, when the Cotton Famine in England elicited from Mr. Palmerston, who was the Premier, his famous remark to Minister Adams, "We do not want slavery but we want cotton."

But that was not all. The application of steam power to cotton manufacture became, in a way, the parent of the greatest event of modern history, the Industrial Revolution. Now, as historians have told us, the Industrial Revolution commenced with certain changes in the

hardware trade. But for years it had slugged on a sleeping sickness. The crisis occurred when inventive genius extended to the textile trade. "Hitherto the introduction of new processes such as the application of steam to the working of looms was the employment of new implements, by which the skilled labourer is enabled to do his work more quickly or better," observes Cunningham in his "Growth of English Industry", "but such material and far-reaching results as the substitution of machinery for hand-labour in the textile trade." So far as the "welfare of the nation" was concerned the development of the coal and iron trades was of extraordinary importance, "but the revolution of mechanical invention for hand-labour in the textile trade brought about a revolution in social life throughout the country." "From this time," adds Cunningham, "may be said to date forth all the familiar features of modern life and all the most pressing problems."

Today really cotton rules. The significance of the world's textile industry requires the recognition of an annual crop that exceeds in value the world's annual supply of precious metals by fifty per cent. Now, as Mr. T. H. Price has pointed out, as a result of the conditions under which textile manufacturers are conducted today, cotton has acquired this preeminence that, whereas, for instance, in the case of corn approximately only 15% of the crop leaves the field, the rest being consumed or otherwise utilised by those who produce it, cotton is the only crop of importance that is sold almost in its entirety by those who cultivate it. It therefore possesses an enormous volume of commerce and provides a medium of exchange which "almost entirely takes the place of gold in the settlement of international balances." It has thus become the link round which our entire system of international credit and exchange turns. The stabilisation of its price forms a matter of no small concern to the industrial world on the stabilisation of the price of gold.

The Web of Destiny

No wonder then that the requirements of this industry have come to be regarded as an

4. "Many of you will remember that some years ago Mr. James Lang, a British delegate, proposed what I can best describe as a cotton reserve on parallel in many ways to the Federal Gold Reserve of the United States, but the scheme was not taken up then as the time was not ripe for it. I suggest that the time is now ripe for a very similar consideration of it. The effect of such a scheme would be to stabilise the price of cotton, and it is quite possible that cotton would never sink below 25 d. per pound, nor rise above 50 d. Once things had returned to the normal, if it were known that the Comstock was willing to take cotton" Mr. J. H. Ward (Eng.) to the Tenth International Congress of Master Cotton Spinners' and Manufacturers' Association. See Official Report Page 81.)

3. "In England it was a case of only up and take it hot, and all day long work and huddle here, and all to avoid their women without any profit to themselves. But oh! how luggish would they be if they could lay down even in England, indulging their mystery, which would provide them welcome in all places! How they should find an one hot bath and women all smiling, but their fellows should enter their demands. The richest families in England would not hesitate to marry their daughters into them, and even the English learned that most virtuous discipline could not but command them!" (and by T. Wilson in 'The Cotton Trade of Great Britain', London, 1889.)

OPIMUM TOO

(By J. P. Anderson)

The British Report for Bihar and Orissa (1934-1936) makes very painful reading. It proves up to the hilt that the Prohibition Campaign, with regard both to Opium and Drugs, has come just in time. Here are some of the facts to think over:

(1) Between 1922 and 1926 (when the economic depression in agricultural districts was at its worst and money most difficult to obtain), the Opium revenue for the whole province for Bihar and Orissa increased by 24 lakhs of Rupees. Now Bihar and Orissa is an agricultural part of India the money came from the villages.

(2) The consumption of Opium increased in 1931-32 by 304 tons in Behar District, 327 tons in Pat District and 212 tons in Orissa District. We are told by the Indian Commissioner that these "large increases" were due to "competition among the vendors." We are told also that "twenty new opium shops were opened to meet growing local demand. Then we have a paragraph, which tells us that "opium officers continued to organize the evil effects of purchasing opium for children. This last statement would seem to be headed, if it were not put down by the Indian Commissioner himself, in his Report.

(3) The opium consumption for Bihar is comparatively small, the Opium consumption is large. On the other hand the Opium consumption for Orissa is very small indeed (under 20,000 rupees), while Bihar consumed 27 lakhs! but the opium consumption is incredibly big including the Federated States of Orissa, a total amount to 15 lakhs of rupees!

Only think of the horror of that figure! Most of those 15 lakhs were spent by the poorest of the poor. Yet, Opium not only makes physicians and does infinite bodily harm, it also deprives these poor villagers' homes of the barest minimum of food (especially among the young) and gives makes them more susceptible to disease.

The consumption of opium for 1934-35 of the different provinces was as follows:

| | Area | Population
(in Thousands) |
|-------------------|-----------------|------------------------------|
| Madras | 22,589 | 47,138 |
| Bombay | 36,249
4,719 | 52,976 |
| Bengal | 22,124 | 51,067 |
| U. P. | 17,487 | 48,444 |
| Punjab | 22,320 | 24,018 |
| Bihar & Orissa | 59,856 | 42,348 |
| Central Provinces | 18,483 | 17,898 |
| Assam | 11,752 | 2,247 |
| E. W. P. | 1,967 | 4,444 |

These figures were given, in April 1936, in answer to a question by Mr. E. Chelms of

London. The figures for Bengal and Punjab were for the year 1933. They may be taken as roughly proportionate to the consumption still going on in the different provinces, but in many cases the consumption has increased since these figures were given.

These facts show clearly how long overdue Prohibition Reform, both about drugs as less than drink, in India has been. The Congress has taken office in these provinces only just in time to prevent the evil from becoming almost beyond human remedy. Thank God the Prime Minister are getting to work at once!

Prices of Palm Jaggery

For the consideration of the economic importance of an industry the prices commanded by the commodity serve as a criterion. The following quotations are taken from two important Kanak markets, Calicut and Maranath, and one Hindustani market, Talyavavilal.

| Jaggery | Calicut | Maranath | Total |
|-------------|---------|----------|-------------|
| | Rs. | Ls. | Rs. per 100 |
| Super extra | 2-0-0 | 24 | 0-0-0 |
| Super palm | 1-4-0 | 24 | 0-1-0 |
| Oranath | 0-0-0 | 120 | 0-0-0 |
| Palayam | 1-4-0 | 240 | 0-1-0 |

The prices of the palm jaggery in South India are at present controlled by two vital factors: (1) Panch & Co. have spread a network of agents throughout the producing areas for purchasing the jaggery as cheap as possible for converting it into refined sugar in the factories. (2) The fluctuations in the prices of the fermented toddy must considerably on the prices of the palm jaggery. Again the pitiable poverty of the producers is also responsible for taking the above prices. They are badly in need of immediate monetary relief, as they sell their product very cheap. Therefore, while fixing prices of palm jaggery, economic interests should not be overlooked. Necessary care must be taken to guarantee a living wage for the producers as proposed by the A. I. V. I. A. The prohibition of prohibition would note that every additional pie paid for palm jaggery will pass about the 'drying' policy. Low-price prices of palm jaggery will be an incentive for the jaggery to become prohibition.

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[ONE ANNA]

Notes

Not Toddy But Wine

Some persons are consistently or occasionally lapsing to me an approval of fermented toddy. I have made it perfectly plain that prohibition affects all intoxicating drinks and drugs without exception. Fermented toddy, therefore, can never be tolerated under any scheme of total prohibition. But what I have said and what I repeat is that vinum fermented toddy, which is called uro, should not be prohibited, and that the drinking of it in the place of fermented toddy should be encouraged. Now it can be done in for the Prohibition Ministry to determine.

M. K. G.

A Colonial Waste

The colonial loss that is the result of our wasting years of the previous period of a boy's, or girl's life, as declares P. C. Ray put it, is pointed out by Sp. Vinoba in his note on self-supporting education that we referred to some time ago. Quoting from the Annual Report on Public Instruction in Bombay for 1935-36, he said:

"In that year in the urban areas there were 12,017 male pupils in the first standard in all High schools in British India, and for the same year there were only 12,000 male pupils in the seventh standard. Thus the proportion of pupils in the seventh class is that in the first standard comes to 10 to 100. That is, 94 pupils out of every 100 entering the first standard drop off somewhere in the middle before they reach the seventh standard. The drop is greater still in the case of pupils attending schools in the rural areas. For the same year, again, there were 10,042 male pupils in the first standard in British India, while the number in the seventh class was only 1,275. That is, only 1 out of 100 pupils in the first standard could go up to the seventh or final class, and the rest, that is 99, dropped off. Thus the money that is spent at present on the education of these 10 to 99 per cent of pupils is more or less a complete waste."

There could not be a more painful comment any on the present system than this which is typical of the state of things prevailing more or less in the whole of India. What happens to those who drop off in the process we do not

know, but it is certain that they swell out the ranks of those who labour in the fields or factories, but the ranks of the unemployed. They would not do so if they received education through manual training and instruction through their own mother-tongue which would bring out the best in them.

A Unique Experiment

What could one do as a substitute for chalkboards was demonstrated at Palweil during the last October celebration. That talk was a talk, occupies no space, takes no notes, everyone knows. But that it could yield so much was demonstrated on a large scale for the first time. They worked to eight eight hours at a stretch on talk that day. Here are the results:

| | Words | Cost | Hours | Remarks |
|-------------------|-------|------|-------|---|
| (1st 4 talk) | | | | |
| 1. Introduction | 843 | 15 | 4 | Right hand |
| | 843 | 17 | 4 | Left hand |
| 2. Main | 2028 | 32 | 8 | Right hand.
On one hour's talk |
| 3. Christian | 2709 | 12 | 8 | 1 hour working.
Spinning alternately with the right and left hand every hour |
| 4. Summary | 1000 | 14 | 8 | Spinning alternately with the right and left hand every half hour |
| 5. Results | 1000 | 10 | 8 | Spinning on stone |
| 6. Unfinished | 1414 | 41 | 7 | Right hand |
| 7. Results | 1000 | 14 | 8 | Both hands |
| 8. Summary | 1000 | 27 | 8 | Right hand |
| 9. Results | 1000 | 144 | 8 | Spinning alternately with the right and left hand every half hour |
| 10. Conclusion | 1000 | 14 | 8 | Right hand |
| 11. Daily Results | 1000 | 14 | 8 | Right hand |
| | 1000 | 4 | 8 | Left hand |
| 12. Department | 1000 | 14 | 8 | Right hand |
| | 1000 | 14 | 8 | Left hand |

The time taken up in spinning was included in the eight hours. The highest speed attained was exceeded 180 yards of 18 strands an hour! On these results Sp. Vinoba remarks:

"Working the wheel with the same hand for eight hours proved a strain which was not felt by those who were ambidextrous. Among those who used either hand for three hours, and some every hour or every half hour, there was changed every hour or every half hour not only did not feel the strain, they experienced a positive relief from strain which was a period

phantom. When we remember that the time taken up in visiting was included in the eight hours, we can see how well has almost all the advantages of the electric and got one of its disadvantages (e. g. cost, maintenance, space, accidents, etc.). It was also a curious experience that there is very little waste, for it is possible to draw an indefinite thread on the table for practically all the time. I took my thread only six times in eight hours, there being no waste of even a drop of yarn. And the clean whites of the right legs produced a harmony extremely pleasing to the eye—a harmony which only those well known who will try the experiment.²

More Details of Rajast Spinning

We have now more details from Sri. Parasdas Gandhi about the Bhikharai Collection spinning in Rajast.

| Yarn-Yards | Cost | Market-price |
|------------|-------------------------|--------------|
| 24,34,000 | 1,800 rupees yards | Rs. 400 |
| | Less | |
| | Price of cotton Rs. 50 | |
| | Wearing charges Rs. 150 | |
| | | Rs. 300 net |

This, therefore, was the net income of 48 days' work. But strictly speaking it was not 48 days' for all did not work for 48 days. An average or total of the hours should be worked out. That would give a more precise calculation.

Sh. Narandas Gandhi notes a few names with remarks against each which need to be carefully studied.

| Name | Yarn-Yards yards | Cost | Remarks |
|----------------------|------------------|------|--|
| 1 Bhikharai Gandhi's | 2,50,000 | 50 | 50 yards average spun. Eight hours' working each day. Includes work in Bhikharai classes, collection, house-hold work and study. |
| | | | Age 14 |
| 2 " | 2,00,000 | 40 | Spent 200 yards |
| 3 " | 1,50,000 | 30 | " " |
| 4 " | 1,00,000 | 20 | " " |
| 5 " | 50,000 | 10 | " " |
| 6 " | 1,00,000 | 20 | " " |
| 7 " | 1,00,000 | 20 | " " |
| 8 " | 1,00,000 | 20 | " " |
| 9 " | 1,00,000 | 20 | " " |
| 10 Bhikharai Gandhi | 1,50,000 | 30 | " " |
| 11 " | 1,00,000 | 20 | " " |

Almost all attended to their school work and did their spinning in leisure hours. Other boys and women whose names are not mentioned here also did the same. Harijan boys of the hostel spun 44,000 yards as they are still beginning. Boys of the primary classes (age up to 10) spun 60,000 yards on table (sped up to 110 yards an hour), but they should be better with more practice.

Consentance Money

Barid Vallabhdas Patel writes to me of a noteworthy case of payment of consentance money. The gentleman in question who has sent the *Harish* his first instalment of Rs. 20 had an uneasy conscience over the dolage of his father. The father who to no more was a voluntary worker during a relief campaign. He used to get a small horse allowance which was not even sanctioned by the higher authorities while they regarded as excessive. This he could not bear and rebuked himself to the extent of Rs. 50 words of cloth that he had in store for the relief of the distressed. He said he had done this to spite the authorities. The *Harish*'s correspondent, who was a child then but who listened to the father's story with pain, writes:

"Then happened years ago. My conscience has always been uneasy over this. But I had no money to repay the debt. Thus I hesitated and I may have to wait indefinitely until I have a lump sum of Rs. 100. But I want to pay to conscience money. I, therefore, sent my first instalment of Rs. 20, hoping to send the other Rs. 80 as soon as I can."

M. D.

Bengal and Prohibition

Though Bengal happens to lag behind several other Provinces of India in politics (which need as long to be her strong point) for causes which she could not control, there is one aspect of national life in which she seems to hold her primary among all the Provinces of India. Bengal has practically won herself in favour of Prohibition by her national leaders without the aid or word of the State or perhaps in spite of the State. This fact has not modified the situation that it deserves. In the latest Financial Statement presented to the Bengal Legislature in last August, Mr. Chakraborty, the Financial Secretary, commenting on the savings Provincial Revenue from Kachas, states as follows:

"This kind of Revenue provides out of the unmet needs of the comparative study of Provincial Finance, for the reason that in yield differs so considerably from Province to Province. The yield in Bengal, for instance, owing to good soils exposed to the people, is, and will continue to be, one of the smallest in India. A major Province could be named, in which the yield per head of the population is nearly 5 times, and another in which it is nearly 4 times, as great as in Bengal. The difference in revenue, however, is not of 4 or 5 times per acre, it is 10 or 12 times."

NARAI KUMAR MOHANTY

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ACHARYA RAY AT WARDHA

Young at Seventy-seven

Acharya Purullu Chandra Ray was in Wardha last week to preside over the Silver Jubilee Celebrations of the Marwadi Students' Mandal. To put it in his language, he was in Wardha because Jinnahdada had made it a place of pilgrimage by having Gandhiji to make his home in Wardha, and now in Nagpur. To put it in Gandhiji's language, he was in Wardha to bless the Educational Conference. To put it in the language of the youth who have been blessed by the sight of him, he came to infect them with a little bit of his overflowing buoyancy and mirth. For honey with age and knowledge he is innocent and bubbling over with mirth and ebullient like a child. "How old are you?" is the first question he greets you with, and adds, "You are forty-five. Oh, you are babies before me. I am seventy-seven, eight years Mahatmaji's uncle, three months Post Tagore's junior, and three years like J. C. Datta's junior." And he regales us with stories from his brilliant past. He has a prodigious memory, as is evident from his autobiography, and his talk is a cascade of lively anecdotes. "Governing younger every day?" Gandhiji asked him. He laughed his merry laugh and said, "Yes, only the eyesight is now slowly failing." "And what about the sight itself?" is another question. There is hearty laughter in reply, and then he says: "Oh, yes, that did on the morning at 7-30 in the evening." It goes on in all manner, to biting wit and pouring rain. "That is where he and a few friends in Calcutta meet every evening when he happens to be in Calcutta. But he gathers round himself a club wherever he is. For his preferred youth is infatuation. Though he has retired from service, his convenient tenement at the Presidency College is still there. There he seats his numerous pupils young and old and studies the rapidly changing history of Bengal through them. He knows their hopes and aspirations, their failings and their weaknesses. What he says about education is the result of his knowledge of the Bengal youth extending over half a century. "I write now mostly in Bengali," he said to Gandhiji. "I write for our ownishiki and the vast masses of our people who do not know English."

A Veteran Vernacularist

And as president of these celebrations the message to be sent was for imparting knowledge through the medium of our provincial languages. Our intellectual sterility in what has degenerated for so many years, and he rightly attributes it to our having made a foreign language the vehicle of instruction. He cited a number of old authorities whose ordinary age has not made stale. Thomas, a member of the Council of Education (Madras), said in 1882:

"For let us suppose that we have some one and even scores of pupils out of a population

of millions, masters of the higher sciences, well acquainted with all the literature of Shakespeare, of Milton and with the learning of Paine, and with the great master-works of Europe, and the rest of the people, was the lowest class alone, left in their hereditary ignorance, and that ignorance Asiatic. I cannot but think that the only result of a system which advances a few highly and leaves the rest of the population without even elementary instruction, is to render all the superior employment of that few (such as lawyers and teachers and so on in the State) barren and fruitless as to any general influence upon society."

"Why then this mad infatuation for the English mother," Acharya Ray exclaimed, "and the wastage of scores to eight years of the most precious period of a boy's or girl's life?"

Tribute to His Disciple

His presidential address was discursive, as it was bound to be when dictated in emotion by one who is seventy-seven. But his message was shaping and clear. He would want the youths from their infatuation for University degrees and leave them take to manual labour. "There is an inherent reluctance on the part of our Madrasdada class to manual labour. In my school and in a college in the district of Kistna we have secured a Government grant and also the loan of a teacher well up in scientific agriculture. But, unfortunately, the boys as also their guardians have a horror of the plough and the spade, and the tilling of the soil has to be carried on by engaging hired labourers." And with this he paid a tribute to Sri Balakrishna Chandra Dasgupta, his own disciple, who sacrificed a lucrative career fifteen years ago and took the vow of voluntary poverty for the service of the land:

"But one willing and intelligent carpenter and worker, who, along with his life-partner, has dedicated himself to the service of the country, has recently started a 'Shreeya Tannery' in a suburb of Calcutta. Balakrishna Dasgupta, by his magnetic personality, has attracted a band of young men, recruited from domestic well-to-do families including high caste Brahmins, who are working wholeheartedly under the inspiration of their talented leader. He has also taken a lease of a large (about ten-acre) and has proved to demonstration that apart from the hide which the dead cattle yields, the other products which, hitherto, were left to be devoured by vultures and jackals and the bones rotting in the field, are worth twice as much as the hide itself. The fat of the carcass extracted and purified made a ready market and the bones and shaggy portions, when dried and pulverized, is a disinfectant, are equally valued by the Government authorities. This is the oil. The hide is turned into leather of superior quality and fetches much higher price than the raw material. Balakrishna has also improved cheap handmade machinery out of pieces of lumber and wood in

that every village, in its own character as Hinduised, was swept on the human wave like a haystack. Here is a source of wealth as yet untapped. Our educated graduates in science in their hitherto other service to a self yet cannot be persuaded to utilise their scientific knowledge in purpose. But here is an eager labourer."

For the points to his struggle was a tribute to himself. It is his own sacrifice that has kindled a similar reaction in others.

M. D.

HARIJAN

Oct. 26

1937

A STEP FORWARD

(By M. K. Dasgupta)

A record of the work of the Educational Conference will be found elsewhere. It marks an important stage in the presentation of my plan to the public and the Congress Ministers. It was a happy augury that so many Ministers opposed. The objection and criticism centred round the idea of self-support even in the narrow sense I have mentioned. Therefore the conference has made the very explicit declaration it has. There is no doubt the conference had to sail on an uncharted sea. There was no complete precedent before it. If the idea is sound, it will work itself out in practice. After all it is for those who have faith in the self-support path to demonstrate it by working schools in accordance with the idea.

There was a remarkable unanimity so far as the question went of imparting full primary education including the secondary science too English through a medium. The fact that the whole process in the hope and glim has to be developed through a medium automatically saves the schools from depersonalising into factories. For ever and above the required degree of proficiency in the medium in which they are taught, the hope and glim will have to show equal proficiency in the other subjects they will be expected to learn.

Dr. Zakir Husain's Committee's findings will show how the scheme can be worked in practice and what exactly the hope and glim will be expected to learn from year to year.

Objection has been raised that the conference's resolution was a foregone conclusion. It has no validity in the nature of things. It was impossible to bring schoolmasters of random to pronounce their views all of a sudden on what to them is undoubtedly a revolutionary plan. The invitation had therefore to be restricted to those who as teachers had had at least something to do with vocational training. I had myself no

idea that the conference in the cause of national education would render the new idea with sympathy. The wider circle of schoolmasters will undoubtedly be invited to consider the scheme when it comes before the public in a concrete and fuller form through the Zakir Husain Committee. I would repeat those schoolmasters who may have helpful suggestions to make to send them at once to their respective, the Governor and Secretary of the Committee, at Washa.

One of the speakers at the conference emphasised the fact that education of girls boys and girls could be more effectively handled by women than men and by women rather than mothers. From another standpoint, too, they are in a better position than men to measure Prof. Shale's conception scheme. There is undoubtedly an opportunity for patriotic women who know to offer their services to a cause which ranks amongst the nobles of all causes. But if they come forward, they will have to go through a sound preliminary training. Their women in search of a living will serve no useful purpose by thinking of joining the movement as a career. If they approach the scheme, they should do so in a spirit of pure service and make it a life mission. They will fail and be severely disappointed if they approach it in a selfish spirit. If the cultured women of India will make common cause with the villagers, and that too through their children, they will produce a silent and grand revolution in the village life of India. Will they respond?

SOCIAL SERVICE CONSCRIPTION

(By K. P. Dasgupta)

However poor this country may be in terms of material values, India is rich in man-power. But our leading millions lack in organisation and habit of concerted action. Many problems of our Social Reconstruction, — in the widest sense of that term — which in other countries remain unattended because of lack of human element, remain here unsolved, not because we lack in mere numbers, but because our vast numbers are untrained to disciplined effort for a common purpose.

It is to make up for this defect in our social system, and to expedite social reconstruction that social conscription must be adopted. We must mobilise our vast human resources, which are in fact ready enough to be utilised if guided. Our chief ailments should be to remove ill-health from the land, to improve public health, and to organise and employ all productive labour, or work auxiliary to primary production. The men and women we need so much for national uplift can be found in abundance if we adopt the system of Social Service Conscription, in some such form as is outlined below.

Usually, conscription has hitherto been used to mobilise individualised communities for purposes of

national defense or imperialist aggression. In this country, we would adopt conscription universally, for men as well as women, not for defensive, but for productive purposes of national service and social reconstruction.

In some countries they allow certain exemptions from such compulsory gradations, public service, and other certain compensatory advantages to those who have rendered such service. In this country, too, we may have to use a similar device. To make this new factor in our national economy function effectively and smoothly, we may have to introduce it by stages. But the foundation must be laid immediately.

This Social Service Conscription should commence with educated males of 18-25 years of age. Auxiliary organizations of boy or girl volunteers comparable to the British Boy Scouts, or the Italian Balilla, might be set up to support the main form of conscript service. The proportion of educated males in India is about 1 in every 3, and that of educated women 1 in 30. At the age, however, at which conscription should commence, the proportion may be appreciably higher, say 1 in every 2 males, and 1 in every 10 women. The term "educated" is used in a very liberal, or even charitable sense, since it includes all those who take the normal test of literacy in their own language.

Take defined India, in a Province like Bombay, with a total population of 18 millions. The number of males between 18 and 25 would be somewhere about 15 lakhs. Though conscript service may be required for all for three years only, the period of service may be allowed to be spread over 5 years, in order to make the load distribution in the normal career of young men and women in the initial stages, easier, as we may even permit facilities to those who have already acquired employment but are liable to be mobilized for service, to offer their service in their spare time. It may be expected to limit the number of conscripts to those of secondary school-leaving stage. Of the 15 lakhs of such young men available in a Province like Bombay, hardly 800,000 may be found to satisfy the minimum educational qualification, while less than 500,000 may be found to satisfy the higher qualification suggested above.

We may well begin the experiment with this latter number. These educated young men of 18 and over must regard the service rendered by them as a sort of personal tax per man tax, paid in kind, those paying only who have the means to do so, and their superior education being treated as evidence of their ability. The remaining 14 lakhs of young men and women will require different treatment, as they need not be considered at this stage.

The 500,000 educated young men, with whom the experiment may be commenced in Bombay, for example, would be more than ample for any immediate objective, in the 11,446 villages of that

Province. Nearly 5 educated conscripts would be available for each village. There may be in addition about 10,000 young women who may supplement the effect later on.

The most urgent and immediate task of social service conscript in: (1) liquidation of illiteracy and ignorance, (2) spread of elementary knowledge of health and hygiene, (3) aiding and improving village productive organization and cooperation.

One of the most important portions in the legislation for Conscription would have to define carefully the tasks to be allotted to the workers. We do not want them to degenerate into a new type of parasite. No scheme of conscription should be put into effect, until a comprehensive plan of the work to be done has been prepared and approved for each Province.

Besides planning out work ready for the conscripts when they come in for service, they must be trained for the particular tasks to be assigned to each of them. Even in the extreme case of military conscription, the soldiers are, in ordinary years time, trained in a variety of jobs that may be of use in civil life, and are secondary to the normal work in the organized forces for National Defense. The social service conscript modified in India on the plan here advanced, would have to be given special training even more than the military conscripts of Europe, since the latter, in their ordinary secondary schooling, generally receive some element of practical training too, before they join the colors. In India our educational system provides no such advantage for the average youth.

This training organization must be developed in each Province out of the existing schools and colleges. The instructors in these institutions, particularly of the higher grade, are by no means overworked, or underpaid. From the highest to the lowest, in every faculty and branch of knowledge, this profession should be indicated upon at least to the extent of one hour per day. Such training should be given intensively for 4 months in the one year of the service. Work should be assigned, or distributed, among the conscripts in accordance with the aptitude and previous training of each individual. While women need not be barred from the teacher's work they may prove much more useful in sanitation, hygiene and even domesticity. It may be also that they might make better propagandists in the more illiterate or less sophisticated sections of the community. Unfortunately modern education has tended to make women more ornamented than useful.

Those conscripted in this manner both during training and during the period actually at work will not be paid anything by way of salary. But they must be maintained at public expense, and must be taken from their place of work in their homes, and vice versa, at public expense. This might not, however, be such the State with

an attempt as to be an insupportable burden, one in out of proportion to the value of the service rendered.

Then, for example, those told off to work as teachers may be quartered upon the village dimes as their site of labour. The villages collectively should house them and feed them, as the mode and in the manner in which they are themselves accustomed to live. The teacher, if of the right type, may help and guide the village in many ways. The sharing with the people served must be established in this short fashion, so that the effective class consciousness of the upper strata might be eliminated.

The remaining items of clothing and transport (which can be reduced to a minimum by working sewing near their homes) would be additional cost to the Provincial Government concerned. But the fees, which should also be kept to village standards in its aggressive, cannot be prohibitive,—not more than Rs. 15,000 per annum for 15,000 students for a Province of the size of Bombay. The general teachers' organization, likewise, for the management of this huge department of manuscript model services, would be an additional item on the Provincial purse. But here, too, if the scale of salaries and allowances is fixed on the lines indicated by the Congress, these overhead charges need not amount to a prohibitive figure,—my chest I take per annum for a Province like Bombay. There are two considerations still to be attended to. A system of conscription may have to be adopted, in order to prevent any needless hostility or avoidable interference with normal progression of education. Through those who suffer from any real bodily disability, the principle of Conscription Book's Service should be applicable automatically and without possibility of evasion. But to facilitate the normal, uninterfered access of education for those classes which are ordinarily accustomed to high, specialized, technical or professional training for their children, particularly in the case of persons who may have already passed at 15 the University Entrance stage, and are already at work for specialized training, the period of conscription may be postponed, i.e., instead of beginning at 15, these classes may be allowed to do their conscript service after they graduate or after completing their training. But lest this facility be taken as an exemption, those demanding such exemption should be required not only to perform the ordinary service at a later date, but also to pay for this postponement.

Again not all the 3 years need be taken at a stretch from anybody. Intervals may be allowed,—after each year,—so as to permit anyone who is able and desirous of doing so, to make up for the year served in useful work, by double speed studies in the year following.

It is not likely to be chosen by anybody, and is not without parallel even in Indian Colleges

where in regard to War Service in 1914-20. But there are other possible interpretations. All those who voluntarily, and without any exemption, render such service, as and when it falls due, must at the time of seeking employment for life, be preferred by all public bodies, and even by private employers on pain of losing such preferential or maintenance from the State as is now awarded increasingly common between the State and Industry. The same legislation for such conscription must clearly provide for such exemption.

If these main lines of the system are accepted, legislative measures needed to give them effect may be easily prepared. The basic or organic law of conscription should not go too much into details which must be left to be elaborated by by-laws made by appropriate authorities. The programme of work to be done in each village town, being no district should be prepared by local Committees, which must be closely connected in the working of the system in every phase and at every stage. The Local Conscription Committees must also be entrusted with the care of the conscript workers, their feeding and housing, and also supervision and discipline. The Provincial Government should control themselves with regarding the initial plan of work, co-ordinating the work, and financing it wherever necessary.

The advantages of conscription need not be detailed at very great length. In the first place, it would solve, in a great measure, the question of the cost of the Independence and upward social service we need in this country. At the same time, it would help to inculcate those habits of disciplined work and of concerted action,—the so-called team work,—which are indispensable in a community intent upon making up the leeway that India is suffering from. Finally, thanks to such organization,—the planes may be used without any fear of misinterpretation,—an increasing section of the community will automatically acquire those habits of personal discipline and healthful living which most people wish but to themselves ignore, and consequently suffer in health, temper and efficiency.

[This valuable theme does not mean that it constitutes the only scheme of conscription for social service. It shows the feasibility of conscription. It points the way to it. H. E. G.]

NOTICE

As the Press is in recess closed on the 1st, 2nd and 3rd of November on account of Diwali, the general number is being issued of 24 pages, i.e., double the usual size. There will be no issue of 'Nities' on the 4th of November.

HARJAN IN THE VEDIC PERIOD

I

Harjan Rites

Unconscionable in India, Bhaskar's phenomena in other parts of the world, is ultimately traceable to race conflict and ethnic prejudice. The Bhaskar word for colour and complexion [varā vāṇarāsi etc.] means also to mean caste later on. The Ind Aryans were of a fair complexion, and the Indians who obstructed their advance and whom the Aryans called Druas or Daryas were a dark people. Indra, the most prominent of the gods of the Aryans, is described, in the Rigveda as protecting the Aryas from and suppressing the Druas or Dasas.

god ṛgāyā vā vāṇarāsi : 1-17-1 :

if ṛgā vāṇarāsi god : 1-17-2 :

In another place Indra is described as the killer of the Daryas and the liberator of Manu, i. e., the Aryas men:

god vāṇarāsi ṛgā : 1-17-3 :

Again the same god is spoken of as providing the maintenance and giving up to Manu the dark skin.

god vāṇarāsi vā. vāṇarāsi : 1-17-4 :

The Druas were human worthy of the Ind-Aryas and, as was to come from the common prayers for success in battle, which the Rigveda has preserved for us. But the day went against them, and Druas came to many others or current on account of the Druas being frequently taken captive by the Aryans to war. The history of this word is similar to that of the word 'slave' which at first, only meant a captive slave in the hands of the Teutons.*

There were three classes in Indo-Aryan society, the Brahmins or teachers, the Kshatriyas or fighters, and Vaidyas or the surgeons, and a fourth class, that of Shudras, was created for the Druas.

Although the Druas were separately classed, it appears that there was nothing to prevent a man belonging to the first three classes from contracting a marriage with a woman of the fourth class. Thus the priest of Mahatma Ahimsa, the reputed author of the Ahimsa Brahman, was probably a Shudra woman, and Kavasha Ahinsa, the author of some Rigveda hymns including II-24, was the son of a Dal according to the Ahimsa Brahman (VIII-1). The Mahabharata said a matrimonial union on the banks of the Saraswati had united Kavasha from it and left him in the state of a dark. Kavasha then saw this hymn, and the wisdom of the Saraswati came rushing to the place where he was Upon this the Mahabharata repeated, called Kavasha back and learnt

that came from him. Kavasha's hymns are like many other hymns in the Rigveda, there is nothing very remarkable about them, but they are important as the first authentic reference of a sort of mixed Aryas and proto-Indian descent.

II

The Status of the Shudras

Shudras could not only enter into married relations with the first three classes, but they also took part in Vedic rites and ceremonies. For instance we are told in the Rigveda that the Five Peoples brought sacrifice to Agni.

god vāṇarāsi vā : 1-17-5 :

According to an authority noted by Yaska, the Five Peoples stand for the four classes and the Shudras, a friendly proto-Indian folk.

god vāṇarāsi vā vāṇarāsi : 1-17-6 :

In another Rigveda passage Agni is called 'child' of all the four first (Gṛhita).

god vāṇarāsi vā vāṇarāsi : 1-17-7 :

Draha's and Mahatma's comments on this matter (Vijayanagari Sanskrit XXV-8) expressly recognize the rights of the four classes and the Shudras to offer sacrifice.

god vāṇarāsi vā : god vāṇarāsi vāṇarāsi : 1-17-8 :

Reverence and respect towards vāṇarāsi : 1-17-9 :

Thus again the sacred Sanskrit is said to be 'passed among the Four First'.

god vāṇarāsi vā vāṇarāsi : 1-17-10 :

Reverence and respect towards vāṇarāsi : 1-17-11 :

And the sacred river Saraswati is described as making the Five Peoples flourish.

god vāṇarāsi vā vāṇarāsi : 1-17-12 :

But one cannot offer sacrifice or pass the Sanskrit without at least a nodding acquaintance with Vedic learning. Shudras must therefore have been allowed to study the Vedas also. The Upanishads tell us about a Shudra king Mahatma passing knowledge from a Hindu called Rishi, and the story of Gargashana Jataka a boy of colour paragon who was taken up as a pupil by the Hindu Gargashana simply because he told the truth about himself, can now be read in Gargashana's Bhagavad as well as in the Upanishads Upanishad (17-4).

Indeed it has been identified by the author in the Mahabharata History of the World published by

1. It is deeply indebted to a learned article on the subject by Dr. Wilhelmsson (Mahabharata published in the Pinnell Quarterly, vol. 1, pp. 161-2).

2. Thus in Mahabharata in the Mahabharata and the Mahabharata was given similar part, was Mahabharata the friend of Rishi and Mahabharata, the friend of Rishi in Mahabharata.

* Mahabharata's Tale of Rishi.

the London Times that "the condition of the Bhudras was very much better than that of the public slaves under some ancient republics, and indeed, that of the villains of the Middle Ages, or any other servile class with which we are acquainted."

That was the reason why Greek slaves of ancient India reported that "every Indian is free" (*Arrian's India*, chap. XI, and in *Arrian's India as described by Megasthenes and Strabo* (McGraw-Hill) we find the following statement:

"A remarkable ruling Indian custom prescribed by their ancient philosophers is truly aristocratic for the law ordains that no one among them shall, under any circumstances, be a slave, but that, enjoying freedom, they shall respect the equal rights to it which all possess, for those, they thought, who have learned neither to dominate over nor to oblige to others will attain the life best adapted for all vicissitudes of lot."

V O D.

PAY THE PEASANT

(by India Karmad Mondley)

There have been good many suggestions regarding the ways and means of mulling out the Congress programme through administration. The subject is complex and controversial, but I venture to think there should not be any two opinions as to where work should begin. It should begin at the foundation of our economic structure, viz. the condition of our peasantry who must first be rehabilitated and saved from starvation. All classes will agree that any scheme of social welfare must first address itself to the greatest need of the greatest number which in India is forced by the agrarian crisis. The Indian agriculturist today is hopelessly harassed. The concentrated agricultural indebtedness of India, estimated as it is, is but a small part of the problem. The more perplexing problem is that even if that indebtedness is somehow liquidated, it will not mean any improvement in the position of an agriculturist. He is standing knee deep every day. His business is inherently a losing concern. His bankruptcy is due to circumstances for which he is not himself entirely to blame or to responsible. It is due chiefly to the outstanding truth that the prices of what he produces have gone down much farther than the prices of the things he has to buy. His position is that he has to pay 500% charges in money, in cash and not in kind the charges comprising (a) land revenue, (b) rural debt, (c) rent to landlords, and (d) interest on his debt, while his own income derives from the fruits of his labour and earned by the sweat of his brow is not fixed but subject to fluctuations due to factors over which he has no control — the conditions of trade and exchange. At the time of the Ottawa Trade Agreement, Government experts pointed out that while Indian export prices had fallen by 60%,

import prices had fallen by only 10%. As the prices that the poor Indian peasant can get from what he grows, he has hardly left any margin with which he can buy the other necessities of life, — assuming that he grows his own food — necessities like cotton, phosphoric, kerosene and salt. The index figures for some of the articles he needs are as follows on the basis of 100: Canada 84, raw jute 43, hides and skins 55, cotton 59; as against 187 for cotton phosphoric and 341 for kerosene. These figures are not absolutely up-to-date, but they hold good substantially to this day and point to what is the most urgent problem before every Government in India, Congress or non-Congress.

If this one problem, the problem of problems, the problem of the harassed peasantry, is solved, the new regime will justify itself, even if it is not able to achieve its work over a larger field and continue itself to this limited field of work. The peasant should be the starting-point of Congress administrative work.

The Congress administration, therefore, in my humble opinion, should first come to the rescue of the exploited and downtrodden peasant by giving him at once and shortly the price of his agricultural produce which may be considered as the fair price (just as fair prices are being worked by the large and heavy industries to their labourers as 'workmen' as a result of agitation of their unions, or Trade Union pressure), and when this fair price is secured, the State and all classes of society should take over the burden of this great step and all be successful reaction and development. It will mean the State control of agricultural prices and marketing of agricultural produce in the first instance, while the rehabilitated peasantry will be able to maintain its own part in the general social economy and make its own contributions to it. Perhaps, to secure to agriculturists the fair price of its products, will require an increase of prices of all commodities in general, but the burden of this increase will fall on classes that should and are able to bear it. It will be a sort of indirect taxation which they will have to pay but they will find ample compensation from the realization that they are helping to save from destitution, the depths of indigency, the mass millions who form the backbone of society.

It may be mentioned in conclusion that while urban industrial labour has been compelling and meriting adequate attention by its organization and is being looked after by several agencies like (1) Trade Unions, (2) their powerful and progressive employers (the mills) (3) political organizations, and (4) the State, — while between them are always for giving to such labour its dues, the poor tiller of the soil, or the manual labourer is left at the mercy of greed and rapacity, food famine and sickness, is left almost alone to starve and to be fed.

THE EDUCATIONAL CONFERENCE

[What ultimately became a voluminous session of the Educational Conference was held at Washin on the 11th and 12th of October under the auspices of the Silver Jubilee of the Marvell Electric Medal. Goodall was in a weak state of health, and it was feared that he may not after all be able to stand the strain. The Governor or the Secretary of the Conference, Sir Richard Marquis Agnew, lay it with considerable stress, and suggestions were therefore made that the Conference might be postponed until December. But Goodall resolutely rejected the suggestion. Sir Agnew's remark how the heart of the arrangements, Goodall recovered his strength by taking long periods of silence, and the Conference did none off with results which, I can say without fear of misstatement, satisfied all. The proceedings were chiefly bookishness, on their being wasted on the election of the President, thanks to the Chair, introductory medical programme, etc. The speeches were almost all in Hindi or Hindustani, with but few exceptions. On the first day the Conference met in the morning from 8-30 a. m. to 11-30 a. m. and 1-30 p. m. to 3 p. m., on the second day from 8 a. m. to 12 a. m. and 1 p. m. to 3 p. m. after the first day's proceedings the Conference converted itself into a committee to express its opinion on the following propositions originally formulated by Goodall.

"1. The present system of education does not meet the requirements of the country in any degree: (a) from England, having been made the medium of instruction in all the higher branches of learning, has created a pronounced barrier between the highly educated few and the uneducated many. It has prevented knowledge from proceeding to the masses. This creates important gaps in English has not open the educated class a barrier which has not only been essential for life and made them strangers to their own land. Absence of residential training has made the educated class almost idle for productive work and hence of them physically. Money spent on primary education is a waste of expenditure (especially in what little is taught in some districts) and the little or no value in terms of the village or cities. Such advantages as are gained by the existing system of education is not gained by the child himself, his children getting the least.

"2. The course of primary education should be extended at least to seven years and should include the general knowledge gained up to the intermediate standard (see English and give a vocational training.

"3. For the all-round development of boys and girls all training should be in as possible be given through a post-graduate course. In other words, women should serve a double purpose: to enable the girl to pay for his tuition through the products of his labor, and at the same time to develop the whole man or woman in his or her through the women's heart of school.

Land, buildings and equipment are not intended to be covered by the proceeds of the pupils' labor.

All the processes of nature, wind and sun, steam, electricity, from gathering, clearing, planting (in the case of rubber), sowing, ploughing, digging, sowing, weeding, fertilizing, harvesting, drying, and storing, collecting, selling, paper making, printing, book binding, without making any machine, for making an unlimited occupation that can easily be learnt and handled without much capital outlay.

This primary education should equip boys and girls to earn their bread by the best possible employment in the various trades or by trying their own hands at jobs that by the State.

"4. Higher education should be left to private enterprise and be meeting without compulsion whether in the various industries, technical arts, institutions or the arts.

The State University should be purely examining bodies, self-supporting through the fees charged for examinations.

Education will last after the whole of the field of education and will program and approve course of studies in the various departments of education. The private school should be run within the province of the respective Government. University classes should be given liberally to any body of persons of general worth and courage, as being always understood that the Universities will not use the State anything except that it will have the cost of running a United Education Department."

The next day the draft resolutions of the Committee were placed before the house and discussed and ultimately passed. Here is the text of the resolutions.

"(1) That in the opinion of this Conference free and compulsory education be provided for seven years on a nation-wide scale.

"(2) That the medium of instruction be the mother-tongue.

"(3) That the Conference endorse the proposal made by Mahatma Gandhi that the process of education throughout this period should combine manual work with mental and productive work, and that all the other children to be developed or training to be given should, as far as possible, be largely related to the current localities along with the regard to the enrichment of the child.

"(4) That the Conference express that this system of education will be gradually able to cover the maintenance of the teacher."

Thereafter a Committee composed of the following friends was appointed to prepare a plan of action on the lines of the resolutions, to submit their report to the Chairman of the Conference within a month. M. D.]

Names of the Committee

- Dr. Jaiar Bhandal (Chairman)
 Sri Anandaprasad (Secretary)
 Sri Kharag Chandra Sahasrabudha
 Sri Vinod Sharma
 Sri Kishorlal Kishorlal
 Sri Kishorlal Madhwaradh
 Sri J. C. Karmacharya
 Sri Maheshwari Das
 Prof. E. T. Shah
 Members: Absent

With power to co-opt more members

Proceedings in Detail

The following were present at the Conference by Invitation:

1. Mahendra Chandra, President
2. Sri Kishorlal Dasgupta, Chairman, Reception Committee
3. Sri S. N. G. Das, Prime Minister, Bombay
4. " Sri Bhawanish Das, " " Orissa
5. " Sri Karmacharya, Minister of Information, Madras
6. " Sri Pyaral Sharma, Education Minister, U. P.
7. " Sri Maheshwari Das, Education Minister, U. P.
8. " Dr. Sahasrabudha, Education Minister, Madras
9. " Dr. Mahesh, Education Minister, Bihar
10. Sri Kishorlal Dasgupta, Delhi
11. " Mahesh Dasgupta, Hyderabad
12. Asst. Secy. to Govt., Madras, Madras
13. Asst. Secy. to Govt., Madras, Madras
14. Asst. Secy. to Govt., Madras, Madras
15. Sri Kishorlal Dasgupta, Delhi
16. Sri Kishorlal Dasgupta, Madras
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The Primary Question

Chairman, after thanking all those who had come in response to the invitation, said whether he was there as Chairman to receive the delegates or to receive them in order to listen to their opinions and advice on the propositions he had formulated (see above), especially of those who were opposed to them. He asked for a free, frank and full discussion, as he requested his inability to meet the friends outside of the panel for reasons of health.

The proposition, he said, referred both to primary education and college education, but they would largely have to address themselves

* The account is prepared by one from my hotel notes. A full and verbatim report of speeches in Hindi will be, I expect, published by the Secretary of the Conference in due time. M. D.

to a consideration of primary education. He had insisted secondary in primary education because primary education was the only education so called that was available to a very small fraction of the people in our villages, many of which he had seen during his peregrinations since 1875. He was speaking negatively about the minds of these rural boys and girls, the bulk of whom were illiterate. He had no experience of village education, though he had come in contact with hundreds of college boys, had heart-to-heart chats and correspondence with them, knew their minds, failings, and the diseases they suffered from. But they might restrict themselves to a consideration of primary education. For, the argument that primary education was solved the secondary one of college education would also be solved.

Education through Manual Training

He was deliberately of opinion that the present system of primary education was not only wasteful but harmful. Most of the boys were lost to the parents and to the occupation to which they were born. They picked up evil habits, affected urban ways, and got a smattering of something which may be anything else but not education. The remedy, he thought, lay in educating them by means of vocational or manual training. He had some experience of it having trained his own sons and the children on the Tolstoy Farm in South Africa, belonging to all castes and creeds who were good, bad and indifferent, through some wasteful training, e.g. masonry or shoe-making which he had learnt from Falkenberg who had training in a Treggsel monastery. His sons and all these children, he was confident, had lost nothing, though he could not give them an education that either benefited himself or them, or the time at his disposal was wasted and his preoccupations numerous.

The cure of his complaint was not the competition but education THROUGH manual training — all education, of letters, history, geography, mathematics, science, etc., through manual training. It might be objected that in the Middle Ages nothing else was taught. But the occupational training then was far from serving an educational purpose. In this age there have to certain professions had forgotten them, taken to clerical careers, and were lost to the countryside. As a result, go wherever we might, it was impossible to find an efficient mason or a smith or an average village. The handicrafts were nearly lost, and the spinning wheel being neglected, was taken to Lancashire where it was developed, thanks to the English genius of developing crafts to an extent that was to be seen today. This he said irrespective of his views on industrialism.

Table — A Productive Toy

The remedy lay in imparting the whole art and science of a craft through practical training and thorough imparting education. Training

of skill spinning, for instance, presupposed imparting of knowledge of various varieties of cotton, different soils in different provinces of India, the history of the rule of the handloom, the political reasons which would include the history of the British rule in India, knowledge of arithmetic, and so on. He was trying the experiment on his little grandson who solemnly felt that he was being taught, for he and the wife played and laughed and sang.

He was specially musing the skill in order that they might put to him questions about it, and so he had much to do with it, and soon he knew and its romance; also because the handicraft of making cloth was the only one which could be universally taught, and because the skill required no expense it had more than paid the work. The constructive programme, in the school it had been started, had led to the formation of the Congress Education in seven provinces, and their success also would depend on the extent to which we carried it out.

He had contemplated a seven year course which so far as skill was concerned would substitute its practical knowledge of masonry (including laying, designing, etc.) The cartoon for all the skills we could produce was three years.

He was very keen on doing the expense of a teacher through the product of the manual work of his pupils, so he was convinced that there was no other way to every education in most of our children. We could not wait until we had the necessary revenue, until the Treasury reduced the military expenditure, and so on. He asked them to remember that this primary education would include the elementary principles of sanitation, hygiene, sanitation, or doing their own work, helping parents at home, etc. The present generation of boys have no sanitation, no self-help, and physically were fit. He would therefore give compulsory physical training through cricket drill, etc.

The Only Way

The speaker had been accused of being opposed to literary training. Far from it. He simply wanted to show the way in which it should be given. The self-sustaining aspect had also been attacked. Whereas, it was said, we should be expending millions on primary education, we were going to exploit the children. It was also feared that there would be enormous waste. This fear was falsified by experience. As for exploiting or burdening the children, he would ask whether it was burdening the child to save him from a disaster. Until was a good enough toy to play with. It was no toy a toy because it was a productive toy. Even today children helped their parents to a certain extent. The English children knew the details of agriculture before them, for having worked with their parents on the fields. While the child would be

encouraged to spin and help his parents with agricultural life, he would also be made to feel that he did not belong only to his parents, but to the village and to the country and that he must make some return to them. That was the only way, he would tell the Mitakem that they would make children happy by taking out education to them. They would make them self-sufficient and leave by their paying for their own education by their own labour.

This system was to be common to all—Hindus, Mohammedans, Parsis, Christians. Why did he not lay any stress on religious instruction, he was asked. Because he was teaching them practical religion, the religion of self-help.

Compulsory Enlistment of Service

The Speaker, continued Gandhi, was bound to find employment. If they needed it, for all the people there trained. As for teachers, Prof. Shah had suggested the method of conscription. He had demonstrated the value by offering incentives from Italy and other lands. If Mohammed could impose the youth of Italy for the service of his country, why should not we? Was it fair to take us slavery the compulsory enlistment of service of our youth for a year or longer before they began their career? The people had contributed a lot to the success of the movement for freedom during the past 17 years, and the speaker would call upon them to freely give a year of their lives to the service of the nation. Legislation, if it was necessary in this respect, would not be impossible, as it could not be passed without the consent of the majority of our representatives.

Gandhi would therefore ask them to say whether this imparting of education through manual training appealed to them. For him to make it self-supporting would be a test of its efficiency. The children ought at the end of seven years be able to pay for their instruction and be working well.

College education was largely an urban proposition. He would not say that it was an unmitigated failure, as primary education was, but the results were fairly disappointing. Why should any one of the graduates have to be unemployed?

Takli he had proposed as a concrete instance because Vinoba had the largest amount of practical experience in it, and he was there to answer their objections, if any. Kankabhai would also be able to tell them something, though his experience was more theoretical than practical. He had especially drawn Gandhi's attention to Armstrong's *Education for Life*, especially the chapter on "Education of the Hand". The late Mahatma Das was a lawyer, but he was convinced that without the use of our hands and feet our bodies would be stunted, and even if it worked it would be the

house of Satan. Vinoba had taught the same lesson through many of his talks.

Based on Non-violence

Gandhi concluded by inviting the attention of the audience to the very fundamentals of his plan of self-supporting primary education: "We have communal quarrels—not that they are peculiar to an England had also in Wars of the Roses, and today British Imperialism is the enemy of the world. If we want to eliminate communal strife, and international strife, we must start with fundamental pure and strong by teaching our younger generation on the education I have sketched. This plan springs out of non-violence. I suggested it in connection with the nation's needs to effect Communal Reconciliation, but I may tell you that even if there was to be no loss of revenue, and our workshop was full, this education would be a new one for us if we did not want to rob-ber our boys. We have to make them true representatives of our culture, our civilization, of the true genius of our nation. We cannot do so otherwise than by giving them a course of self-supporting primary education. Europe is an example for us. It places its programmes in terms of violence because it believes in violence. I would be the last to minimize the achievement of Europe, but, the whole structure is based on force and violence. If India has resolved to achieve violence, this system of education becomes an integral part of the discipline she has to go through. We are told that England spends millions on education. America also does so, but we forget that all that wealth is obtained through exploitation. They have reduced the art of exploitation to a science, and might well give their boys the early education they do. We cannot, will not, think in terms of exploitation, and we have no alternative but this plan of education which is based on non-violence."

The subject was then open to discussion.

Dr. Zakir Husain

(Principal, Jamia Millia) said he welcomed the proposals as a sound educational proposition, no matter whether one believed in strict differentiation or race, violence or non-violence. There were similar proposals in America, e.g. the project method, and in Russia, e.g. the complex method. But there was the preliminary requisite of teachers and proper test books. Prof. Dewey in America had a similar plan which was welcomed enthusiastically, but he had to close down his school in three years because he had no men to run it.

The speaker would give a warning against placing too much emphasis on the self-supporting aspect of education. Teachers might as well encourage slave-labour and exploit the labour of poor boys. They might forget sanitation, hygiene and everything else and concentrate on making the most out of the boys. If it could be self-supporting, well and good, but that should not be a test of its success.

Masrui Abdul Haq Sahab

said we should also provide for the education of boys before they were seven years old.

Dr. Zakir Husain

said for all the seven years the children would be taught through one subject, but different aspects of it would appeal to different boys, with the result that we should have to have literary, mathematical, technical special courses for two or three years after the seven years' course.

Shriam Sundar Lal Mehta

(who was allowed to speak in Gujarati) said the State should not subsidise the expenditure on education. For it was the duty of the State to educate its children. The said children needed food more than education and the State ought to provide for at least one meal for the children.

Prof. K. T. Shah

said it was no use Seladig himself that education could be self-supporting. If there was free service, those who gave the free service would be paid from elsewhere. Ultimately all the expense was borne by the nation. It was all right to a certain extent to emphasise manual work, but it should not be forgotten that the present age was a machine-age. The question was not of increasing our production but of equitable distribution of wealth. Then there was the question of giving boys material free, not being at free and so on, giving rise to unequal competition with professional artisans. The ideal state of things visualised under the proposal could come, if there was a complete boycott of all foreign goods and an embargo against all machine-made articles. That was an impossibility. All industry would have to be nationalised and controlled. It was life, and even life-time, to make education self-supporting. Above all whatever was done should be properly planned.

Sr. Thero

(Principal, Thero Vidyapeetha, Nager) said he could make education easily self-supporting. He would go further. If the Education Minister would share half of his salary with him, he could run it for 20 minutes.

The Principal of Khasgama National School

welcomed the proposal but he did not know whether the proposal to give four hours to manual training and one hour to theoretical training would be acceptable.

Sri. Bhagawan

suggested starting of experiments in a few selected villages, and he would bring from his own experience that they would succeed.

Hon. Dr. Syed Mahmud

said Gandhiji had laid down a most fundamental proposition in that we were made to make what kind of systems we were to turn

out. He was doubtful whether the whole of the seven years' education could be made self-supporting. The State would have to go in for some expenditure at least.

Sr. Sahabul Taskeen

(Joint Principal, Proprietary High School, Alwarahad) said he was very manual training would stimulate in the children power of observation and initiative, but he did not know how it could be made popular in urban schools.

Gandhiji

In the afternoon Gandhiji opened the session with answering some of the questions. Telli was not the only thing, but that was the only thing which could be nationalised. There was paper-making, gun-making from palm, and so on. It would be the function of the Mission to find out what handicraft would suit what school best. He would warn those who were enamoured of the machine that there was every danger of men being turned into machines with the emphasis on the machine. For those who wanted to live under the machine-age his scheme would be useless, but he would also tell them that it would be impossible to keep villagers alive by means of machines. Where there were 500 million living machines, it was like to think of having no new dead machinery. Dr. Zakir Husain was not right when he said that the scheme was obviously totally sound. Irrespective of the ideological background. A lady who knew the project method was visiting Gandhiji the other day, and she said that there was a vast difference between the project method and Gandhiji's scheme. But he would not ask them to accept the scheme without conviction. If our own people stood on the square, there would be no slaves but periant artisans produced from these schools. Any labour taken from the children should certainly be worth two pice an hour.

But he warned them against accepting anything out of their regard for him. He was near death's door and would not dream of throwing anything down people's throats. The scheme must be accepted after full and mature consideration so that it may not have to be given up in a little while. He agreed with Prof. Shah that a State was not worth anything which could not provide for its unemployed. But providing ideas was not the solution of unemployment. He would provide every one of them with work and give them food if not money. God did not create us to eat, drink and be merry but to earn our bread in the sweat of our brow.

Vinoba

(Head of the old Satyagrahacharan at Wadha and now of the Narwall Ashram) was next invited to speak. He said the proposition that primary education should be free and self-supporting had seemed to him to be self-evident the moment he read it. It may not be a new

thing, as they were told that morning, but it was presented in a new light. He was sure that all the life of the world sprang from man having given up manual work, and the revolutionary proposal would mean the life of a stroke. But it was no use giving more verbal assent to the proposition that manual training is necessary. What Gandhi meant was that manual training and education were one and inseparable. His glib talk of manual training was not going to be of much avail while men went on planning schemes for getting rid of manual work. The Vastavans might have accepted manual training as a part of their curricula, but they were exploiting railways, and manual training did not for them mean freedom from exploitation. When the speaker went to the villages he found what self-supporting education meant. In Japan children of poor agriculturists were exempted from compulsory education. In India we should have to exempt all children, which only meant that all these children should be engaged earning while if they and their parents were to live. One might or might not call the Indian school system, but they were a crying necessity.

82. Vinoba had no industrial home where boys from four to five miles were coming to do their eight hours' spinning between 7 to 11 and 1 to 3. They had to leave home early morning, and to give them their day's work their mothers had to get up at a very early morning hour. When the speaker mentioned the life they led, he found enough to have them there. Legislation making education compulsory would not solve the problem. The problem would be solved only when we enabled the children at the end of seven years to add substantially to the income of the home. The whole school atmosphere had to be revolutionized—the children's books, their posture, their way of walking and talking, and so on. Most schools were nothing but dusty and dirty floors. It was absurd to suggest that the schoolmasters would be slave-driven. Far from it. The schools would automatically evoke an unprecedented interest in the parents who would keep vigilant watch on them. The State of course would have to provide most teachers and necessary text books.

Dr P. C. Ray

told up the ideal of Sri Baladev. Before all, he had made himself a peasant and become a farmer and sweeper rolled in one. The world's biggest man like Mahatma, Subhas and Stalin had come from low status, they were all workers. All Labour Ministers in the first Labour Ministry had worked in coal mines.

Kolambik Kulkarni

(Labour, District Viteysakh) said that the fundamental fact was that we were neither going to remove an exploited nation nor to become an exploiting nation. We had to become a self-supporting nation, and there was no other way but the one proposed by Gandhi. He was sure

that education and violence were incompatible terms, and he was equally sure that without a few hours' manual training the one hour's theoretical training would be an impossibility. He was not afraid of slavery arising out of an over-emphasis on manual training, but he had a wholesome dread of slavery arising out of an emphasis on so-called intellectual training, which was neither intellectual nor training.

Shriani Ashadvi

said they had to give up all the 'Midas' of the mine and the market place and bring a fresh outlook to bear on the question and remember that it was a new age that we were not to create, a new social order that we were not to bring into being, and so we had to embrace all we had learnt and go back to the old genuine educational ideal which was based entirely on manual training.

Hon. Mr. Shinde

stated figures to show that eighty per cent of the agriculturists in U. P. had less than two acres of land, and an examination of the accounts kept at Government agricultural farms showed that it was impossible to secure a livelihood out of a holding smaller than 25 acres. That showed that a supplementary occupation was a sine qua non for the bulk of our agriculturists. He had in his province five schools where handicrafts were being taught but which costed an annual salary of 40 rupees. But these schools were not being visited from Gandhi's point of view, and he would be only too glad to begin the experiment of self-supporting education at Baganpatti itself.

The meeting came to a close at 3 P. M. and at 8 P. M. they again met to frame resolutions in compliance of a modification of Gandhi's proposition. Dr. Bhai Ramdas was in the chair. After free and full discussion the following resolutions were drafted for being submitted to the open session the next day:

"(1) That in the opinion of this Conference free and compulsory education be provided for next year on a nation-wide scale.

(2) That the medium of instruction be the mother-tongue.

(3) That the Conference endorse the proposal made by Mahatma Gandhi that the process of education throughout this period should centre around some form of manual and productive work, and that all the other subjects to be developed or training to be given should, as far as possible, be integrally related to the central handicraft chosen with due regard to the requirements of the area.

(4) That the Conference expects that this system of education will be gradually able to cover the remuneration of the teachers."

The Conference met again at 8 A. M. on the 30th when Dr. Zakir Husain submitted the draft resolutions and Gandhiji put them before the Conference for discussion.

Prof. E. T. Sank

said that nowhere in the world had manual building been self-sufficient in the strictly economic sense of the term. Even if the present experiment could be successful, they should not ignore the possible results on the regular handicraftsmen who would be gradually ousted by this cheap production. Even if there was going to be a development, there was bound to be a lagged development. Any system that we would have would be paid for too dearly. He had, however, no objection to an experiment being undertaken in a selected village or area, care being taken to keep accounts of income and expenditure in meticulous detail.

Sri Datta Sharma

(Principal, Gurukul Kangri) said the ancient Gurukul system of education was based on manual training, but he suggested that the product of the boys' labour should be given back to the boys and the village be asked to contribute in money or in kind towards the expenses of the school.

Maulvi M. S. Hussain

(Hydrabad) supported the resolutions.

Mr. Hans Ahlborn

(Münchenhausen, Wuestha) spoke in support of the resolutions and said that things of actual every-day use should be made.

Dr. Arundhilingam Chettiar

(M. L. A. Central Assembly) speaking in English said Gandhiji had a more practical mind than that of most of those present, and his own experience supported what Gandhiji had proposed. In his own institution in South India the different vocational departments were self-supporting, but the school as a whole was not. But the boys were happier and more joyous handling things and finding a creative job. He, however, experienced the difficulty of producing more than they could dispose of.

Prof. Mahadevi

(Haripur, Simla) said she had actual experience of the working of such an experiment as was proposed, but it was not being worked with success for reasons which were obvious. There were wanting the teachers who were also artisans and artisans who were also teachers.

Dr. Hanubhai Shastri

(Dharmapuri, Vithurbi Sharma, Dharmapuri), who was allowed to speak in Gujarati, suggested that more emphasis should be laid on the instruction to be imparted through manual work and not on the proceeds of the work itself. The idea of the State taking over the products of

the boys' manual labour was a great idea, and enough to create a wholesome revolution. But he submitted that the teachers should not be made dependent upon the boys' earnings.

Hon. Shri B. G. Khar

(Bombay) said that the proposals ushered a new era in the history of the land—the practice of non-violence in the sphere of labour. He indorsed the principles laid down by Gandhiji, and talked of his own experience with the famous new Shantis amongst whom he had been working for four years. The workers there had succeeded in creating a new artisan class, getting over every day of his production and having a consciousness of being a citizen of India. He had received several letters from managers of institutions near Poona and Orissa and Dhond and Aglakhavne and other places where the experiment was being tried with very encouraging results, and though as Minister his position was rather difficult and he could make no promise, he would go ahead with the task.

Dr. Khosla

(of the Maitland High School, Fort) described in Marathi the experiment that he was carrying on most successfully in an agricultural community. Both agricultural and manual departments were quite successful, and he felt most concerned that Gandhiji had put a great idea in front of them. As with his school, he had described in a recent issue of *HARIJAN*.

Hon. Shri Pyarelal Sharma

said Gandhiji was one who had a knack of making possible things looking impossible, and he had no doubt that Gandhiji had given enough thought to his scheme before he put it before the people. It was his way of bringing literacy to a land where the bulk of the people were illiterate, and he for himself would love to carry out his labour in as far as it might be possible for him. Details were not the point at issue, the idea was there, and they should accept it, after which details could be fixed.

Hon. Dr. Subbarayan

(Madras) said Gandhiji wanted to replace a system that specialised in producing clerks by a system that produced skilled and intelligent artisans. That was good, but he was in agreement with Prof. Sank about the rapid industrialisation of the land.

Hon. Shri Bhuvanesh Das

(Orissa) said Gandhiji had solved the 4000th problem of power previous. His Orissa and he produced the fastest possible tide to Gandhiji's experiment.

The Principal of Khampos High School

(C.P.) said that in his school even at the present moment every boy was producing every day half an anna worth of good wearable yarn.

the only difficulty being the number of teachers whose preparation was much more than one for 15.

His. Dr. Mahmud

said he had adopted the idea of handicraft teaching from Gandhiji and the idea of co-operation from Prof. Shukh, and he looked forward to working out a scheme which would answer the purpose. He, however, felt that other sources should be and could be tapped in order to find the salary of the teachers.

His. Sp. Shukh

explained his Vidyamandir scheme and said that he was going to give to Gandhiji's proposals a whole-hearted trial which had a greater chance of success, combined as it was with his Vidyamandir scheme.

General Secunderal Mehta

emphasized the necessity for making some provision for religious instruction through stories and of extracting the training of children to women.

Sp. Mahadeo Desai

said that the idea of self-supporting education would not be divorced from the biological background of non-violence, and unless they here in said that it was intended to bring into being a new age from which class and communal hatred was eliminated and exploitation was removed, they could not make a success of it. They should therefore approach the task with first faith in non-violence and in the faith that the scheme was evolved by a mind that had conceived non-violence as the pattern for all evils. Those who talked of machine age did not know of the deeper stand of us, and laboured under the illusion that socialization looked on to industrialization was the solution of all evils. He quoted from Norodd to show that socialization, then could not eradicate the inherent evils of industrialization, and urged the necessity of a socialization looked on to a handicraft civilization and not factory civilization. He feared no competition between the artisan and the student producer. A Ministry who could not dispose of the products in the shops without evoking a clash with professional criminals would have to declare bankruptcy, and he asserted that Prof. Shukh betrayed a woolly ignorance of the countryside, of the many production centres in villages, and of the artisan class in general. If he left his study room and saw these people, he would find them blessing Gandhiji's proposal which, they would assure him, would strike them with a stroke that they had not expected before. The speaker also quoted from the Education Year Book a description of the school in Russia, where a bridge had been built between theory and practice, action and student, industry and letters, and said that our effort was of a similar

kind based on a different history. The one difficulty was faith in the ideology and determination to face the task and stamp out the existing evil.

The resolutions were then put to vote and they were all but unanimously accepted. Prof. Shukh left accepting only the self-supporting part of the resolutions.

Gandhiji in winding up the proceedings said he was grateful to all for having come and co-operated with him. He would look forward to further co-operation as the Conference was but the first of the many they would have to have. Mahadevji had sent to him a winning telegram, but he could not take it away by saying that there was nothing final about the Conference as it was a Conference of workers, and everyone was invited to offer suggestions and criticisms. He had never the idea of carrying through anything by storm. The idea of national education and prohibition was as old as non-co-operation. But the thing in its present shape came to him under the changed circumstances of the country.

A Correction

In the note "A Colonial Waste" on p. 118 in this issue, in lines 21 and 22, instead of "British India" please read "British districts of the Bombay Presidency".

A. I. V. I. A. Publications

The following A. I. V. I. A. publications are in full form etc:

| | Price Pledge |
|--|--------------|
| Why the Village Movement? | Rs. 2.00 |
| By J. C. Kumbhkar | |
| Revel of Village Industry by B. Kumbhkar | Rs. 2.00 |
| Plans and Objects of the Association | Rs. 2.00 |
| Days, Hours | Rs. 2.00 |
| Not-Working | Rs. 2.00 |
| Students, 1936 | Rs. 2.00 |

At Reduced Price

Copies of the book, *My Son's Agony* by Gandhiji will be sold liberally by us at a reduced rate of 4 annas per copy post free. Those desirous of having it are requested to write to the Manager, Harjan (Form 4), enclosing postal stamp worth 4 annas.

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HARIJAN

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[ONE ANNA]

Notes

A Common Denominator

That the new educational scheme placed before the Fourth Educational Conference by Gandhiji and substantially adopted by the Conference springs out of a general desire to remedy the disease which India suffers from in common with other countries, seemed to be accepted by everyone who attended the Conference. The disease was thus described by the Madras Minister Mr. V. K. Rameswami who welcomed the New Educational Fellowship Delegation now on a visit to India: "The present educational system was a sorry experiment carried out with reckless disregard of the consequences. Teachers and Masters of Schools and Arts with brilliant records are literally thrown into the open, without recognition. Thousands of our young men, forced to a life of idleness are being away their hearts in other services." China, which is now in the grip of an aggressive war which threatens several years of her arduous effort in rural and educational reconstruction with interruption, suffered from the same disease and thought of practically the same remedy as we. Here the Year Book of Education (1937) regarding the educational experiment in China:

"In March 1931 the Ministry of Education issued a manifesto in which it was declared that the present system of education in a failure as long as the boys of primary and middle schools are released to take up industrial work, or manual labour. China is going through the same painful experience that have caused so much trouble in India and elsewhere. There is a tendency to produce a type of man who looks down on farmers, labourers, and workers, yet is himself lacking in both the skill and the knowledge that they must possess. All that such people want is to be exempted from an educationally profligate Government service. But there are not enough official posts to go round, therefore most of them were left working in the field. It was publicly stated on behalf of the Government at the recent National Conference that 'every student leaving school must be more useful to the community and was more useful member of the family.' The remedy lies in the reorganisation of the ordinary and the industrial schools. Of the former there are too many; of the latter too few. If the majority of the ordinary schools

would be converted into industrial schools, and if the majority of students would be induced to acquire the technical knowledge and skill required for productivity in a trade profession or industrial pursuit, the question of man for the nation and a Government claiming world dominion, China's need today is not men who have acquired a large stock of learning which they can use in conventional but industrial and technical capacities—men who have equipped themselves with the kind of knowledge that will make them useful members of society."

The Country a Gigantic School

India has successfully introduced the experiment on an extensive scale—of course the ideological background being peculiar to India. There is a corresponding endeavour being made to abolish the artificial distinction between the labourer and the educated gentleman, as we seek to abolish class.

"While in this country," says the Indian Year Book (1937), "we teach people the history, in India education and industry are so far as possible made one process. In the majority of cases the school is made the direct concern of the history or study of industry, it is a free change on the part of industry, the teachers are to a large extent provided by the industry, and the students all spend 40 to 50 per cent of their time actually at work in the shops. This close contact between school and factory is a fundamental principle of the system and is a direct reflection of the political and social structure of the whole country. The factory plant is the centre of production whether of goods or of trained minds. Indeed the educational system is arranged in terms of production and is related to it as the Single Study Productive Unit. The Single Study Productive Unit links up the practical training on the same level with the theory. It connects them into clear understanding both of theory and practice as a method of education, as one system and form, which are harmoniously linked up together. It gradually turns the whole country into one gigantic school where the contradiction between theory and practice disappears. Among other things it aims to educate and to train specialists from the mass and life of the working class and subsequently through involving the children of working class into educational activities is linked up into a single whole both socially and technically, 1937."

entirely away back with the thousands wrought by division of labor and saving away the distribution as far having created between manual and brain work."

Dr. S. Radhakrishnan's Thoughts

The form and content of the new system would be determined wholly by the society which it sought to be brought into being. In Russia the new system which it substitutes the distribution between brain labour and manual labour, subverts the objective of the classless society. It wants to bring into being the S. Radhakrishnan, who at the very function where the New Educational Fellowship Delegation was welcomed, stated the Wardha Educational Conference resolutions, emphasized the fact that we were preparing for a democratic State and that the decisions taken at Wardha were more or less to implement that new method as far as our lives and where were concerned. He said:

"If they were to establish themselves as a truly democratic nation, it was essential that education should be widespread free and compulsory. It was most essential, among that education in the primary stage should be through the mother tongue. He stressed, however, certain differences of opinion on other forms of the programme, such, for instance as the desirability of continuing the present system of education. It was essential that they should choose a system which would not put the boy and girl to education, and yet not take them away from the soil and the environment in which they happened to be. The fundamental principles guiding the education evolved at Wardha were that education must be free and compulsory, that it must be through the mother-tongue, and that, in the majority of the population of the country happened to live in villages, devoted to agriculture at some associated industry, they must see to it that those who received education were not alienated from their particular vocations. As for the self-supporting character of the education, it was a matter of experiment and had to be considered further. This scheme did not mean that they would no longer prepare young men and women to be leaders of thought, of engineering, industry or banking. It was for them to find out how best the details could be filled in, with reference to the scheme outlined as so to suit present-day needs. It was a happy day that at a time when they were all trying to reconstruct their system of education, the Delegation was in their midst, and to hoped they could help them with criticism and suggestions."

The Fundamental Base

But he went further. It is not only a democratic State we are trying to bring into being we are preparing for a non-violent democratic State, and the scheme could not be considered properly without making that non-violent background. We were trying to create a nation which would not only be not exploited, but

would exploit none, in which no class or caste would exploit the other, in which none "shall a brother's right hands and each shall brother all," Dr. S. Radhakrishnan said.

"There were those who put before people also that subject nations could not shake off their exploitation except through violence and attack. But in their midst was a man who told the country that the methods based on history were not successful for the country's salvation that it could be achieved through Non-violence and Truth, and that even if the threatened war between Non-violence and Truth, on the one hand, and the country's salvation on the other, he would volenteeringly choose the former. I would ask the members of the Delegation whether there was one country in the whole world today which had a leader prepared to say that was great India was saying and doing, Truth and Non-violence are higher than even my country's freedom?" (It was so not for the Delegation to merely study particular questions, they should study the deeper mytheme and currents shaping the new India. That was the message which he would ask the Delegation to carry home to their countries, a message which they might not hear in any other country & therefore as an honor they might speak of such things, but then to have with a cross, confronted actually by such alternatives he would challenge anyone to say whether there was one man in the world today, other than this great Indian leader, who would make such a choice.")

The Bad Story

By far the most important contribution to the discussion on self-supporting primary education at Wardha was by Prime Minister Jawahar of Bombay. He made it doubly important by packing it with facts and figures about various localities which are already working along that line, and by evoking other arguments. But evidently he had the state of things in the Bombay Presidency in front of him when he threw his weight in favour of giving a whole-hearted trial to the new system. He proved it because of the fact that it entered a new era in education, but he also proved it because it would give the state a breathing time in its corner of waste and ruin. I cited the other day figures of the colossal waste involved in the expenditure on secondary education, in that only 1 out of 100 pupils in the first standard in rural areas and only 14 out of 100 pupils in the first standard in the urban areas in the Bombay British District could make their way up to matriculation. The waste will soon all the more colossal when we look at the figures relating to primary education taken from the same report (Annual Report on Public Instruction in Bombay for 1945-46). Here is a table of the pupils in classes in primary schools stopped at the way in which their number continues to double until the current becomes a hardly perceptible stream:

| Standard | Boys
Percentage
to total | Girls
Percentage
to total |
|-------------------------------|--------------------------------|---------------------------------|
| Infants | 50.1 | 49.4 |
| I | 21.9 | 18.8 |
| II | 15.6 | 12.9 |
| III | 20.1 | 12.9 |
| IV | 51.5 | 52.6 |
| <hr/> | | |
| Total, Lower
Primary stage | 98.2 | 94.7 |
| <hr/> | | |
| V | 4.8 | 3.8 |
| VI | 4.3 | 3.0 |
| VII | 9.1 | 9.1 |
| <hr/> | | |
| Total, Upper
Primary stage | 21.8 | 5.1 |
| <hr/> | | |
| Grand Total | 100 | 100 |

"For every hundred boys in a Primary school," says the Report, explaining the significance of the foregoing figures, "21 are in the infant class of whom a little less than half are girls; in that class, and about 21 per cent, reach Standard IV. When it is remembered that these percentages represent the rural as well as the urban areas and include children of the advanced classes, who almost invariably complete the Lower Primary stage of instruction, it is evident that the wastage among the rural population is rather more than figures actually disclose." In the case of girls this waste is still greater. Only about a third of the number in the infant class reaches the end of the Lower Primary stage. This means that most of the money spent after Primary education under the present conditions, is spent for no useful purpose. The magnitude of the waste will be fully realized when it is known that over 2 crores of rupees are spent on primary education, and the cost per pupil comes to Rs. 11 in Bombay. Whilst I am writing this I have before me a press note reviewing the progress of education in Bengal in 1935-36. It will be seen that even the language of the report is closely similar to that of the Bombay report.

"While the number of primary schools fell from 64,300 in 1919, the number of pupils attending them and the number of upper primary schools both increased considerably. The total number of pupils attending primary schools, including those in secondary schools, was 2,710,416 in 1935-36, as against 1,678,375 of the previous year. But this increase in numbers was hardly as pronounced as was satisfactory progress in actual learning. The percentage in the lower classes of primary schools is so great that 75 per cent. of the pupils then were there before attaining the stage of education that can be described as literacy. No real improvement can take place until enough money is available to make it possible to give schools better paid and better trained teachers and until parents realize that education is a loss."

The average cost per pupil in Bengal was Rs. 4.45 in 1934, and was Rs. 3.82 in the year 1935-36. The report, therefore, pleads for more money, being available, for it to prevent

being that in Madras the cost per pupil in Rs. 2.50 and that in Bombay is Rs. 15 while no better results. The remedy, therefore, lies not in more expenditure but elsewhere. Said Premier Kher "We are now at a stage where we find that before we go on immediately spending more money, carrying on experiments, expending, we have got to see that we do not repeat, on a much larger scale, the same system which has already been tried and found a failure. As I have said, it is necessary for us to see that this machinery is streamlined because we have seen that it has not been found at all satisfactory, and we should see that this is done as soon as possible." The self-suggesting primary education scheme was not perhaps clearly before the mind of the Premier when he introduced these words to his Legislative Assembly, but it was plain as a pike-staff to him that compulsory primary education could not be achieved along the orthodox wasteful lines, but some other lines.

M D

A NOTE ON PROHIBITION

(By A. Mahesh Prasad)

THE country is now definitely committed to policy of prohibition. Therefore the only question that now arises is how best to achieve the desired object. World experience on the subject has a lot to tell us. This experience must be studied in relation to the special conditions which obtain in India, the extent of the habit, the national character, the character of the classes. It affects much, the the basis of the study should be devised to help the classes most seriously affected.

The problem of prohibition is such a difficult one that any plan of bringing it into effect must be very carefully considered and only those steps adopted which in advance offer a hope of success. Moreover this is the first constructive effort on the part of the Congress Ministry on a fairly large scale. On its success will, therefore, depend the reputation of the Ministry not only in this country but also abroad, and on its success will also depend the faith of Congress on the people.

World Experience

The types of prohibition tried so far may be roughly divided into three main groups.

1. Total prohibition. The American experiment was of this nature. Total prohibition was enacted and an attempt made to enforce it by the employment of primitive methods at a great cost. After 12 years' trial, the thing proved a disastrous failure. The reason seems to have been that the problem was approached purely from a moral and religious point of view and was not treated as a social evil that it is. The result was that not only the State lost huge revenues, but it actually spent additional millions in the attempt to enforce the law. This in no way reduced the social consumption of alcohol. The only result, this experiment seems to have achieved was a very widespread demand for

(Continued on p. 394)

HARIJAN

Nov. 11

1937

THE A. I. C. C.

(By M. K. Gandhi)

Congress Ministers have a twofold responsibility. As an individual a Minister is personally responsible to his constituents. If he is satisfied that he can longer express their confidence or that he has changed the views for which he was elected, he resigns. Collectively the Ministers are responsible to the majority of the Legislature who, by a no-confidence vote or similar means, may any moment drive them out of office. But a Congress Minister owes his position and responsibility to his Provincial Congress Committee and the A. I. C. C. also. So long as all these four bodies act in co-ordination, Ministers have enough sailing in the discharge of their duty.

The recent meeting of the A. I. C. C. showed, however, that some of its members were not at all in accord with the Congress Ministers, especially that of C. Rajagopalachari, the Prime Minister of Madras. Doubtful well-intentioned, butted criticism in the course of public life, a most democratic Minister is likely to go wrong without conscious watch from the public. But the resolution moved in the A. I. C. C. criticizing the Congress Ministers, and still more the speeches, were with of the mark. The writers had not cared to study the facts. They had not before them C. Rajagopalachari's reply. They knew that he was most eager to come and answer his critics. But across them prevented him from coming. The critics went in to their representatives that they should postpone the consideration of the resolution. Let them study and take to heart what Jawaharlal Nehru has said in his elaborate statement in the earlier I am convinced that in their action the critics departed from truth and non-violence. If they had talked the A. I. C. C. with them, the Madras Ministers at least would have resigned, although they sincerely enjoy the full confidence of the majority of the Legislature. Surely, that would not have been a desirable result.

Much more offensive, in my opinion, was the Mysore resolution, and the ploy of it is that it was carried with practically nobody to speak out for truth. I hold no brief for Mysore. There are many things I would like the Madras to reform. But the Congress policy is to give even an opponent the due in my opinion the Mysore resolution was a violation of the resolution of non-violence. This, so far as I am aware, has never been applied. On one day the A. I. C. C. was set out to deal with the State as a whole. It

was dealing only with the policy of repression. The resolution did not set forth the correct state of affairs, and the speeches were full of passion and without regard to the facts of the case. The A. I. C. C. should have appointed, if it was so minded, a committee even of one person to ascertain the facts before proceeding to pronounce judgment. The least it can do in such matters, if it has any regard for Truth and Non-violence, is first to let the Working Committee pronounce its judgment on them and then, if necessary, revive them in a judicial manner. I have purposely refrained to the case of other resolutions from going into details to prove my contention. I am saving my limited energy and am leaving the matter also to the good sense of the members of the A. I. C. C., which has since then assumed a unique importance and dignity so after the office acceptance resolution.

SELF-SUPPORTING EDUCATION

(By M. K. Mathur)

"Truth alone can withstand opposition in individual, and eventually only getting back out of material out of students' interest is essential."

—Bharata, Amritsar

(Founder of Sampark Institute, U. S. A.)

The All India Educational Conference met at Waran on the 10th and 11th of October under the presidency of Gandhiji. It passed four resolutions unanimously, or with a single dissenting vote of Prof. K. T. Shah. And even Prof. Shah withdrew his dissent only from the last resolution which reads as follows: "That the Conference expects that this system of education will be gradually able to cover the reconstruction of the teachers." No one disputed the introduction of vocational as important and necessary additions to the rural school curriculum. The advantages are so obvious. Manual work builds the basic habit of a child for 'doing' in preference to 'thinking' or 'learning', it helps to realize the character of a rural school, it helps to discover the aptitude of a child for the kind of work he likes, and thus eventually makes the boy more 'peaceful' and ambitious being productive work it builds the boy's activity in his environment and the society in which he lives, and, lastly, by imparting discipline through some serious work not only the boy's practical intelligence is trained but he gets the conception of labour as a moral force.

The Conference did not say all this, but such was the unanimity of opinion on the necessity of vocational education or rather education centred round a vocation that all this was merely assumed. The real controversy raged round the phrase "self-supporting education", and it was voiced most pointedly by Prof. Shah. According to Gandhiji a self-supporting vocational education is that which "enables the pupil to pay for his tuition through the products of his labour

and at the same time develops the whole man through the vocation." The agreement between this and the final resolution as passed by the Conference is fundamental, but the difference is remarkable. The Conference had faith that the principle of adopting a profit-related vocation will evolve itself until friendship itself would be evolved. But remarkable is "TRUST" that this system of education will be CHARITABLE able to cover the remuneration of the teachers." It is well for teachers to have to stand all the further time underlying this resolution. We can expect that wage-bearing expenses incurred on buildings and equipment will even be so recovered. We are assured that overhead charges on account of office administration and various miscellaneous items should be so recovered. And I understand that no one expects the salary of the physical educator or sports master to bring money receipts in return. And if the Conference had then to discuss the matter in greater detail. It would have shown reluctance in applying this just strictly to education during the first three or four years in the primary school. In fact the Conference went further and showed "practical" intelligence in adding the word "gradually" deliberately and obviously so as to apply to the whole course of primary education. It was happy and hopeful, but not sure of the extent to which the test of profitability could be applied in practice. Nothing shows the elasticity of Gandhi's mind more than the acceptance of the final resolution without hesitation.

And the Conference had important reasons for being in the principle who consider is important. After all the work would be by means under freedom, and partly more than three hours per day for hardly 215 days of the year. The purchase of raw materials, the manufacture of standard articles, their safe storing and profitable sale would require a business organisation, with a conscience, in thousands of schools. The training of village-teachers who could "develop the whole man through a vocation" would be preparing to create a new pedigree teacher unknown in India. Again there would be a necessity of other teachers who would look to the physical and emotional development of the child outside a craft. There were some of the unexpressed sentiments of the Conference.

And in this word of caution Prof. Shah added his note of warning—that the aim of education should be the all-round development of the child's abilities and not productivity, that manual work in the primary age was connected out of place, that production by a "privileged" class would create unemployment for the large number of 'unprivileged and under-employed citizens. His warning did not deter the Conference from passing the resolution but made it cautious in phrasing it.

And yet I cannot help feeling that Prof. Shah's fears are partly exaggerated and partly needless.

There is little possibility of 'production' over-producing education "in India in the near future. The proliferation of village parents for more hand work, the lethargy and manual incompetence of the ordinary school boy, and the lack of faith of the 'educated' teacher will conspire for a long time to come against what even at a July speed for the ordinary standard of production. The concern are so liganded on the side of the 'house method' that Prof. Shah should wait before he starts against the test of 'work method'. In India even so-called industrial schools preparing adult boys for an independent handicraft are run by Government so as to cost anything from Rs. 500 to Rs. 800 per boy per year!! (See Income Effect and Wood's Report p. 31.) Why cannot we transform a touch of both utility and value of the primary stage to convenient work on handicraft and apparatus system? It is not easy to make things to 'expick' the worker to the mill, and it will be so means to easy to make and recover ordinary work done by the pupil in the school. And then by all means let some central educational authority frame and circulate uniform and balance school time tables to give manual work and its productivity its due place, but no less. And this Prof. Shah really contemplates the possibility or desirability of introducing machines in school crafts to suit the machine age? I think it would be disastrous and self-defeating. The machine has a way of its own to speed up work in those production for profit by making machine General primary education centring round a machine trade will come to be general or primary or even education. It will not even teach the manual skill so necessary for all children, and will certainly not wake up the children and imagination of a growing child.

And why need we worry about competition with the ordinary commerce or even the dumping of inferior goods on Government Departments? Why cannot the emphasis be laid on work in the 'service' performed by pupils rather than on the articles 'produced' by the end sold in the market? I would wish every school to become self-sufficient—to spin and weave its own cloth, to till its own land, to make its own furniture, to plant its own trees, to press its own oil, to grow its own vegetables, to treat its own herbs, to make soap for its use—to develop and supply the home market. The children can even bring raw materials from home and make useful articles for their relatives at concessive rates. It would be an object lesson for parents in the world of the new education. The school can convert itself into a labour corps for work on public utilities like digging pits, sinking wells, making roads, building drains—and the service performed credited to the school account at market rates. Self-help and social service are virtues which may be inculcated in Indian children even at the possible cost of sacrificing some general or special instruction.

CRISIS OF PROHIBITION

(Continued from p. 241.)

and health of the laws of the country. This experiment showed how prohibition should not be enforced.

2. Taking profit out of the drink trade. Under this system no private individuals are allowed to manufacture or sell alcohol in any form for human consumption. All public houses, restaurants, hotels, etc., are prohibited from selling alcohol. No establishments are allowed to be prohibited. The State assumes the monopoly, and alcohol is sold from Government stores at a price which does not encourage "boot-legging." The smallest possible number of stores are maintained by the State and strictly defined are sold from these stores in unpacked packages in limited amounts to individuals. The alcohol so bought cannot be consumed on the premises of the store.

This system has three advantages. Since there is no profit to be made, no one is interested in smuggling the wine. Also because alcoholic drinks are sold at reasonable prices, no boot-legging is stimulated. The total number of stores being small, the effort required to procure supplies for the premises are kept to the total consumption low. Above all since no bars or other public places sell alcohol, no public drinking or social drinking is encouraged. The State checks the habit and does not surrender the revenue entirely, and what is still more important, it does not spend very much on maintaining extensive preventive services and does not in any way encourage law breaking. The system has been successfully worked in Canada, Sweden and a few other European countries.

(3) Reducing the number of hours during which alcohol can be sold in public places. That this regulation does to a certain extent reduce the total consumption is shown by the English example.

The Indian Problem

On the whole the Indian problem is less formidable than the problem in Europe. The drink habit is less widely prevalent here. For practical purposes, all that requires to be done is to keep the temptation of drink out of the way of the industrial worker, peasant and possibly lower middle classes. The other classes do not use alcohol much and if they do they do not sensibly damage themselves thereby.

Principles Which Should Guide a Prohibition Policy in India

The most important thing, then, is to consider the question of drink from a purely objective social point of view and not from any moral or religious aspect. The moral or the religious aspect of the problem may be very important, but moral and religious laws cannot be enforced by legal enactments. They cannot but be left to parental enlightenment. For the moral and economic welfare of a people can be achieved by laws. In a country in which spiritualism is

so much talked about, this distinction must be clearly understood. If the moral laws are mixed up with the social aspects of the problem, a great confusion and ultimate frustration of the effort is sure to ensue.

The second point is the question of loss of revenue. Prohibition cannot be enforced without some loss of revenue, but the loss incurred should be the minimum possible, consistent with the main object in view. The total revenue of the provinces are so meagre that they can ill afford to spare a large part of them, much less can they afford the necessary expense for preventive services to enforce total prohibition. The prohibition policy, therefore, must be enforced gradually and Karas must give up as other sources are tapped. No commitment should be made as to the number of years in which the policy would be fully enforced.

Thirdly, it is still more important that in addition to the loss of revenue no excessive expenditure should be incurred on preventive services to enforce prohibition. To lose 1 or 2 crores of rupees of revenue loss makes very little sense, but to sink an additional large amount on enforcing prohibition would be very unfortunate. The more so as the nation-building activities are already starved by want of funds. Further such expenditure on preventive services can never bring about prohibition, that is the world experience. Therefore it is essential that only such policies should be adopted as do not require the use of large preventive services to enforce them.

Fourthly, there is only one evil greater than spending money on preventive services, and that is to ask neighbours to spy on each other with a view to enforce prohibition. This should never be contemplated. To expect public favour for this purpose in the name of prohibition, religion, morality or legality as Congress would be a great tragedy. Such a step would neither social relations of the people and give rise to the spirit of honey hunt. It would disrupt the nation with discord, while it is the primary duty of a good Government to promote social harmony. If spying can not be avoided, let it be done by a body of Government servants as specially selected individuals who would discharge this function in their official capacity.

Public favour may, of course, be utilized to carry on an educational propaganda. But with a propaganda must be free of unnecessary social coercion. It should be maintained on a purely rational basis.

Fifthly, any gradual stages of prohibition decided upon from time to time should be enforced on one class over the whole province as even all the provinces which are willing to collaborate. To pick out small areas for special enforcement or prohibition is not likely to bear fruit. It is now to commit Government to tremendous difficulties. It will entail enormous expenditure for such enforcement and is sure to cause an-

stealthy attempts to run goods through customs or take liquor after stock returns and will surely bring increments of merchandise.

Actual Steps

1. The most essential and urgent step to decide upon would be to gradually close down public bars or shops where alcohol is served in small or large quantities for consumption on the premises.

2. No private interests should be allowed to manufacture alcoholic drinks especially distilled or hard drinks. Not more so anyone can get along without the use of distilled alcohol (i. e., whiskey, whiskey, rum, etc.) or other alcoholic purposes, the manufacture of alcohol should be undertaken by the State itself or it should be entrusted to private firms under license.

3. Foreign imported alcoholic drinks should be allowed to be sold in their original unopened packages. The best way, of course, would be for the State to undertake import and sale of these drinks. But such a policy may not appeal to the Congress. It would, therefore, be necessary to allow private firms to sell them as at present. Only the total number of shops selling such drinks may be reduced.

Such a policy would do away with the need of any extensive preventive service. Those who used alcohol badly would be able to get it, but having got it they would have to consume it in their own homes. The water and sewerage would not be exposed to the contamination as there will be no bars or shops retailing open drinks. Further the imported drinks are so expensive that they will be out of the reach of the working classes, whom it is especially desired to help in the matter.

4. Permission to sell imported alcoholic drinks will lessen to some extent the loss in revenue caused by drinking bars etc. as suggested under 1. The provision should bring in a sort of solution as an ad valorem tax on alcoholic drinks sold in original packages. This tax should be made as heavy as the sales would bear. People who usually consume these drinks can afford to pay more for them, and also by increasing the price of alcohol, it will be kept out of the reach of the classes which it is especially desired to keep.

5. To begin with, hotels and restaurants, where meals — and meals — are served, should be allowed to serve imported drinks to those who order meals. But these places should be heavily taxed for this privilege. If and when more experience has been gained of the results of such a policy, the question of preventing even such places from selling alcohol may be considered.

6. Finally the question of toddy should be very carefully considered. In a number of provinces palm tree grow easily and yield an excellent drink. The juice when fresh is absolutely non-alcoholic and very pleasant. People like it, and it undoubtedly has some medicinal value. Because the juice can be easily fermented to yield a mild alcoholic drink and because

it is sold at present largely in a fermented form, would be no justification for destroying a natural product and a very extensive industry. The toddy man can be actually used as a valuable agent in being strict prohibition.

The greatest evil of the present sale of toddy is not that it is sold in a fermented alcoholic form, but that it is sold in an adulterated form. I am informed that it is practically impossible in a city like Bombay to purchase unadulterated toddy. Cheap health-destroying drugs are added to this drink.

It is quite easy to collect toddy from trees in an unfermented form. At present the same pots are used over and over again, without cleaning them in between each collection, with the definite object of facilitating fermentation. Three years in them and before a stock which is unfermented, if pots are washed with boiling water in between the collections, absolutely fresh juice could be obtained. Further, if a preservative like sodium benzoate is added in the strength of 2-4 per cent immediately after toddy juice is collected, it would not ferment for days. There is an extensive stock of such preservatives. Experiments could be conducted to choose the best for our purpose. Toddy then can be collected in an unfermented form and can be prevented from fermenting.

The next step is to cut the private profit motive out of the sale of toddy. This will see to it that no adulteration takes place. It would therefore be essential for the State to take over either on its own or through a suitably responsible public all toddy-yielding trees, and have them tapped by its own agents. An efficient Government agency for the purpose could be organized. Under such arrangements, the price would be properly collected, would be taken to Government depots and preservatives added which would render subsequent fermentation impossible. From the depots toddy could be sent out, as milk is sent out of dairies, either in open containers for immediate sale in small quantities to consumers or in bottles. The State would run the very business for the sale of fresh toddy or the sale would be arranged through provinces or with shops on a commission basis.

Such an arrangement would not destroy an extensive industry, would not throw out of employment a large number of people, and above all provide a healthy pleasant drink to those who desire it, and by so doing keep them off alcoholic drink, and, what is also important, the industry would yield good revenue.

[This is a valuable contribution to the discussion on prohibition. Whilst there are ideas which cannot be accepted, there are suggestions which are worthy of consideration. The writer adopts the slippery road of prohibition for the sake of revenue. That way the other follows. But the suggestion about State monopoly of manufacture and sale of intoxicants and about unfermented toddy is perfectly sound. M. K. G.]

HARIJANS IN THE VEDIC TIMES

III

The Last of the Harish

But unfortunately for our people, this Harishan suffered a defeat and, reaction triumphed. The last of the Harishan among orthodox Hindus for over three thousand years was a teacher named Bhat, whose name has been preserved for us by Jalandar in his *Vishnu Purāṇa* although he was himself a reactionary Brahmin who, as preserved by Jalandar, deserves to be recorded in India's history in letters of gold.

Bhat's utterance

utthamam uttamam : ॐ न, १-१-११ :

'For special reason,' says Bhat, 'Brahmin, ALL ARE EQUALLY ENTITLED'

utthamam uttamam : ॐ न, १-१-११ :

utthamam :

Bhat had no spiritual successor among orthodox Hindus until the appearance of Bhaṇḍa Dāsa, who boldly declared the direct which denied the benefits of Vedic learning to 'Brahmin and Harishan as a deplorable falsification

utthamam uttamam : ॐ न, १-१-११ :

and held on the strength of a number of the *Vishnu Purāṇa* (XVII-8) that all persons have a right to study the Vedas.

utthamam uttamam : ॐ न, १-१-११ :

utthamam uttamam : ॐ न, १-१-११ :

The intercourse between these two Harishan was, as far as orthodox Harishan was concerned, filled by Bhat who led by others equally filled

utthamam uttamam : ॐ न, १-१-११ :

IV

Reforming Features

Bhat triumphed indeed but the situation was not without its reforming features. For one thing there was no widely diffused, that in spite of the prohibition of Vedic learning, there was not only no impediment to, but there was every facility for the spiritual advancement of the people at large. And the same condition was reflected in a general manner, although perhaps the situation did not meet the full requirements of justice. There was no extermination of the backward race, and there was no pogroms nor burnings. Our difficulty and our achievement, such as it was, cannot be better summed up than in the following two paragraphs taken from Gaudhari, *Religionism's foundation*, 'Values of India's History'.

'Our Western critics,—those are people, whenever confronted with non-Western races in a close contact, never know any other solution of the problem but interpretation or explanation by physical laws whose main finding against darker races is mainly aggressive and condescending. —

are ready to judge us with a soaring sense of superiority when comparing India's history with their own. They never take into consideration the enormous legacy of difficulty, which Indian civilization has taken upon itself from the commencement. India is the one country in the world where the Aryan colonizers had to make constant social adjustments with peoples who readily outnumbered them, who were physically and mentally alien to their own race, who were for the most part definitely inferior to the Aryan. Europe on the other hand, is one in color, her dress, customs, culture, and with small variations her habits are one. Yet her colonists, although only politically divided, are perpetually making preparations for deadly conflicts, whereas entire populations bask in rays of wholesale destruction expatriated in slavery in the history of the barbarians. It is not merely such periodic eruptions of bloody hands that are the worst characteristics of the relationship between the countries of Europe, even after centuries of close contact and intellectual cooperation, but there is the intense feeling of mutual suspicion generating diplomatic dissimulation and shameless moral obligation.

'India's problem has been far more complex. Once that of the West, and I admit that our rigid system of social regulations has not solved it. For to bring order and peace at the end of life is hardly useful, whether in the policy of government or of society. But all the same I believe that we have reason to be proud of the fact that for a long series of centuries, faced with obstacles of suspicious proportion, crowded with things that are incongruous and facts that are irrelevant, India still keeps alive the finer principle of her own civilization against the epidemic fury of contradictions and the gradualist pull of the past.'

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HARIJAN

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TEMPLE ENTRY

(By M. K. Gandhi)

The Executive Committee of the Harijan Sevak Sangh has passed the following resolution:

"The Executive Committee of the AS India Sarvasw Sevak Sangh notes with satisfaction the progress of the temple entry campaign in Madras District and Cochin State and the growing volume of public support in those places for temple entry for Harijans, and gives full support to this work. This Committee further requests the Government of Madras and the Government of Cochin to help the legal investigation of Harijans by facilitating the destruction of all Hindu temples within their jurisdiction open to the Harijans."

It is hardly right to insist that the two Governments together. The Government of Cochin is a personal Government under a Hindu Prince who owns the temples of Cochin or who is the spiritual head of most of them. It is, therefore, within his right and, in my opinion, it is his duty to open the temples within his jurisdiction to the Harijans precisely as they are open to the so-called Savarna Hindus. The appeal addressed to the Cochin Mahatmas is, therefore, quite the proper thing.

But the Madras Government is a government responsible to the people of Madras which include all classes and creeds. It cannot, therefore, with any propriety pass legislation like the Cochin Durbar opening to Harijans all the temples within its jurisdiction. The temples can only be opened to Harijans either by the trustees of their own nation or at the instance of the Savarna Hindus who are in the habit of visiting particular temples. But the Madras Government can and ought to bring in enabling legislation. It has been contended that some hindrance of a sort of law prevents temples from being opened to Harijans even if all the Savarna trustees desire it. At the time of the Omandur Temple agitation I had discussed this argument and expressed my doubt as to its validity and timing. But it will be remembered that in order to secure any doubt an attempt was made in the Central Legislative Assembly to bring in an enabling bill. The attempt was unsuccessful. But I apprehend that under the new constitution the Provincial Legislatures have the power to bring in and pass enabling legislation. The Congress ministers are pledged to secure un-

timelyness in every shape and form. Savarna Hindus were placed at the time of the Tanjore Pact among many other things to bring open temples to Harijans. At the very first opportunity, therefore, Congress ministers have to bring in legislation, if it is legally within their power, to abolish untouchability in law and to enable trustees or templegates to open the temples to Harijans and then put an end to the opening scene of untouchability. The Provincial Harijan Sevak Sanghs are certainly entitled to have their opinion in favour of this step. I observe that Harijans are already moving in the matter and rightly pressing for the opening of temples. I am too that Harijans M. C. Rajah has a lot to his credit. I hope that he will keep himself in touch with the Ministers and not be sidetracked with their whims. For he and they have a common cause to pursue.

A NATIONAL EDUCATION POLICY

(By Dr. Kishore Nay)

1

Every educationist in India should be thankful to Mahatma Gandhi for initiating with his usual boldness and clarity a truly national programme of Education. He boldly points out that the immediate objective of education in India should be the VED, Upanishads, a dharma and a chance to the whole nation and its spiritual elevation. This huge Upanishad mass, if it could be absorbed in all, can only be educated through the mother-tongue and not through any imported or imposed language like the English which "has created a permanent bar between the educated few and the uneducated many." Next he brings out clearly that Education is a matter of economic planning and that "the absence of vocational training has made the educated class unable for productive work and has harmed them physically." He has insistently insisted on the Primary, the High School and the University education also. But the basic elements in his programme of national education are the vocational medium and the vocational lead which, if they are allowed to operate, will transform the entire fabric of our present-day education.

Endorsing wholeheartedly the policy and programme of Mahatma Gandhi, I wish to draw

the attention of my countrymen, in this connection, to a few salient facts from the annals of contemporary education. Beginning, as I do, from the recent World Conference on Education in Tokyo which drew from different angles, "A Twentieth Century Programme of Education", I felt the need of a radical change of outlook in Indian education. Education from the East and the West, men and women, are living with a growing awareness, that the educational systems of the past centuries are failing to cope with the complex needs of our struggling age. What to speak of the Western nations, even the proverbially 'unchanging' China has, in some of the last ten or twelve years, introduced sweeping changes in her technique and economy of national education. In fact, some of the boldest experiments in mass education are being made in the Twentieth Century Orient. India alone appears to stand patently out of step from the living current of Educational Reformation. A born leader that he is, Mahatma Gandhi has given us a warning and vindicated the right to education for millions of men and women of India, representing nearly one-fifth of humanity.

The phenomenal progress of Japan, as is well known, is the direct result of a comparatively unopposed spread of national education through the national language. The Japanese master Western language with difficulty, and yet often equals the Westerner in efficiency and speed; even the best teachers all technical subjects are available in Japanese translation or adaptation. While the six Imperial Universities and 39 Higher Institutes of University-rank together have only 74,321 students, the special technical schools have 10,712, and the preparatory and advanced technical schools 1,495,378. Dignity of labor is well kept on every institution of Japan; and I was glad to find, during this recent visit to Japan, that school boys and girls are systematically working with handiwork, and that there is no untoldable separation between the rural and the urban population, as in India. The big national newspapers being invariably printed in the vernacular serve as the great equalizers of spirit. As a village only or a householder follows every detail of national importance through their cheapest and best papers that act as potent instruments of adult education, institutions of the Kindergarten or pre-school type are over 1,842 with 71,350 pupils, while the elementary schools number 15,700 with 215,712 teachers and 11,521,278 pupils of which 1,161,186 are males and 1,359,142 females, according to the official statistics for 1933-34.

In 1933 China could show 156,000 primary schools with 11,261,479 scholars rolled in 18 million by the one-year primary schools for additional four million scholars. The period of compulsory education is six years from the age of 6 to 12, as has been wisely suggested by Gandhi. China, like India, is suffering

from a serious disturbance in the balance of the rural and the urban economy. Still, China shows great flexibility and elasticity and, however helpless she may appear for the present, she will emerge more consolidated if she is allowed to pursue her policy of national education. We saw in 1933 the beginning of the comprehensive educational system based on the three principles of Dr Sun Yat Sen, namely Democracy, Nationalism and Social Justice. Particular attention has been paid to the spread of adult and mass rural education with a view to raising the economic level of the people and the spreading of peasant culture. I quote in this connection the valuable report of Dr. King-Chen Kwei, General Counsel for China, in *Harvard Educational Magazine*, Vol. XLVIII, 1938: "China has been laid upon vocational education and provisions for the establishment of normal schools (turning out teachers at the rate of 10,000 a year) have been started out. Since 80% of the people live in rural districts, there are movements for the spreading of knowledge among the farmers. One of the most effective means is that of the radio. Many provinces have laid aside their regular programs to work side by side with the farmers in order to learn more of their problems and to help solve them."

New Turkey, under her enlightened and dynamic leader Kemal Ataturk, has made elementary education obligatory for all children of both sexes. In 1934-35 we had 1,600 primary schools with 459,000 male and 279,000 female pupils. As the result of the dependence on the foreign Arabic characters, only 1,531,499 persons could be considered as literate in 1927. So, in December 1928 the use of Latin characters was made compulsory, and in January 1929 the publication of books in Arabic characters was forbidden. The use of the new Turkish alphabet in Latin characters in five years (1929-33) raised the number of those who could read and write to 3,000,000. Books in large numbers are being produced in the national language Turkish, by the Ministry of History, Geography, etc., founded at Ankara, and the old-fashioned University of Istanbul, based on European model, was completely reorganized by Kemal Ataturk in 1933, so as to meet the growing needs of national education.

Manuel Luis Quezon, the first President of the Philippine Commonwealth, with whom I had the privilege of travelling and discussing several important national problems, on March 8, 8, President Hoover, is a good champion of rural education on vocational basis, as I shall show in a special article. About twenty years ago, only 11% of the population was literate. In 1933-34 there was an enrollment of 1,380,000 pupils or 35% of those of the school age, which is beyond the dream of the Education Department of India. But this rate of progress in the spread of literacy on the basis of English as the prescribed common language, was considered

too slow. In the Filipino Constitutional Convention (Nov. 12, 1935) repeated the adoption of English and appointed an academy to select one of the dialects (probably the Tagalog) to be adopted as the national language, when the Commonwealth grows into the Philippine Republic in 1946 with the attainment of complete independence from U. S. A. Education in the public schools of the Philippines is free, secular and non-confessional with the large number of schools of Arts and Trades and Agriculture.

Thus we see that a new consciousness of responsibility to the illiterate millions, especially in the rural areas, has dawned upon the whole Orient from Turkey to Japan, and from the Philippines to Soviet Russia. The unprecedented success in the liquidation of illiteracy, as demonstrated by the U. S. S. R. within the short interval of twenty years (1918-1937), has certainly stimulated a zeal and a faith in mass education as vocational basis, which, as indicated by Mahatma Gandhi, should also form the cornerstone of the edifice of a national education for the 300 million souls of India. Official as well as non-official Indians should now come forward to support Gandhiji's noble programme, for through that alone we may hope to achieve something real and constructive on a nation-wide scale.

II

Drawing now from the observations of contemporary forces operating on mass education, I beg to offer a few suggestions in view of the "Conference of nationally minded educationalists to discuss the plan of education" proposed by Mahatma Gandhi.

1. From the Educational Despatch of March 1947 to the present day, we have watched the working of a policy of Education as called, which, in spite that a century of agitation, has given us the crude sort of professional and piecemeal education benefiting mainly the higher and the middle classes. It has brought us, however, the beauteous legacy of 800 illiterates, a national as well as an international problem.

2. That means, in a sub-continent of conflicting castes and creeds, a religious and a language, that without being a day in spending out "countless of perfections", we should at once plunge into the experiment recommended by a veteran leader like Gandhiji who knows more than anybody else, the mass mind of India, its capabilities and possibilities.

3. All such experiments must necessarily be uncoordinated, involving errors and consequent modifications at every stage. So long as the "will to serve" the neglected majority is genuine in the workers, the experiment is amply justified and will find its necessary correction in due time.

4. For Primary Education Teachership, we should accept the eminently workable principle formulated by Gandhiji: "No one will be wanted

who does not thoroughly believe in primary education through a profitable handicraft and who will not or cannot work for the love of it and for mere maintenance." (Vide *Minister* Oct. 2, 1937) This will save us the trouble of fraying Gandhian regulations involving delay like Lee's delay. Education's delay also stands self-condemned, for it is with large on the line for the progress of literacy in British India. The Minister of Education on U. P., for example, observes "In 1926, 5.8% of the population was found literate. In 1931, it was 6%, in 1936 literacy has gone up by 1.5%."

5. The non-official group of workers should be guided and encouraged by two official departments, that of Education and of Industries, furnishing statistics, survey reports, etc., and some funds so far as available.

6. A nation-wide agitation should be started with a view to creating a more epidemic and direct apprehensions (Federal, Provincial and Municipal) for Education, breaking through the various strata, viz., no govt. for Education unless there is revenue from Exchequer.

7. The Vice-Chancellor of every University, the Principal of every College, and the Headmaster of every school (urban and rural) should co-operate squarely with the Central Board of National Education and its literary office-bearers and workers.

8. In view of the forthcoming 50th anniversary of the Universities of Columbia, Bombay and Madras (founded in 1887) and the 50th anniversary of the University of Allahabad (founded in 1887), these institutions together with their sister Universities may be moved to form regular alumni associations with a complete register (as far as possible) of all graduate students, appealing to them for their sustained financial aid (forming a National Fund) or personal services.

9. At every session of the Indian National Congress and of its Committees (Central and Provincial), the members of the Central Board of National Education should meet to discuss drafts and design ways and means of liquidating illiteracy through primary education based on vocational guidance.

There are some of the preliminary suggestions with which I beg to appeal to every son and daughter of India to support and carry out the noble programme of Mahatma Gandhi.

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HARRIAN

No. 30

1937

STORM SIGNALS

[By M. E. Gossels]

The Stogdson affair and the labor unrest in Congress and Abroadland show how uncertain is the Congress against even forces of disorder. Times called criminal cannot be dealt with ruthlessly differently from the past practice without ascertaining how they will behave. One difference can certainly be made at once. They may not be treated as criminals to be avoided and shunned, but efforts should be made to brother them and bring them under the national influence. It is said that the red flag men (Communists) have been at work among the men in the Stogdson settlement. Are they Communists? If they are, why are they not found by the side of the Congressmen who are Ministers at the side of the Congress? If they are not Congressmen, do they seek to destroy the Congress influence and prestige? If they are not Congressmen and do seek to destroy the Congress prestige, why have Congressmen been unable to reach these tribes and make them proof against the blandishments of those who would exploit their traditional violent tendencies, as called or snail?

Why are we living in Abroadland and Congress in perpetual dread of lightning or unauthorised action? Is the Congress unable to influence organized labor in the right direction? We may not distrust Government action based in the previous administration by Congress Ministers. It will not do to belittle their action as we used to treat the irresponsible Government's action. If we distrust Congress Ministers or are dissatisfied with them, they can be dismissed without ceremony. But while they are permitted to remain in office, their action and attitude should receive the full-hearted support of all Congressmen.

On no other condition can the holding of office by Congressmen be justified. If in spite of honest effort by Congressmen, forces of disorder cannot be brought under control without the abolition of the police and the military, in my opinion, acceptance by the Congress of the burden of office loses all force and meaning, and the manner the Ministers are withdrawn, the latter it would be for the Congress and its struggle to achieve complete independence.

My hope is that the outbreak in the Stogdson settlement and the labor unrest in Abroadland and Congress are symptoms of the organizational expenditures of radical betterment of the condition of labor and even of the so-called radical

and reform. Then the Congress should have no difficulty in dealing disorder. If, on the contrary, they are signs of weakness of Congress control, the whole situation asking out of acceptance of office by Congressmen requires rethinking.

One thing is certain. The Congress organization needs strengthening and purging. On the Congress register there should be, not merely a few lines of men and women, but every adult male or female above the age of 18, no matter to what faith they belong. And these should be in the register in order to receive a proper training or education in the position of truth and non-violence in terms of the national struggle. I have always conceived the Congress to be the greatest school of political education for the whole nation, but the Congress is far off from the realization of the ideal. One house of manipulations of Congress registers, and of bogus names being put in for the purpose of showing numbers. When the registers have been honestly prepared there is no attempt to keep in close touch with the voters.

The question naturally arises. Do we really believe in truth and non-violence, in unaided work and discipline, in the efficacy of the four-fold constructive programme? If we do, sufficient has been achieved to show, during the working of the Congress industries for the past few months, that complete independence is much nearer than what others were accepted. If, however, we are not sure of our own strength, we cannot but wonder if our loss, meaning we discover that we had accepted a grave blunder in undertaking upon office acceptance. My conviction as a voter grows nearer in the direction of office acceptance, a conviction I advised it on the supposition that the Congressmen as a whole were moved not only on the goal but also on the method and non-violent means. If we look that political faith in the means, office acceptance may prove to be a trap.

Notes

Provincial Governments and Harjans

Thatlar Daga made the following publications.

(a) The Executive Committee of the Harjan Breakthrough report upon the Congress Provincial Governments to have declaration of their policies regarding the removal of untouchability of Harjans is as early date.

(b) The Committee further reports Provincial Governments to create special Departments and appoint special officers, where they do not already exist, to look after the uplift work of the Harjans in general and particularly in the removal of disabilities with regard to the use of common schools, public roads, hotels and water supply, and help the Harjans in the enjoyment of their civil rights.

(c) Further the Committee requests the Provincial Governments to draw the attention of Municipal and other local bodies towards the deplorable living and working conditions of sweepers and scavengers employed by them and ask them to give the latter better amenities of life by providing them with better housing, water and lighting facilities and a decent and adequate pay and making their service permanent.

(d) This Committee further draws the attention of the Provincial Governments to clause 2 of the Poona Pact of September 1932 which is as follows, and requests them to give effect to the same:

"It is every province out of the educational grant or adequate sum shall be earmarked for providing educational facilities to members of the Depressed Classes."

Why should the Committee only urge in (a) the Congress Provincial Governments to do their duty? I think the resolution of the Executive Committee of the Mahan Sevak Sangh applies to all the Governments. And where the Governments are apathetic or indifferent the Opposition should wake them to the sense of their duty.

M. K. G.

The Prolonged Stay

Gandhi's stay in Calcutta has been unexpectedly prolonged. We had planned to be back in Wardha by the 1st of November, but God had willed it otherwise. Even when we left for Calcutta Dr. Jyoti Malhotra had warned him that he was not in a fit state of health to respond to the numerous calls on his time and energy which were forthcoming in Calcutta. The members of the Working Committee tried to spare him as much as possible, but the matters that came in for discussion drew him to spite of himself, with the result that the last day's discussion brought him right on the verge of a breakdown.

Honestly speaking, one might say that the situation was saved by the doctors and friends insisting on Gandhi not undertaking the journey to Wardha in that state of his health. He got the rest needed for the long conversation with M. K. The Governor of Bengal and the heart-to-heart talks with the doctors and respected prisoners in jail. There have again died him out, and a long spell of rest would be needed before another taxing conversation or discussion can be undertaken.

But is not this keeping Providence too tight? That again is the thought and language of every mistake. One who allows himself to be used as an instrument in His hands, who avails His hand, may also err. But doctors and friends hesitate to speak to him with anything like freedom. He has often belied their anticipations and they have found his body a "most

surprisingly tough instrument" in his hands. He had walked long hours in entirely unimpaired himself in the Andaman prisoners, but when the guidance came to him, he could no longer sit still, he threw himself to it, and he was determined to spend himself in the cause, if need be. The matter is part of the tremendous problem of preparing and disciplining the whole country for a non-violent revolution or evolution into Full Independence, and he implicitly believes that He who prompts him to take up a cause wields him to pursue it at all costs. "If I plunge into anything," he said to some on-lookers the other day, "I cannot do it half-heartedly, I must bring myself out completely."

May not this also be the language of an over-mortal? May not one say once too often? One may indeed, and Gandhi never forgets that he is as much an over-mortal as anyone else. But later self-surrender makes him say that if he errs, it may be that God wields him to err!

Argument here is out of place. Prayer is not only necessary—prayer that He who guides him may guide him aright and keep him.

Our Immortal Singer

The Calcutta visit, apart from the principal purpose for which it was intended, served to bring about other results which I prize. It brought Gandhi into close touch with our good hearts the brothers, Sarat and Satish Bose, and their big family. Of course he knew them, but this stay under their roof was needed in order to have them intimately. Loving hospitality is a familiar feature of Bengal, but the confidence and affection that Gandhi has received from the brothers have endued them to him as nothing else could have done.

The other good thing was the meeting with our immortal Singer Gurusaday Tagore. If he had not been in Calcutta for treatment, Gandhi would have gone to Santalbhawan just to have a glimpse of the Poet whom mortal Providence had brought back from the pass of death. The talk with the Poet, and the way in which he came rushing to see Gandhi the moment he heard of his breakdown, with his unfading memories. He came knowing that his own health was weak and he could not negotiate the stairs. He said he was happy to find that Gandhi was not so weak and he offered to go away without seeing him. But when he was told that Gandhi would love to see him, he allowed himself to be carried in a chair, he sat through the prayer, but would not think of talking to Gandhi and left him with his prayer and blessings.

The world has not, I think, anything like as much of the days when he hovered between life and death, but even those hours of agony and semi-consciousness and striving conscious-

ness are precious memories. We are told that as consciousness was coming back, he was muttering the lines of an old song of his which is usually sung on the death anniversary of Pannun:

ਭੀਰੋ ਅੰਗੀਤ ਸੁਣਿ ਸੋ
ਧਰਿ ਤੇ ਧਰਿ ਸਰੋ ਧਰਿ
ਏ ਧਰਿ ਤੇ ਧਰਿ ਸਰੋ ਧਰਿ
ਏ ਧਰਿ ਸਰੋ ਧਰਿ ਸਰੋ
ਧਰਿ ਤੇ ਧਰਿ ਸਰੋ ਧਰਿ :

the long of Pige that makes us light of Fall-out, which holds that "All instincts immortal", "All purposes sacred" go to make the whole account, that even our Fall-out are part of the story that was needed by "the Father whose wheel the plisher shaped." That is what Browning sang in his robust but ragged way. Our Poet transforms the thought into one of tenderer pattern: "What is unperfected, I know even that is not lost. The Flower that blooms not but withers and comes in fragrance with the dust, and the stream that flows and falls into the waste of the desert, are indeed not lost." And then when he had sung this, he asked for his painting apparatus in order that he may express himself in pictures. The doctor, writing records, was alarmed. How could he be allowed to exert himself thus? Undoubtedly rest was needed, but how could they waste the desire of one who wanted to create and give an impression of his inner peace and joy in his country? The brush and other things were brought to him, and the result was the picture of light shooting through thick woods of darkness, clear and invincible like Life conquering Death.

It is our great good fortune that this immortal Pigeon has been given back to us to give us more of his songs and pictures. As he lay in his chair with his face rather smaller than I had seen it before, and his hair less thickened by the disease and the doctors, he looked as fresh and sweet as his late elder brother Boudhaka. The Poet attaches some value to his hair, and we are told he was rather disappointed to find part of his hair cropped by the doctors when he was unconscious. He folded the rest, but for long being angry with the doctors he said in delightful good humour, "Yann had indeed come to drag me away. He held me by the hair and would have carried me away, but the good doctors frustrated his design by putting their fingers through the hair. Yann had to let go his hold."

"An Appeal from the Village"

H. H. Pannun Datta Shabaz, the Princess of Dara, moved a resolution at the Hyderabad State Women's Conference, appealing to every Hyderabad to encourage the development of cottage industries by an extensive use of local products.

The speech, of which we have a copy beautifully printed in Urdu and English on handmade paper, was felicitously worded and showed the speaker's depth of feeling for the poor handicraftsmen. India's handicrafts, she said, "are the blood and nerves of her prosperity, the expression of her being, the emotion of her soul, the life and labour of her children, the source of their bread and beauty." and she addressed a fervent appeal to all to stimulate and support the products of the fibre and within them, as far as possible, for their personal and domestic requirements. The manner in which it is couched cannot be belated.

"How many thoughts as I wander are ever woven into the spinning wheels and hand-looms of the peasant? How many are woven of the patient persistence with which they tell day in and day out to provide their children with the bare necessities of existence? And we, whose duty it is to make their lives profitable, our glory of happiness and satisfaction in the hardship and drudgery which they endure in such uncomplaining silence?

I wish to remind you that in all agricultural countries like India and especially in the less favoured regions of the Deccan, these cottage industries have been the up-lifting means of supplementary income to the people.

Every part of hand-made cloth that we buy, and every coin that we spend on the products of our very villages are the concrete symbols of food and shelter for the poor. Remember that the measure of our support to the masses of humanity from starvation, the demands of women and children, especially in times of stress and want."

Let us hope that this will find a responsive echo in the heart of every peasant and peoness of our Indian States. This is a matter in which every one of them could do a great deal if they were so minded and able, to use the words of the Princess of Dara, the process of "intensively killing something as vital in the life of India."

A Recognized Evil

I have through these columns pointed out the extent of the economic waste involved in the expenditure on primary education. It is an ever discovery from figures found in recent reports. The fact is that the problem ought to have been tackled long ago, but for the catch-policy of the Government that went on in the wretched manner, despite all warnings. A Committee of educational experts appointed by the Government of Bombay in 1935 submitted a report in 1936 in which they described the real state of things.

"Perhaps the dominant criticism of the present system of education is that it is too

History is character and that only for those who wish to pass the learned portions. It is not related to life and in the last textbook, and textbooks and last books are not what is not, but. This is perhaps to be expected when it is remembered that education was strictly India advantage of by a few who it called only those who and their hands rather than their heads. Moreover, the system of education has definitely failed to prepare men to become citizens or mischievous, as to follow the learned portions alone. For a long time education, at any rate in the secondary stage, has been looked upon as a stepping-stone to Government service and the learned professions, and to occupations which do not demand the use of the hands. There has been a steady and in some ways a rapid spread of education largely among the more backward classes, but there has not been a corresponding change of outlook. What has not been so clearly recognized is that education should be such as to fit the life which has a right to follow, and not to prepare him for a child's part. Unfortunately the stream of the Frendships have been in capturing but a fascinating education during the last few years, and while our hands that even available have had to be devoted to primary education."

And what has been the result of this concentration of efforts on primary education during recent years? The Commission goes on to say:

"The general criticism apply to full measure to the education given in primary or Vernacular schools. The work here little relation to the environment of the people, possibly because the teaching of teachers has been almost entirely literary or character. It is held that the teachers in the primary schools are incompetent, and that we are not getting full value for the money spent on education. There is no doubt that the average in primary schools is poor, and that a comparatively small proportion complete the elementary course. The more that of placing a child at school does not ensure his mental history."

Only about 50 per cent of the people is educated I am able to pass standard IV at the end of four years, and even those that pass standard IV do not all secure the standard of literacy that is likely to be permanent. These figures, serious as they are, do not reveal the true state of affairs in the village schools. The extent of the wastage in the village schools is greater even than the figures disclose because the figures given include both schools where fewer children are educated and educated. This state of affairs is mainly due to persistent ill-health and stagnation."

Stagnation is the primary in teacher's teaching. Nearly 80 per cent of the primary schools are one-teacher schools and the majority of them are in charge of untrained teachers. The work done here does not emphasize educationally the child's life and environment, and the whole school and village atmosphere is such that

the child does not realize what learning education has on the life he is familiar with."

There could not have been a more authoritative and stronger condemnation of the present educational policy and its dismal failure.

"Workless Education"

The contemporary Editor Harn Dargal Nag is always frank in his outlook, and again, has not hesitated the inner edge of his wit and conscience of his observation. This is what he writes to (think!) regarding the results of "workless education":

"Demand me to a school you a lovely well come from my place of culture and such also. I am a culture man and incapable of any activities beyond the realm of literature. The Congressmen have succeeded in reducing the scope of the arena of the eleven political firms of the British Imperialism in India. Although I am still pessimistic about the final result of sweeping India's war of independence into the army's camp, I cannot but congratulate you upon your new attitude against popular illiteracy and ignorance, through the Congress' Machine Knowledge without spirit of 'doing' and working rapidly inevitably leads to shock and then to decay. The many education are available in the country produce goods, and better quite incapable of any manual work. They are sophisticated without any knowledge of making the soil. The materials and the art of making the paper are which they drive their spools are spools machines to them. Their education makes them as even is working that their job sites in more-or-less to not realize their inability to know anything about the construction of or even driving them. They are even pointed to the through inside for supplying them with all sorts of finished goods and materials. Our decay was completed and caused by depletion of our working capacity through an educational education of political board. The political significance of the workless education in India is that it drives away all her industrial work beyond her frontier. If the Congress Machine can give more education of the stream working out of our educational incapacity for any industrial work, through real education as suggested by you, certainly it will be a considerable progress in our way to independence."

M. B.

NOTES

Several of the subscribers have written to me to say that they have not received the issue of the 15th last. It is not possible to reply to them individually. They seem to have overlooked the Notice on p. 342 in the issue of 15th October saying that there would be no issue of the 'Harjan' on the 15th November on account of the Diwali holidays, and that, therefore, the issue of 15th October was of double the usual size. We hope the subscribers will not now take the trouble of asking for the issue of 15th November, which has not been published.

Manager

THE TEMPLES OF MALABAR

[By C. Ramaprasad Mission W. A., P. O. 3]

It is not an abstract conception of Aśvattha philosophy that men worship in a temple, but some deity possessing attributes and the image is not a 'representation' of the deity, but a body filled with his presence. The deity to be observed in the worship of an image, therefore, are determined by the nature of the worshiper performed at the time of its installation. If the worshiper in a particular case was such that the approach of an image would pollute the image, the Hindu has no right to show that temple open. Out far east of the worshippers may be for opening the temple, but a relationship is irrelevant, because a temple is not simply a place set apart for collective worship. Thus, as far as I can ascertain, is the position assumed by the orthodox Hindus of Malabar. Did the worship performed at the first installation contain a clause that the approach of some person would pollute the image? This is the question.

I have tried to state as briefly this information. Nobody knows when and with what rites the images were installed. Many a famous image grew out of the ground. The common local tradition about the discovery of the image is that a Malay woman tried to sharpen her knife on the stone, and it broke. In some cases, it is said, the first worship was offered by the women. These local traditions are the echoes of what happened long ago and continue to happen before our very eyes. About seven miles to the East of Kozhikode temple there is a place called Anuvaram. Twenty years ago 'archaeologists' used to break concrete there looking to their left the place before popular, and Queen Minna began to go there for worship. Today a wall surrounds the shrine, a Devaloka door the 'pura' and 'archaeologists' have to stand forty yards away. In this way, long ago, we must have lived our temples to the women. With our provincial bias of the historical sense, we kept on record of the legends, but the fact that even some of our most orthodox temples like Guruvayur are open to Harijans on certain festival days, indicates that the observance of caste-discrimination is only to hamper the gods and propitiation of priests and worshippers. As a result of conversion to Egypt, Asia Minor, Crete, Maharashtra, Karnataka, South India and Ceylon, we are finally beginning to realize that the worship of some of the popular Malabar deities must have been in existence long before the coming of non-Aryan culture. The clash of cultures produced a synthesis. The Dravidian gods changed their names but remained in essence what they were. Our Harijans became Subrahmanya, but the southern form of Valli has nothing in common with the

god who resided in Kumbakonam like the deity of deity. The worship of this god is well-nigh universal in the South, while it is almost absent in the North. Still more significant is the fact that the story of Valli is localized in Ceylon. The worship of these deities existed long before the evolution of caste; how, then, could any reference to caste exist in the myths for their installation?

Some people assume that the temples of Shiva and allied deities can be thrown open because the worship of these gods prevailed in India and Ceylon long before the advent of caste, but they would make an exception in the case of the Valli Aravan deities. Now, we have no proof that the Indu-Aryans observed caste. For aught we know the caste system grew up in a process of adjustment and varied according to conditions in different provinces and at different times. Secondly, all evidence tends to support Max Müller's contention that ancient Hindus knew no idols. The witnesses to images are evidently to those that appear when some centre are touched by Yoga practice, or to objects used as aids to concentration. No anomaly is attached to the latter, even the tip of the nose is one of them; and as for the former, they are within. The idea that images can be consecrated by the approach of man is transmitted by the Vedas.

Many scholars think that image worship is traceable to Buddhism. When Buddha passed into the Hindu pantheon iconography developed, and Buddha images were no more differentiated as such. In fact Buddhism as a separate religion did not exist. It was absorbed, and many an image of Buddha, with the bird as support and the wheel-shaped snake as canopy, slowly changed into Hindu gods.

Conversely, the Hindu gods preserved in Buddha lands. In nearly 1500 temples of Ceylon the god Kartikeya is said to be installed, and the deity of Kalyanas temple is looked upon by the Ceylonese as their patron. The temple of Cullam, where also Shiva and Buddha worship together, contains images of (Mahadeva) and Hanada, the latter having been presented by a king of Malabar. In Diputalawa there is a Vishnu temple; the rock temple of Bandula is dedicated to Vishnu and Buddha kings worshipped at the Vishnu temple of Devala. It is absurd to suppose that the worship for installing these images had anything to do with caste.

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POONA — SATURDAY, NOVEMBER 21, 1937

[ONE ANNA]

A TRIUMPH OF NON-VIOLENCE

[It will be remembered that even when Gandhiji successfully helped in terminating the longer strike of the political prisoners in the Andamans, he has been intervening himself actively in the release of those prisoners and the numerous detenus suffering imprisonment and restrictions in liberty bordering on imprisonment. He would not have gone to Calcutta but for the question of relief to be found for those prisoners and detenus, and at great risk of health he spent three weeks interviewing the authorities and the prisoners and detenus. The result which we think is only the first instalment was the declaration of a revised policy by the Bengal Government. We expect before the Bengal Government's Communique in this direction and the conditions favourable to its execution are set out by Gandhiji in his statement which also we reproduce below. Ed. Harijan.]

BENGAL GOVERNMENT'S COMMUNIQUE

"During the last session of the Provincial Legislature the Government of Bengal declared its policy of progressive release of detenus as the situation improved, and also gave an assurance that where adequate guarantee of good behaviour was forthcoming, any special cases would be separately considered. In the then prevailing circumstances, Government considered that a wholesale release of over 1200 detenus might lead to difficulties and possibly a resumption of violence. Their policy of progressive release was announced in the Assembly on August 8 and was approved by the Chamber. In pursuance of this policy a large number of persons have already been released and many others have been placed under modified forms of restriction.

Immediate Release of 1100

There have since been observed definite indications of a change for the better in the general atmosphere. Recent pronouncements by certain leaders also show that they are turning themselves to peaceful methods of violence. Mr. Gandhiji has also assured Government that he would do his best to improve the political situation in Bengal by promoting the spirit of non-violence and creating public opinion

in favour of it. He has also offered to meet detenus with the object of persuading them not to resort to or assist terrorism or other subversive activities in future. In consideration of these circumstances and on a review of the present situation, Government have decided to accelerate the release of detenus and the removal of restrictions on them, and have therefore issued orders for the immediate release of about 1100 detenus subject only to the requirement that charges of violence be unaccompanied.

Gandhiji's Help Sought

As regards the remaining detenus, no more than 400 in number, a large portion of whom are in escape and jails, Government propose to take up their cases in the near future. Mr. Gandhiji has offered to interview individual detenus, a task which he intends to undertake in about four months' time and for which freedom meet will gladly afford him every facility. Government hope that he is in a position to grant immediate release to those detenus in respect of whom Mr. Gandhiji may be able to give Government satisfactory assurances after seeing the individual detenus. In the meanwhile Government will continue to consider relaxation in individual cases and, if such action appears to be justified, complete release.

It is hoped that the steady development of the policy now set forth will result in the ultimate solution of this perplexing and difficult problem. Its success must, however, depend on the co-operation of the public and the leaders of public opinion in maintaining an atmosphere in which subversive movements will find no encouragement. Government, who have throughout been most anxious to carry out the policy of release of detenus as rapidly as possible and steadily with the public safety, cordially welcome Mr. Gandhiji's offer of assistance in creating the favourable atmosphere that is essential for the success of this policy."

GANDHIJI'S STATEMENT

Gets a Great Way

"The Government of Bengal deserve congratulations for the decision they have arrived at on the question of the detenus. Congressmen will be wrong if they will judge the communique by the Congress standard. The Bengal Ministry is not"

board by the Congress discipline committee. It does not share the Congress ideology. Yet it has travelled along the Congress line to a considerable extent. It would be wrong not to credit this admission. Even a political opponent is entitled to credit when it is due. In my opinion the Bengal Cabinet has responded to public opinion to a measure, though not to the extent I had expected.

I would be unfair if I did not mention the fact that H. K. the Governor was helpful in the matter. The Ministers could hardly have carried out their wish but for the Governor's co-operation.

I signed the communique as an earnest of much more to come. I share the opinion expressed in the communique that much will depend upon the reaction to the decision of the public and the 1,150 detainees who are, or will be presently, released from all restraint. The requirement of sending changes of address to the police will be the release of some of its grace. It betokens a timidity I wish the Government of Bengal had not betrayed. But much need not be made of what, I hope, is a mere formality.

Full Measure of Relief Must Come

I am sure that full measure of relief will be forthcoming if the atmosphere of non-violence is not disturbed by the step taken by the Government. Even the Congress leaders are champions of non-violence. Indeed it is the political creed. Congress Ministers know that their release as such depends solely on observance of non-violence. I hope that released detainees will go out as materially to help the creation and consolidation of the non-violent atmosphere as which Sir Satyendra Bose has partly laid stress in his message on the eve of his departure for Europe for his health.

Essential Conditions

I hope that the released detainees will be so party to any public demonstrations on their behalf and that the public too will exercise the necessary restraint. I would urge the released ones quietly to undertake some public service. The great business houses will, I doubt not, help those who may be in need of employment. Most of those whom I met in the jail of Calcutta, told me that their sole object in seeking release was to serve the public cause in the manner indicated by the Congress. They, one and all, wanted me against entering into any bargain with the Government for securing their discharge. They would not give any undertaking to the Government. The assurance given by them to me should, they said, be regarded as sufficient test of their bona fides. I told them that I would not be guilty of selling their honour or self-respect for the purchase of their liberty.

The public will recall that at the very outset of my apprehension, I had ascertained from the

Andamans prisoners whether I could work on the assumption of their reformation of violent methods for the attainment of independence. I could not see my way to ask for relief without ability to give such assurance, provided, of course that it represented the correct mentality of the prisoners.

Task Not Finished

I was not able to finish my work in Bengal. It was not possible for me to do more for the time being. I am grateful to the Government of Bengal for the facilities they gave me to see prisoners and detainees as often as I liked and without the presence there of officials. My talks are not yet finished. The IIPF friends wanted to have two or three days with me instead of two hours only which I was able to give them, and that too when they saw from my face that I was ill able to bear the strain of extended discussion. They were most considerate to me. I knew that I was taking them at a disadvantage when they could not talk to me with the freedom they would if I was not unwell. I hope, as soon as my health permits me, to go back to Bengal and to see every one of the uncharged detainees and the prisoners.

The communique is silent on the question of the Andamans prisoners. I know that the Government draw a broad distinction between the convicted prisoners and persons detained without a trial. The distinction is right. There are undoubtedly difficulties in the way. But at this stage I can only say that I have every hope, — if all goes well, and the public, especially the Bengal public, will continue to help me as they have done hitherto, — to secure their discharge also.

An Impossible Condition

One statement in the communique is disturbing. It says, 'In (the policy's) success must, however, depend on the co-operation of the public and leaders of public opinion in maintaining an atmosphere in which subversive movements will find no encouragement.'

If by 'subversive movements' they mean only violent activities, there is no difficulty and no difference of opinion. But it is the phrase they include non-violent activities, such as the Congress stands for, including even civil disobedience, the release already made are a mistake and further releases will become an impossibility. Throughout my conversations with the Ministers I had made it quite plain that I could only help in maintaining non-violence. Non-violence is the only proper and honourable common ground between the Government and the people. Democracy must remain a dream in India without that bed-rock. I hope and believe that by 'subversive movements' the Government mean no more than activities which are either themselves violent or which are intended to further violence."

THE TEMPLES OF MALABAR

(By G. Narayana Menon, M.A., Ph.D.)

II

The orthodox Hindus of Malabar think that they are following the injunctions laid down by Shukracharya, but they do not follow him in spirit. If anybody realised that the caste system and temple worship should be constantly changing to meet the varying needs of different times and places, it was Shukara. In his *Shukra* on *Valmiki* Notes he definitely says that what is wrong in one set of circumstances becomes correct when time, place and circumstances change. Shukara, agreed at a time like ours when Hindu society was on the verge of disintegration in Malabar, and the reforms with which he tackled the problem should guide us today.

The most interesting section of the Malabar Hindu, the Nair, are *Aravans*, and were particularly appreciated by him, had made the Brahmins particularly hateful in Shukara's time. Shukara was persecuted, even his mother's funeral was boycotted. The reforms introduced by Shukara are called *aravans* because they are diametrically opposed to the *shastras*. He made it impossible for the orthodox Brahmins, men or women, to perform any religious ceremony, however sacred, without actually touching the *Aravans* Nairs and giving the active co-operation of the other castes, *Aravans*. A spiritual organisation was also established to ensure the sanctity of caste. Questions are the traditions showing how people ascended or descended the ladder of caste according to their actions were virtuous or vicious. When Deva Krishna Raja invaded Malabar as regent of Nair distinguished itself, and so they became the highest caste among Nairs. Some Nairs who showed military genius were raised so high that their function gained the right of dining with Brahmins. One Brahmin began accepting money for preparing garlands for the temple, so he was deprived of Brahminhood and thereby a lower caste came into existence. If this machinery to preserve the true spirit of caste had not become defunct, there would have been no money-lending Brahmins. Portions of the machinery worked till recent times. It is barely thirty years since abolition Hindu were ruled by the spiritual organisation and out-casted for having had connection with a Brahmin woman. Such offences were punishable, and trials were frequent. There are no such trials now. People who should be untouchables are perhaps officiating in the important duties of our temples today, and people who have gained merit to enter the shrines are, perhaps, stopped at the gate, we have agreed to close our eyes. The spiritual organisation has become dead and can be revived only to preserve the status quo.

Thus the caste system became static. It was meant to be un'flexible in spiritual duty, but

it became an excuse for spiritual inertia. These temples also became unchangeable. How ill this accords with the ideal of Shukara! The *Krishna Mahatma*, an ancient book on Malabar temples, records a tradition about Shukara. The problem of Malabar temple was to remove human beings. Shukara, by his spiritual power, changed the nature of the deity and stopped the human sacrifice. This courage to effect changes was not lost. One example should suffice. The deity of *Talappal* temple, *Govila* Nair, was one of those goddesses who showed monthly pollution, and on the date of the menses uncleaned with that of a human festival, she did not celebrate it. A famous Nair devotee, *Chellayil* Mathan, feeling that the goddess had no pollution, ordered the celebration of the festival, and the goddess is said to have been pleased with the change. This happened less than eighty years ago. The immutability of our temples is a recent affair.

A change, however carefully examined, will not. People think that not a single custom connected with temple worship has changed, but that is ignorance. The foreign sugar supplied for preparing the daily offerings is made with bone-dust and, in some cases, with a substance taken out of the blood of cattle. The foreign cloth used is made of pure wool with fat. What monthly menses is an old fat with beef and defiled with the sweat of women?

This does not shock men, nor are they shocked to find that Europeans have ceased to be Hindus, because the guiding principle of orthodoxy is to refuse to see.

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H A R I J A N

No. 37

1937

NON-VIOLENCE IN ACTION

The Executive Committee of the Gandhi Seva Sangh met last week at Vadala, and after careful consideration of the situation in the country passed the following two resolutions:

"1. Resolved that it is necessary to meet industrial workers in an organized manner under the banner of the Gandhi Seva Sangh to coordinate with the principles and objects of the Sangh. As this is a vital and important activity, it is resolved that an independent committee should be appointed for the purpose. With this end, a committee consisting of the persons mentioned below is appointed, with permission to co-opt more members from amongst the members of the Sangh of any class. The said Committee will carefully consider the interests of industrial workers, and in accordance with the principles of the Sangh organize them for safeguarding their economic and other interests, render services to them, train workers for the purpose, and will ensure all necessary power to frame rules, collect funds and do all necessary work. The Committee will submit a report of the work and accounts to the Executive Committee every year.

Names of members: Bhabu Vallabhdas Patel, Bhabu Rajendra Prasad, Shri Gopalchandra Daskarshi, Shri Shankar Das, Ashwari Kripalal, Dr. Pradip Chandra Ghosh, Shri Jyotsnadas Jaschwan and Shastriji Bhabu (Secretary).

"2. The Executive Committee of the Gandhi Seva Sangh considered the present situation in the country. With increasing and appreciating the progress forthcoming from Sangh and elsewhere of contributions of help is known by many of those who at one time had their faith, the Committee feels that there have been several indications in some parts of the country of abuse of civil liberty and of attempts to undermine the national feeling or non-violent methods for the advancement of the country's freedom and to weaken the atmosphere of non-violence which has been growing during the last sixteen years. The Committee realizes the great harm to the cause of the nation which is likely to follow these attempts. The Committee therefore urges upon all the members of the Sangh the necessity of making every effort to counteract these attempts, and to this end take active interest in the Congress and other organizations which take sphere of work, and see that the atmosphere of non-violence are generally prevailing in the country is maintained and strengthened."

The second resolution, as we hinted, is the main resolution and the first is a necessary auxiliary to it and supported by the widely

spreading trouble in the Ahmedabad mill area. Gandhiji has drawn pointed attention to the gathering clouds, in his articles in the last two weeks' HARIJAN, written in spite of his various illness, and the resolutions may be said to be in response to the two articles. It will be remembered that in his memorable speeches during the Gandhi Seva Sangh Annual Session at Poona in April last, Gandhiji told the members that their duty to take active interest in the politics of the country was limited because we had not our representation to the legislature. With the Congress decision to accept office, the duty was, if possible, limited somewhat on the whole because of the millions depended on the co-operation the politics could give them. The co-operation did not end with our having sent them to the legislature. It really began with it, and the moment we decided to accept office, we decided to share the burden with our Millions.

The other day we heard of a frustrated attempt on Mr. Hafez Muhammad Durrani, the Muslim Minister in U. P. who was returned to the Assembly with an overwhelming majority, and only a few days before that some hoodlums in Jharkhand actually spat on Mr. Malik, the Muslim Minister in Bombay. We are told the Magistrate of the District was ready to arrest them, but the Minister acted with becoming restraint and promises of mild and just to the hoodlums to do their worst.

The Ahmedabad labour unrest is also a pointer. "Hinge" have been scenes of assault and pillage, and a press report says that an attempt was made on the life of the Secretary of the Labour Association. The strike was started by the Red Flag leaders, knowing that the Textile Labour Enquiry Committee appointed by the Government of Bombay has already begun its labours. The Committee has power to make inquiries, recommendations, and the terms of reference are extensive enough to include the cause of every mill, occupation and centre in the Presidency. Do the Red Flag leaders were working for the principle of non-violence on which rest the good relations as he existing between the millowners and the labourers built up after twenty years' patient work by the Textile Labour Association? Is the Red Flag to be the symbol of violence, or of the liberty of the non-violent?

Then, we hear of irresponsible speeches by so-called Congressmen addressed to innocent classes, inciting them to plunder and loot and violence.

How long will those who swear by non-violence sit motionless and watch the flames of conflagration spreading everywhere? Active or hoodlums violence can be met only by active non-violence, and those who swear by the Congress programme based on truth and non-violence should bring their creed into full operation. Congressmen who have the interests of the Masses at heart and who know that their government cannot be retained except by non-violence

methods, must go to the schools, tell them that those who misinterpreted the Congress and incite them to acts of violence are no Congressmen and that they should not listen to them. Every Congressman must interest himself in the cases of labor unrest arising at different places and work for peace even at the risk of his own life. Even the Ministers know that their strength does not depend on the paper or the military but on their confidence to restore peace. It must be, at the risk of their lives. It is a task which everyone who comes by truth and non-violence has to take up without flinching.

As for the minorities and the minorities and all those whose interests are supposed to conflict with those of others, their principal interest, in common with that of everyone else, is the maintenance of non-violence. They must do everything in their power to employ non-violent means, e. g. the sovereign principle of arbitration for the settlement of all disputes. Success of non-violent action depends upon the progressive measures of relief that it brings to the exploited and the oppressed. It must not be forgotten that those who are standing up violence also do so in the hope of conquering the pace of progress. Belief in non-violence have to be reinforced enough to demonstrate in actual practice that their method is the quickest. God of Justice or Love helps the ever-watchful.

Congressmen should realize the urgent duty of fulfilling the constructive programme. The whole of it has been conceived on the interests of the exploited masses. It has been often pointed out by Gandhi that the success that we have achieved in the fight for freedom has been in proportion to the success we have achieved in carrying out the constructive programme. Promotion of the constructive programme in England is the real test of providing bread and better and national service for the masses that are being refused.

M. D.

MANUAL TRAINING IN DENMARK

The need of manual training as a necessary adjunct of literary training was recognized by the State in Denmark over a century ago. "In the Education Act for Danish Common Schools, 1814, provision was made for the founding of industrial schools for boys in connection with the other forms of education, in order to develop the powers of the children and train them according to their different natural gifts, thus forming an incentive for industry at an early age so as, gradually, to make them useful members of the community. These industrial schools were to be connected with the common schools and to be founded as far as possible in all the towns of the country. All children who attended the common schools, and who were likely to become mechanics, should be encouraged to pursue of this instruction and to work in the industrial schools,

children who received instruction gratis were bound to do so." "The development of the natural powers of the children" was the chief object and "economic profit" was not to be specially considered in the choice of trades."

This, however, was only meant for the towns and did not apply to the villages, because "a hundred years ago the Danish peasant was by no means unfamiliar with handicrafts. In each house or farm there was a woodshed where people, partly in their leisure hours, partly in the more idle winter months, made and repaired their tools of wood." Thus, not in the age of industrial revolution, and "25 years later the old qualified industry had practically ceased to exist." A movement of revival of the home industry was then started under the leadership of a teacher, who "showed that it was possible to give men and women who have any pedagogical gifts at all, a technical training as teachers of home industry within the space of one month." The movement involved co-operation from educational authorities and intelligent co-operation from village teachers, and the present condition is thus described:

"Now home industry is practised in special school rooms under the guidance of trained teachers of home industry. Not only is jewelry taught, but also bookbinding, book-binding, weaving, log-work, basket-weaving, and shoemaking. The same working methods and tools are used as in the slowly related trades before machinery was adopted. Such, as hammers, special construction is taken to keep utility in view, but the home industry schools are performed a useful and healthy diversion, and that it contributes to secure many of the virtues which are frequently absent in modern young people (states confidential).

Home industry teaches the pupil to achieve the materials of hand, to manage with a very small number of tools, and to make a useful and one of the few in hand. Home industry contributes to the training of the faculty of self-help to such a degree that the collector of home industry finds eggs and more, where the state expects, when without the special tools, that is."

There are about 500 home industry associations throughout the country who run these industrial schools. As they did not get the support of the State, the teachers in these schools otherwise worked "as a rule for a very low salary & for none at all." But under an Act recently passed they were to get the same remuneration for teaching in these schools as the teachers in other subjects.

"It will interest the reader to know that 'as early as 1814 stipulations in school law was established for all children between 7 and 15 years of age.' "The number of schools was to be such as to enable each child to find one within a distance of 5 kilometers. Education was made absolutely compulsory, the parents being bound if the children failed to attend."

Home industry was widespread in the country. In the towns "loyd" as introduced by the Act of 1814 has been more popular. "Lloyd" is the Danish name for "pedagogically devised handicraft done with ordinary hand tools." The system is clearly able to what we now have come to term as "education through industry". The pupils are taught various handicrafts with the help of smaller tools which young pupils can easily handle. "The large, clumsy tools were made smaller and lighter, and handily working positions and movements of hands and body were taught." Here is a short description of what the lloyd system is designed to achieve and how it plays an important part in the development of the various functions of the child — which is what education really means.

"The purpose of lloyd is not to introduce home industry or trade, but to give the children a universal practical training corresponding to the universal task training of the theoretical children's schools. The aim of lloyd is to provide schools that are a unity between the relationship between physical and mental training, with a subject, through which it will be possible to bring some of the physical, intellectual, and practical capacities of the child under the influence of the child.

Among the possibilities that are realized through school lloyd are the bringing about of better and correct positions and well-trained and harmonious movements of the human body, arms and hands; a sharpening of the senses, especially the senses of feeling, sight, and hearing; a development of ideas concerning size, form and solidity; a forming of the sort of volition, feeling of tempo and moral, which are connected with honest and skilled work. And through this a series of good habits are imparted to the child. Among them are order, attention, perseverance, confidence, modesty, independence, initiative, and persistence with regard to difficult things, economy in time, material, and tools, independence in spontaneous and active, self-paced, love of work, and respect for shared labor."

The handicrafts taught through this system include pottery, carpentry, jewelry and smithy, and the children are made to work in such a way that they would learn the how and why of the various processes and that they may find joy in what they are doing. Even whole classes are taught lloyd together — which in itself provides a training in collective work to the children.

"That children must be taught care for their tools is much emphasized. Some teachers of lloyd have used the same tools 24 hours a week for 40 years. The teacher guards the tools like gold, through the work, and these repairs extend the time of working. For this he is paid in his hours of teaching are reduced accordingly."

It will thus be seen that "lloyd" is a sort of preparatory training and equips the child with the use of tools which would enable it to take up a suitable industry later on. The training seems to have been developed into an art in itself, and is as important as to secure the learner interest of the child as also to make it a medium of instruction in various subjects.

"During the training the children do not use educational books or printed drawings, the teacher shows the children what the handicrafts, shows the model which is to be made, tells to them what to use, the parts & nature of, material and tools to be employed, and the new processes required. The teacher begins to draw a perspective drawing of the model on the blackboard and the pupils draw the same in several parts which they hold in their hands supported by a block. They draw in perspective in order to get into contact with the architectural part of the work and the measures are calculated afterwards, the length of a certain line being given. A working plan is added by which the children get a comprehensive view of the work and learn the various technical names. At the same time, measurements on the wood is carried out by means of foot-rules, squares, compasses and marks made in support of free hand lines.

Each class generally has only two lloyd lessons a week. The training in wood lloyd is most placed before the fourth grade when the children are about 10 years old."

The manual training is considered in Denmark something without which the education of children would not be complete. The value as an equipment for life is thus described.

"The work done has achieved very much indeed. Children and young people, who, half a century ago, did not have to use tools if they were not destined for a trade, now get this training. This is of far-reaching importance and Denmark would be poorer if this training ceased to exist. But this kind of instruction will not be diminished, it will be increased. After another 50 years when those of us who are now busy with the kind of work have passed out of it and ceased to make any more, still in the use of tools will be part of the common culture of the people of Denmark."

What a contrast this provides to the conditions and ideas of education that have hitherto prevailed in our country! The foregoing details have been given in the hope that they will serve to remove the doubts of critics, and help us with suggestions in the effort of evolving a system of manual training as medium of instruction.

C. S.

The facts and questions given here have all been taken from an article by G. F. Gregersen, Director of the Danish school for teachers of lloyd, in the book *Education in Denmark* edited by Andrew Boyd and others.

Notes

Gandhi's Health

As I indicated in my last week's note, Gandhi carried the negotiations with the British Government through in spite of ill health and working in the teeth of his doctors' advice. The danger point seemed to have passed when he returned to Wardha on the 18th, and the doctors have taken a serious view of his illness. Gandhi himself realizes this and he has agreed to cooperate with the doctors in the extent it is possible for him. All kind of mental strain has to be avoided and walking for hours, corner positions, interviews and discussions have to cease. The doctors hope that with undisturbed rest for some months his blood pressure might return to the normal that it used to have, but they also say emphatically that if he does not take complete rest now, his last rest might be of an evil.

May I look to everyone who reads these lines for his or her cooperation? May I also beg of them to bear with me, whilst I must carry on, with my very limited capacity, and without his direction and guidance? For the rest, I know that millions men and women are praying that no harm may come to him whilst his services are sorely needed by the nation. Need I say that it is these prayers that sustain me?

A Great Christian

That Canon Sheppard, better known as "Dick" Sheppard, was the ideal of the pacifists there is no doubt, and his death seems a great blow to the pacifist movement as Gandhi said in his telegram to Miss Agatha Harriman. But if "Dick" Sheppard was a "pacifist" he was in an equal measure a "Christocrat"—a pacifist believing in the infidelity of truth and non-violence. His insistence on truth saved him the label "impetuous" and "incompetent",—though he himself confused publicly to being an "impetuous person"—and his insistence on non-violence saved him the title perhaps of a foolish visionary. But he lived and died with his faith in truth and non-violence as burning as ever. The best sort of great public appreciation of the deed he stood for was the election of him by the Glasgow University as the new Lord Rector, the vote he secured being 524 as against only 341 won by Mr Winston Churchill and 120 by Prof. J. S. Haldane, the famous biologist. The account on the result of the election was perhaps the best public statement on record, and it is fit enough to be his will and testament to be accepted by the pacifists who now mourn his loss and carry his memory.

"The much will encourage a great many people who believe it is the right course now to take but who are still deterred by the Mass that it is an experimental decision. The Glasgow

university method is speaking the sense of Mr. Joad, Mr. Haldane, Murray, Canon Sheppard, and Miss Rose Macaulay that this is a perfectly practical and constructive programme which the pacifists are advancing and which they have reason to believe is the only road by which better peace can be achieved. The world must discover a new technique of non-violent resistance, because only by means of this can our civilization be preserved."

A Lovable Donator

I reproduce in essence the following letter addressed to Gandhi by Dr. Panchabai Chaudhary:

"I am just now writing this letter to include you that the gift of Rs. 5,000 and the offer of Rs. 15,000 for the propagation of truth by Sri Mah. Lokanarasayana of Tadpat had been undertaken in a satisfactory manner. I went to Tadpat along with Sri. Narayanswamy. We had proposed a Trust Fund for the actual and the deed was accepted and registered on the 4th instant, the commitment having been made at a public meeting on the 15th instant. Under the Trust Fund we desire to make a life-tenure with power to nominate his successor and the latter, his son and the donor has a further right to nominate another trustee and likewise his successor as well. Besides these two trustees there are 3 other trustees, and the last trustee has been appointed in consultation with Shri. B. They are honest people and the arrangement is that whenever a trustee were to be elected, a copy of it must be filed up according to the system already adopted. May then the ready registration of the Trust Fund and even immediate remittance of Rs. 5,000 to the Anantpur District Co-operative Bank Ltd. at Anantpur, and the ready consent to the appointment of two people, Sri. Mah. S. Narayanswamy (donor) and another to operate the bank account, what was really gratifying was the cheerful and happy attitude of the donor as regard to the prospect of his being put forward in nomination as his district and as the neighbouring districts.

There is another aspect of the matter which requires to be emphasized and which is not widely known to the public, namely that the donor is the owner of a distillery and makes Rs. 15,000 a year thereon. He knows that next year the use of prohibition will fall upon his revenues at the Anantpur District and he stands to lose the whole of that revenue. Yet he is enthusiastic to a degree over the gift of Rs. 15,000 it appears to though he wants to establish a distillery in place of his distillery which is going out, only on the latter he would make Rs. 15,000, on the former he would make Rs. 15,000 with very little prospect of any profit or even compensation. With reference to the interest on the loan, I explained to him and to the public how entirely would gratify him if he received it the amount here that much or over it, and if the amount did not bear that

much profit or net profit at all, then he should take a 2% interest from the corpus which is his own function, and no donor would take the interest upon the working capital advanced to him from the corpus of the donation that he has gifted away. An explanation like this was somewhat amusing but the truth was readily recognized.

On the question of the time for enjoyment the donor has made no such condition and it is up to the trust to enjoy the amount at its pleasure. The money will be drawn in and when economic times by the trustees from the donor. And this condition will only be a body created by us in a special case. The Trust Deed further was complete that if at any time the objects of the trust are not fulfilled, the A. I. S. A. should be the body to take over the corpus.

It is a matter for gratification that the two problems in the town of Talpate, one of whom, Dr. Vinobabappa has been gallantly keeping to his post of their manufacture for the last 14 years in retirement voluntarily, an old man of 60 without any help in the family, have agreed to devote their energies in this concern on terms and conditions arrived at by mutual consent. This has greatly facilitated the implementing of the scheme and created a spirit of harmony as mentioned in the constructive programme reported to him. In fact the whole atmosphere was one of goodwill and fellowship and harmony all round."

I congratulate Mr. Math. Lakshminarayana on his very good donation and the very wise terms of the trust which he has created for the production of khadi. The details about the trust are most interesting. Dr. Pathfield Bharamayya's explanation about the three per cent interest may have been quite convincing, but more convincing would be the consideration that it was a delusion to think that the profit was making Rs. 10,000 on the distillery and that he would be saving Rs. 10,000 on the khadi count. It is as I have said a delusion to think so. The fact is that his own sale of Rs. 10,000 resulted in considerable moral loss and material loss to the extent of lakhs to others for whom the distillery was run. The closing of the distillery will not only stop the reflux process but the conversion of it into a khadi centre will open him the knowledge of thousands of hungry mouths which will be fed by the centre.

The Churches Should Co-operate

When the Prohibition Bill was before the Madras Legislative Assembly, all kinds of votes were raised, of hard and moderate ones, one of them being that of the use of wine for religious purposes in churches. The following

from Shri J. Yanatharam of Coimbatore will be read by all with interest:

"It is generally believed that all Indian Churches maintain a tolerant or indifferent attitude towards drinking enough for members merely because the Western Churches adhere to an absolute abstinence. But this is an erroneous belief, for the Indian Churches do regard drinking of alcoholic liquors as a positive evil and as a source of economic and religious poverty. Let me give a concrete example of the support of this statement. The L. M. C. in South Travancore has got over a lakh of Christian members, and the more half of the women were abstinence palayers and abstained liquor. The raising of these men for total tapping, leading to any interesting liquor whether foreign or indigenous, or even holding a job in such concern, is either prohibited or strongly discouraged by the Church, and anyone associated with such interest at anyone given to drinking is looked down upon by the Christian society and members even ostracized. In most of their churches, the men were which is essentially non-alcoholic in and the Holy Communion and that too, after abiding to it a lot of sugar and water, so much so that the usual liquid used is only an apology for wine. In some churches women are brought and loaded with water and the resulting diarrhoea, associated with sugar, is served during Communion. It comes to my to point that drinking is prohibited in the Christian Community both in the Protestant and the Catholic. While in Delhi, I have seen that the Congress is going to adopt the prohibition policy, the cooperation of the Indian Christian churches should help to bring matters."

M. D.

NOTICE

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DICK SHEPPARD'S LAST ARTICLE

I am not a politician—and some of you, I suspect, have very little use for politics. So it is with a certain diffidence that I set out to write, at your Editor's request, an article for "Forward". I know that I am addressing an audience of politically-orientated people, and I can't even begin to see things from what some of my friends call "the political angle".

That, perhaps, is why I simply can't understand the present attitude of the Labour Party to disarmament, or their advocacy of policies that threaten to involve us in war.

Whatever the arguments for these things may be politically, it seems to me—and to a great many other people, some of them within the Labour ranks—that here Scotland is turning its back on all that is best and dearest to its own tradition.

And isn't it part of that tradition that principle is of more importance than political expediency?

In the Early Days

There was a time, in the early days of the Labour Party, when we felt that a man who was moving across the barren fields of political controversy—a life-giving wind. There was a spirit in Labour that promised to realise the poet's dream of building Jerusalem "by England's green and pleasant land".

We were brought face to face with fundamental issues by men of burning sincerity. Earl Hailey spoke to us in words that recalled the prophets of old. In the whole Labour Movement we seemed to discern a passion for moral righteousness. The whole millions had found a voice—and it was a voice that stirred like a trumpet-blast.

But it was a temptation which seduced, not to war, but to brotherhood and peace. There was no belief in the teaching of Earl Hailey—ships of foreigners, or of other classes and sections of the community at home. Scotland, as he preached it, was nearer to the Germans on the Rhine than to Karl Marx.

The Soul of Labour

Do you remember how Hailey stood out against the War? William Stewart, his biographer, thought that the war killed him. He saw men whom he had awakened to freedom slipping back into

the old brutal habits, saw the party he had created forget all that it had stood for and range itself on the side of the big battalions.

These other Labour leaders did the politically expedient thing then. But it was not they who kept the soul of Labour alive. That was done by the few who stood fast against the current—who were ready, like Hailey himself, to sacrifice all for conscience sake.

Isn't there a lesson in that for the Labour Party today?

Frankly, I don't believe—even from the point of view of political expediency—that the Labour Party can ever achieve anything except as a peace party. The other fellows will always be so much better at making war—or preparing for war—than you are.

But, of course, I'm not a politician.

I think, at times, what is at the heart of some of your attacks. You are afraid of Hitler—shouldn't that British liberty should be trampled in the dust by an invader?

If war comes, there will be no British liberty left for an invader to trample on. It will be smothered out like a candle by our own Government—by a Labour Government. If one happens to be in office—in the interests of national defence. And it is very doubtful if the candle will ever be re-lit.

No Shining Armour

I am a Pacifist, but not a disarmist, because I am a Christian. But I am also a Pacifist—as are very many people who profess no religious belief—because I believe that another European war would mean the end of civilisation.

There is no shining armour in modern war. There are no bright swords. There are only clouds of poison gas, and incendiary bombs, and high explosives, and test-tubes filled with disease germs.

Instead of Rightwingers going into action leading a football, in the next war we shall have armies sitting out with great loads of bombs, knowing that it's their job to rain down death on men and women like their own parents and wives and friends, and on children like their own youngsters at home.

We may well well imagine this done it to us. Then it will be called "retribution". It may sound more respectable that way. But it will be the murder of the innocent just the same.

A Black Shape

to till and every country engaged in the war will be doing it. And when it is all over our effort will be shameful, and satisfaction will be as faint.

That's how the black shape to which Labour has now put its signature will be filled in--if ever it is filled in.

I hope that it won't be. If a sufficient number of people took the Peace Pledge, renouncing war and promising never to take part in it, perhaps it needn't be. But the world-wide are gathering. And the support Labour is giving to governments seems to me to bring them nearer.

"Have" and "Have Not"

"But," you ask, "what shall we do if we're invaded? Wouldn't an armed Britain, a Britain pledged to peace and unable to defend itself, be a standing invitation to aggression?"

There is a standing invitation to aggression which arguments do nothing to reduce—the fact that we are the possessor of the "have" nations with enormous overseas territories, while other nations are "have-nots."

So long as we think in terms of armaments and defence, that invitation to the "have-nots" must remain. We are afraid to surrender any one of our mandated territories, for instance, lest it should be made a base against us in some future war.

So we risk war in the immediate future because even if peace were secured now, it might be threatened again some time in the distant-future.

Non-violence

I believe that, if peace could be established fairly now, by the removal of existing grievances, and if Britain gave a bold lead both in this matter and in disarmament, mankind would have taken a big step along the road to the abolition of war for ever.

Even if I am wrong in that, I think that the methods of non-violent resistance are far more likely to succeed against an invader than any use of lethal weapons.

The possibilities of non-violence have already been demonstrated—by Gandhi in India, by the Jews over long centuries of persecution, by working men in innumerable strikes.

Labour must know about them—it has employed them so often. Yet it turns aside from the non-violent weapon it has helped to shape, from the free discipline it has created to armaments and armaments.

It seems to me to be rather a tragedy. And I can't help wondering what Kier Hardie would have thought about it.

He died for a dream—but he hoped that the dream would live.

What have you done with the dream?

(CLARET FORDHAM Nov. 4)

THE MIDDLEMAN

(By K. S. Mahabadi)

A few days back, I got three opportunities of studying the problem of different types of middlemen. The first was one referred to by Sp. A. V. Thakur in the HARIJAN of the 19th September. Public and private institutions are in constant demand of labourers and petty artisans. But instead of seeking their employees directly, they generally engage a middleman as a contractor or a go-between between them. Thakur Bapu has shown in his article how the innocent employees are cheated by the middlemen in these transactions.

Sp. H. S. Karpagi has drawn my attention to a different type of middleman. The manufacture of woven blankets is an important village industry of Karnataka. The blanket-maker purchases some raw wool (probably with money borrowed on interest), and cards, spins and weaves it into a blanket. He then goes to the nearest bazaar and offers it for sale. Generally he sells or is bought out by a small trader, a higgling of prices takes place. Sp. Karpagi has given me a graphic description of the higgling, and has studied the working of the wheel of both the seller and the buyer in the settlement of the price. The demand for blankets is never in a hurry to clear the bazaar. It is not a bazaar between equals either but between a few approved steady sellers on the one side and, at the most, two or three shrewd traders on the other. So if there cannot buy the blankets at the price of their decision, they do not mind waiting. But the seller has every need of selling his wares as quickly as possible. On the sale depends his ability to purchase raw material for making more goods and also food for a short period. If he returns home without effecting the sale, there lies before him the prospect of no food and no work.

Sp. Thakur has a third type of middleman to show. He deals with the village trader. The latter needs hides and tanning materials such as bark, lime, etc. An ordinary trader would have well if he could purchase these things at the right season and stock them. But the village trader has not the means to purchase in a storehouse to stock, a year's requirements. The need is that there are special merchants dealing in raw hides and tanning materials. The trader has to purchase his requirements from these traders at retail prices, very probably on credit, carrying a high rate of interest. Here, too, the trader has to be a good deal of waiting. He does not mind upon him wholly for their trade. The dealer has moreover to deal with another middleman who steps in to buy his tanned hides. This man occupies the same position as the blanket merchant referred to above.

Thus, in all the cases, the middleman intervenes in a way detrimental to the interest of the poorer man.

What is the remedy?

Some suggest co-operatives. A co-op means in the first case and co-operative relations in the other two. But having regard to the extreme individualism of the people concerned, it does not seem to me that this remedy is within their grasp. A good deal is also being said about offering mass education and making the workers intelligent and organized. But who is to do that, and how? The leader and the money-lender, who come into intimate contact with them, and have the best natural opportunity of helping them for their good, rightly or wrongly think that it is not in their interest to do so. And the more public workers, as he has an opportunity of working into the actual material affairs of their life, is unable to create organizations which will form an organic part of their life and produce in them a working for that knowledge and wide outlook, which we are so anxious to transplant into them. An intensive propaganda with the purpose of merely spreading discontent for the present order of things is helpful to the organizers, but I am doubtful about the benefits to the people sought to be organized. I am afraid they only fall victims to an additional set of exploiters, whether good-willed or bad.

I think that the remedy must be more direct and immediate. In the present-day society the function of giving credit is exercised almost entirely by the middleman, and credit is the all which intervenes the sphere of production. So that when the middleman withholds credit or charges very heavily for it, the wheels do not move smoothly and the production of wealth is impeded. Moreover, the middleman has a perverse and deadly notion of credit. As Dr. Clifford Forster has somewhere suggested, it is character that is the ability, and willingness of a person to do work for his society that must make a credit, and not the market value of his possessions and resources. If anything, credit should be in a position to make interest on its borrowing, rather than pay for it. It is necessary that credit should be returned to its proper status. For this the State (by which I mean not only the Central or Provincial Governments, but also village panchayats, municipalities, local boards, and also such organizations as the A. I. S. S. I. and the A. I. V. I. S. I.) should undertake the function of the middleman. Remittance of and payment to laborers and artisans, such as carpenters, masons, coddlers, carpenters, masons, stone-breakers, etc., should be made direct and not through conventional middlemen, contractors and the like. It should also be a function of these bodies to store at the proper time and place the raw materials and ingredients required by small manufacturers within their jurisdiction, and to purchase, or become willing agents of, their goods in the same way as public wharves do but without a profit motive. And I repeat what I have said over before, that this method would give the State a power over foreign exchange and

industry not hitherto realized. The ideal of a non-profit-making trust would then come into being and replace the present profit motive, and a Government's funds would be limited only by its capacity to produce.

Work in the Pungah Village

At the inspiration of Rajnarain Anant Kumb, rural reconstruction work is being done in some of the villages in the Hyderabad District. I take the following account from a private letter.

"We visited four villages—Khatkul, Mangra-wal—is all of which have not work is being carried out by the villagers themselves. It was a perfect joy to visit Khatkul—its eight leading villages of 1,200 souls—and to find that the people of that place had formed an association—A. V. I. S. I.—of their own and elected a President, Secretary and Treasurer from among their number. They meet once a week and vote down what work they have realized during that week by the village and plan what their programme for the next week should be. They give one another a written acknowledgment and have a book in which they record their accounts which are entered according to rule. The officers however are not more than 15 years old each, and they have down a rule for membership. They have promised to adhere to truth and non-violence, to wearing khadi, to serving the village, and to private communal unity. All this has been their stated aim. They engaged a Harjan to clean the house for them but he was made to resign the job by a manifestation in the village who frightened him by saying this was Congress work and would not meet with the Government's approval. A credit note was engaged and he had to go. The 'boys' brigade' are in the evening themselves in the early morning before they go to school. I may mention that the others however are all Hindus. They told me that they were troubled by our work in Mangra-wal and were determined to make their village clean too. We had a delightful talk with them and with lots of the village men and women. I told them that the A. V. I. S. I. was Congress work and that Congress stood for service and, therefore, it was no shame for a matter of pride and privilege to belong to the Congress. I spoke to the frightened Harjan too, and I am hoping our visit will allay their fears. From Khatkul we went to Khatkul where the light came to have spread. The villagers were taken quite as showing us that they like to have an interest taken in their welfare. It is such a tragedy that we cannot help but give them as many of workers. A real army would certainly be really directed in even an instant."

M. D.

MY EARLY LIFE

By GANDHI

A Contribution prepared for young boys and girls from the first part of Gandhi's "Autobiography". Price Rs. 1. Postage and packing Rs. 2 extra.

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HARRIAN

No. 4

1937

NEEDLESS ALARM

There are three columns will be found an article by Mr. Richard Macdonald, who is a member of the Syllabus Committee appointed by the Warlike Educational Conference. He has, without mentioning the many criticisms that have been published of the Warlike resolutions, tried to answer them by describing what he calls the 'Syllabus Method' and what he expects it to achieve.

The latest article of the resolutions is the INDIAN SOCIAL REFORMER. It assumes that the new experiment arises out of the prohibition policy adopted by the present Congress Government and that there is an educational gap behind it. It forgets that Gandhi himself pointed out that whilst the idea assumed concrete shape when he thought of prohibition, the scheme was to be examined on its merits and not as a means of meeting the deficit caused by the loss of revenue. As a matter of fact I may mention here that it was as early as 1915 that Gandhi discussed the idea of self-supporting primary education with a few members, but nothing further was done as the circumstances were far from propitious.

There is another argument in the INDIAN SOCIAL REFORMER about which one wonders whether it is seriously meant. The only handicraft round which we centre the education of the child should be built up, he says the writer, the handicraft of writing. Now Gandhi's scheme is intended not to denude the art of writing from the primary school curriculum, but unobtrusively to displace it from the position it occupies at present, namely that of standing in the ill-considered development of the child and making him wait for the environment. Evidence of the necessity of adding vocational training to the merely literary is fully accumulating as these columns would show. We have referred in these columns to the systems of education in Russia, China and Denmark, and Dr. May has given his own experience of other countries. Dr. Friest, who has been an educationalist and a professor for several years in Switzerland, writing to Gandhi says

"You are in complete agreement with the most modern educationist and psychologists, who all recommend learning through real work and practical experience with responsibility. I am sending you a page from the illustrated New Year Times with photos of a Swiss school co-operative. You will see that the boys and girls there do exactly what you suggest, i.e. they

work money for their school and library. The same thing happens in many schools in Poland. You have seen an beautiful place through our columns and here, and I only hope it will enable you and your friends to do something useful for India while it lasts."

The pictures Dr. Friest has sent are of a school at Elberfeld, North Carolina, run under the guidance of Principal Richard Little. It has about a thousand students drawn from a radius of seventeen miles from farm houses scattered through the dark wood hills. The students make their own clothes in taking up coats and mending in special work groups. "They have landscaped the school grounds from their own tree nursery, and then gone on to beautify the town's churches and several hundred private homes. They make clothes and furniture and do repair jobs indoors and out. They do much of their janitor service (sweeping, scrubbing and washing the floors) and police the school and courtyard. They do printing and binding, book-binding job printing of the town. The school has been enabled by more than 100,000 hours of student volunteers' labour and more than 1,000 dollars of student savings per year. The students have been enabled through an educational pattern in which real problems and real jobs have turned the curriculum into a living laboratory." The school has a self-government committee, an inspection committee, and so on, a shop and a bank, run by the pupils, and also a printing press. The school trusts that drive the boys from home to school are driven by the schoolboys themselves. From their own labour during ten years the boys have increased the library from 450 to 25,000 books.

But our article will perhaps mislead. "Surely this is not the self-supporting school that Gandhi is thinking of. A thousand children are said to be earning a thousand dollars a year, and the school possibly spends ten times as much on the boys and repays it from these fees." It may be quite true, but why may not we go a step farther and make the children of our poor land wait not only for their small daily needs but for their whole education — an education in conformity with the requirements of this country, as other countries have their schemes in accordance with their own special needs?

And why this unnecessary alarm at an attempt to introduce education where there is none being given, and to stop a waste which the sponsors of the existing system admit is colossal? How are we going to have teachers? If we do not have enough, we can tell our sons according to our class, but need not shrink from an experiment which means nothing but good for the vast number of our village children who not only never reach the highest rung of the existing school ladder but do not even attain literacy?

M. D.

Notes

The Late Sir Jagdish Bose

Mr Jagdish Chandra Bose would have been 80 if he had lived until the 20th of November. One may not therefore say that his passing away on the 19th was in any way premature, but India and the whole of the scientific world is certainly the poorer by his death. He was one of the half a dozen names through which India was known to the world. His life was one dedicated to the search of truth in the sphere of science, and even those who have not the intellect to understand the results of his many researches, treasure the one outstanding fact of science associated with his name. They know that though he turned above sixty in the early mid group of the facts of the make of master, his mind dwelt in the realm of spirit, he survived whose eyes on his life were defocused. In 1917 he invited a scientist or political leader or actual to open his Temple of Research, but he invited Gandhi! the viceroy of Truth to do so, and the inscription that I saw on the walls of the hall where he gave the benefit of the demonstration of his experiments to the public in that Temple, still shines in our memory. It was the Most Tapovan tribute to him: "I have given Kiyama (imagination, fancy) to the world. You have given it Satya (truth, fact, reality)." His memory had of course left him the legacy of One Truth pervading the Universe, but science in its narrow sense shared no unity but diversity. It was left to him to demonstrate scientifically that not only bones, lungs but plants, and even metals, were sentient and responded to stimuli almost equally. By means of his experiments on plants (for the rice seed and from the "growing pains," he showed that

"These ear made computers, clearly growing seeds are done, have now told us the tale of their interdependence and their dependence on light that is as inescapable as day. May it not be said that their story has a pattern of its own beyond any that we have conceived? In making this study of life, is our final sense of agency deepened or increased? Is it not that which arises in us, a deeper sense of awe? Does not each of his new sciences gain for us a step in that stairway of rock which we will stand which who desire to look from the mountain-top of the spirit upon the promised land of work?"

The experiments brought him face to face with the scientific truth of the legacy he had received from his ancestors.

"It was when I came upon the main stream of these scientific currents and perceived in them one phase of pervading unity that I was within it all things, the note that quivers in rhythm of light, the meaning life upon our earth, and the values that that there were—It was then that I understood for the first time a truth

of that message proclaimed in my ancestors on the banks of the Ganges thirty centuries ago: 'They who see but one in all the changing manifestations of the universe, make them belong eternal truth, make them also, make them also.'"

The pursuit of truth gave him a glimpse of the all-pervading Unity. It is for those who inherit the legacy of his discovery to work out his implications. But it is certain that when scientists demonstrate to us one day that the pursuit of truth discovers the law of Ahimsa and without a consciousness of the law of Ahimsa the realization of Truth is impossible, part of the credit of the demonstration will belong to Sir Jagdish Chandra Bose. For that demonstration is but a step removed from what our great ancestor demonstrated.

Dink Shoppard's Last Message

The papers from London this week are full of details of Dink Shoppard's life which was one dedicated to the service of humanity and lived until the last moment exclusively to that end. Three days before his death, says Lord Ponsbury, he presided for over three hours over the executive of the Peace Pledge Union founded by him, had no speeches, as there was no time for it, and when at eleven Lord Ponsbury left him with a hope that he would go home and rest something before he went to bed, he had no time to do so. "He was off to a hospital to visit a friend who was exposed him." "Lancashire calls him" one of the greatest friends of humanity, one of God's good men in the very best sense of the word." Some Manchester men said: "When Dink Shoppard died the world's temperature seemed to drop, so much did he raise it and warm it, like an electric fire in a room." And the Archbishop of Yorkshire has a tribute that even the world's greatest men might envy: "He brought hope and substance and clarity into my company that he entered. He was one of those whose mere existence makes the world a better place." When he died, his faith in the principle of non-violence was higher than ever, and so was his faith in the movement he had founded. A short while before his death he said: "This movement will stand without me."

I am sure I was wrong in saying that the last words he uttered before his death were the message he gave after his election as Lord Mayor of Glasgow University. For the *Glasgow Forward* says that two days before his death he wrote a special article for the *FORWARD* in which he expounded his position for the last time. It is such an important article that I reproduce it in these columns for all lovers of truth and non-violence. In a letter received this week a foreign correspondent wrote: "How is Ahimsa to work in the case of population bombarded from airplanes? They

I am indebted to the Editor for these extracts. M. D.

realities with or without arms is not very white at that distance, and the working of our violence is not so simple as it's' Well, the question did not puzzle Dash Hoppard who answered it in this his last article. There are of course nations ready to bombard innocent people from aeroplanes, but are there any nations which, as nations, will lay down their arms and then hang ropes out by aerial bombs? Dash Hoppard's dream was to see in England one such nation, and the question our correspondent has asked did not seem to trouble him.

Temple Entry Question in Malabar

I take the following from Sri. C. Namaswami's letter:

"I reached Coimbatore a few days before the Temple Entry Conference to be held there on the 14th of November. Sri. Kelappa and Sri. Harinarayan were then working and collecting money and making arrangements for the Conference, in the surrounding areas. Both of them have visited well and hard. The Conference itself was undoubtedly a success. You know Coimbatore is only a village and as only one temple in the great temple. It was not therefore easy to accommodate delegates and guests. But Sri. Kelappa, who is now the District Social In-charge, got the District High School at our disposal and as arrangements were quite good. People from several parts of Malabar attended the Conference, also those from T. N. S. S. Raju's presence at the request of the Conference certainly added to the splendour and interest. There must have been at least 500 people in the big hall when Dr. Raju stood up to open the Conference. Dr. Raju's speech has created some dissatisfaction. You are in the Minority in charge of the Malabar Conference also. We did not commit himself to anything, though of course he cannot the resolution that the Congress Cabinet in Malabar would settle the question of temple entry as soon as their hands were a little free from other more pressing matters. Dr. Raju told the Conference immediately after his opening speech, on an official visit to the Coimbatore temple, a walk away from the Conference building. Since the temple the Coimbatore Government gave him an address regarding the Minority and to open temples to Harijans and repeating that he would take the religious authority of the present Government. Dr. Raju of course gave the Government a bit of his mind, though his words were very gentle and kind. But the Government have from his speech that temple entry was coming nearer than before. Dr. Raju was surrounded with great honour at the temple. All this has created a healthy effect. After we left the Conference (which, the Conference adopted a resolution that of which the M.C. has made the Malabar Cabinet did not take up the question of temple entry, Harijans should be admitted at Coimbatore and Sri. Kelappa was authorized to take all the steps necessary for

such examples of Harijans. This resolution has now obtained very wide publicity. I am circulating amongst a statement issued by my president in which Sri. Namaswami Pillai expresses his disappointment at the speech of Dr. Raju, and full agreement with the Harijans resolution, passed at the Coimbatore Conference. The President of the Coimbatore Conference was Sri. Kanda Vaidyan, a retired District Justice District Judge, and a very religious man, born of the elderly school from Calicut like Sri. J. Gopal Menon and Sri. K. Madhava Menon was opposed to the Harijans resolution and specially to the 3 months' time limit. But the Conference carried it with a big majority. Dr. Raju's special point was that Temple Entry was not quite ready for temple entry and that enough Harijans had not been done. Our suggestion was that just as prohibition was legislated in the Indian District to begin with, so temple entry may be legislated in Malabar District to begin with. The Conference has certainly created good interest and I think it is not wise to allow matters to drift. It is the Indians in Malabar who have become very restless. If they would take up temple entry work in right earnest, they would be able to turn the scales in Government."

Comment on this interesting development is unnecessary at this stage. One may hope that Harijans would be successful.

H. D.

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THE SEGSON METHOD AS I SEE IT

(By F. S. Macdonald)

1. The Segson Method is the name given to the Principles and System of Education established by Nicholas Segson.

2. It is the application of the law of Man-Science in the training of the child as a purposeful citizen of the world.

3. It is claimed that the method is applicable with appropriate changes, to children of all nationalities and classes where the military spirit is to be eradicated by the peaceful. Anyway it is the only proper system for the people of India.

4. Its aim is to make the child share the obligations of citizenship from the earliest age at which it begins to show some power of discrimination.

5. The centre of the Method lies in a productive industry. All training will be principally through the medium of and in connection with such industry. Thus History, geography, mathematics, physical and social sciences and general literature will centre round and be related to that industry. Other matters in the above subjects will not be omitted, but greater emphasis will be laid on the former.

6. Industry will not be only the means and medium of instruction, but, to the extent it is an inevitable condition of human life, it will also be an end of instruction. Its final aim will be to inculcate in the pupil a sense of the dignity of all manual labour—even sweeping—and the duty of earning an honest livelihood by labour.

7. It shall be the aim of the teacher to bring out the moral, rational and physical capacities of the child through the industry it is taught.

8. Social sciences and hygiene will not be taught as mere classroom subjects, but by planning joint and several programmes of service to the whole village not excluding dumb animals. The school shall be the centre for the collection of material to the surrounding society.

9. The Method may be shortly summed up in the phrase, "From the hand and the atom to the home and the heart, and from the school to the society and God."

10. It is held that three to four hours' joint daily labour in the corporate life of a school is a healthy and educative engagement for children of both the sexes, whatever the class they come from. "In the interests of both science and industry, as well as of society as a whole, every human being, without distinction of birth, ought to receive such an education as would enable him or her to combine a thorough knowledge of science with a thorough knowledge of handicraft." (Kropotkin.)

11. Under the present system most pupils do not leave even at the end of their college career what they will do after completing their studies. Young boys and girls, unless their material circumstan-

ces are hopelessly adverse, pass on from primary to secondary schools, and from secondary schools to colleges at an enormous expense, not for the love of cultural and other education which the schools and college prefer to give, but simply because they do not know what else they should or can do. They go on with their studies merely in order to put off till the last day the difficult question of settling the main career of life. More than twenty years of the growing period of life spent in such useless courses must inevitably be the pupil's habit of generalisation, hesitation, irresolution and inability to take decisions in the pursuits of life. The Segson Method will aim to bring about in the child at as early an age as possible the determination of the future career it should expect to pursue, and will arm him with at least one occupation, which will give him a wage enough for a healthy subsistence.

12. In the Segson Method, literacy (that is, information in various matters through reading and writing, and capacity to follow logical or pseudo-logical controversy) is not considered knowledge or even the medium of knowledge, but is regarded only as a symbolical representation both of knowledge as well as of uncompleted ignorance. The knowledge of these symbols is necessary and useful if the sources of knowledge are alive. It will be the aim of the Segson Method to keep these sources alive. The means of doing so are work, observation, experience, experiment, service and love. Without these, learning through books sets even at a naught in the development of the spiritual and rational functions of the student, and also impairs his physique.

13. The Basic Course under the Segson Method should include a good knowledge of the mother-tongue, a fair acquaintance with the literature, a working knowledge of the national language of India, a general knowledge of such subjects as mathematics, history, geography, physical and social sciences, drawing, music, drill, sports, gymnastics, etc., as well as of a vocation to a degree which should enable an average student to start a modest career, and a serious and bright student, if he will, to take up a course of higher general or vocational training. It should not include at that stage English or such semi-technical courses of other subjects as are not generally required in practical life, are not absolutely essential for the training of the intellect, or are not necessary as a fair background for further self-education.

14. The Basic Course should extend to not less than seven years, and may be a little more if necessary. If the schools become self-supporting, as explained later on, and if the guardians also get something out of it, the maintenance of boys for a longer period will present no obstacle to the parents.

15. Underlying the Segson Method, there are a few fundamental principles regarding the Education and Duties of the State and the

minimum living wage. They are stated in the following paragraphs:

14. A State is not worth the name, if it cannot usually employ all adults willing to work for it and trained by it under a measure of compulsion, and pay them the minimum wage necessary for healthy subsistence.

17. Under the present market rates, it is held that the living minimum wage for India should not be less than one anna for each hour of work at the average speed.

18. The present system of government and the structure of society do not come up to this standard. We are not, therefore, workers of the name 'State'. Whether the deficiency is due to foreign domination or to casteism, it has to be remedied. It is claimed that the Begon Method, rightly and correspondingly applied, will give us sufficient strength and means to bring about the necessary changes.

19. In order to achieve this the Government must establish its hold over at least one such industry, in which it can employ practically an unlimited number of workers without loss to itself.

20. It is submitted that handspinning and handweaving is the only industry which can do so in India. It has all the natural advantages of our material, small capital and enormous man-power for specialisation in that industry. It has also the tradition for it, having been for centuries the sole manufacturer of cotton fabric for the world.

21. But the spinner's wage, which was never very satisfactory, suffered still more in trying to compete with machine-made goods. The Government as well as the public must remove the competition and, until that is done, actively discourage it by supporting the hand industry at a pace which will give the spinner the living wage.

22. It is also necessary that the wage should increase all round at least to the level of the minimum living wage. The Government must gather strength and the people must co-operate to make this possible.

23. The minimum wage mentioned above is for adult's wage. For a pupil of a primary school it is taken to be $\frac{1}{2}$ anna per hour.

24. Notwithstanding an average three hours of work per day for about nine months in the year, the test of the efficiency of a "Begon school" should be that a full school of not less than seven classes, with an average 25 pupils per class and eight or nine members on the staff should be able to earn the annual salaries of the staff from the products manufactured in the school. The minimum salary of a teacher is reported to be Rs. 25 per month, (he so much should it be less than Rs. 20).

25. The capacity of the pupils must be increased and the implements and methods of instruction must be improved until at least this standard of efficiency is reached.

26. With the school wage reduced as above, there is no apprehension of the school products entering into competition with private artisans' products of the present village wage. By the time the village wages rise to the standard expected above, the most progress in capacity and implements will have been made by the village artisans also. Consequently the apprehension of competition seems groundless.

27. The school wage mentioned above must for the present be guaranteed by the State. At any rate it should be at a par with the rates provided by the A. I. S. A. and the A. I. V. I. A. and progress with them, till it reaches for the hand school the standard of half an anna per hour. For the present, this will mean the subsidising the school in an indirect manner and, according to present market prices, to lift it as a financial burden on the Government. But it is felt that there is so much room for improvement in the capacity and implements of workers that, within a period of five years, it should be possible for the school as well as private artisans (who take to similar training and implements) to rightfully earn the minimum wage desired for them, without making the products appreciably more costly than what they are now.

28. The principle that the school must be self-supporting in the sense explained above, has not been laid down from merely economic considerations, but because it will also provide a practical test of the efficiency of the school as an educational institution on its vocational side.

29. The method so outlined above has been worked out mainly for the Hand Education through the Hand industry. Other industries are not to be discouraged or neglected, only there are not enough data for working out other handbooks.

30. The principles of the Begon Method can be applied, with appropriate changes, also to higher stages of education. All education should have a self-supporting factor in its scheme. In the higher stages, either the contribution must be supported by the pupils' labour or fees, or the pupils must be able to support himself from his school or other labour, if he does not pay fees.

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HARIJAN

(Editor: MARGARET DESAI)

(Under the auspices of The Harijan Sevak Sangh)



VOL. V No. 481

POONA.—SATURDAY, DECEMBER 11, 1937

[TWO ANNAS]

Notes

Heartfelt Thanks

Grandpapa's health continues to be much the same as it was. He is having no more rest and sleep as he can possibly have. The mind is evidently thinking of many things. 'If it was at all possible,' he said one day, 'I would go and sit down in Bengal.' As I turn my eyes on the newspapers, he said on another occasion, 'I have painful evidence of the danger to which we seem to be running.' But, he said again, with a faint smile 'I am trying now and constant to restrain for the present.'

But we may be sure that he prays more intensely than ever, and let us all pray that that power for prayer may ever abide with him, no matter to what physical condition God should choose to reduce him.

We have had cables and telegrams of inquiry and of prayers for his recovery. Here is a letter signed by many workers but full of sentiments coming out of a common grateful heart.

"We have been with you during these trying days when you again have given yourself so freely to the cause of labour and the needy. We would that more of us could bear our burden more fully, would live the life of Truth that each going would be unnecessary on the part of one man. But as long as such is needed we thank you that that there is such a faithful one of life to carry the call. We have been cheered about your health although we have known that your strength comes from that everlasting Source. We rejoice that you are again entering life the even greater burden. May we go forward together. And our organs are one with you — with you who are ever our inspiration and strength. May these days be days of new power and insight and realisation for you. We try to be with you over the faithful service."

I know that this prayer will find a responsive echo in many another heart.

There is an unending voice from afar, but where too a kindred heart is beating.

"You are a dear man, loved by me and many. Blessed sleep. Although we have never met

yet, and we are likely to, yet we love you because of what you are and what you stand for. May that presence give life for many years for you are much needed in the world today and so in your message."

For these and other messages our heartfelt thanks.

Dr. Zakir Husain Committee's Report

We announced for the readers' interest study Dr. Zakir Husain Committee's Report which is all but unanimous. We say 'all but unanimous' because there is Prof. K. T. Shah's dissenting vote. It will be remembered that Prof. Shah's name was included on the Committee with the knowledge that he was the only dissident voice in the whole Conference.

The report includes a detailed syllabus for the craft of spinning and weaving — that for that craft only. That is not because the committee ignore other crafts. We understood the Committee had reviewed syllabuses of other crafts, but they had not been worked out with any precision. Shri Vinoba being the only one who had not only theoretically but practically worked out a syllabus for the craft of spinning and weaving, the Committee adopted it. But Dr. Zakir Husain makes it clear in his covering letter that 'If time had permitted we would have very much liked to include a similar scheme for other crafts. For we are anxious to avoid the possible impression that we do not attach equal importance to other crafts with similar or better educational possibilities. When at a later date we submit to you a detailed scheme of suggested grade placements we hope also to include a detailed scheme of agriculture and gardening as the basic craft.'

That the Committee was composed of persons competent to speak on the subject of education is apparent from the educational qualifications and experience of the members. Dr. Zakir Husain had his education in Germany, is a Ph. D. of Berlin University, is a German scholar and has been in charge of Jamia Millia Islamia ever since its inception. He has thus considerable experience of primary and higher education both. Prof. Khwaja Salimullah belongs to the Aligarh University and is B. A., M. Sc. (London). Shri Vinoba has no academic qualifications, but is known for

his profound learning and has had educational experience extending over 30 years. Shri Kishorlal Kishor has been an educationist all his life, having taught at Sanshodhan, Sahyadranath Sanshodhan School, Sahasrabudhi and Gujarat Vidyapeeth of both of which he was principal, and is even now teaching though not actually a professor or teacher. He is a graduate of the Bombay University. Shri Kishorlal Mathuravala is a B.A., B.L. of Bombay University, taught at Sahyadranath Sanshodhan School, Sahasrabudhi and was Registrar and Professor of the Gujarat Vidyapeeth for many years. He has thought deeply on problems of education and has several educational books to his credit. Bhaktant Ashasthi is a B.A. M. A. in English and Sanskrit of the Benares Hindu University, and has the natural gift of teaching. She has been in charge of the women's section in the Benares University and of Mahila Vidyapeeth, Varanasi. Shri Kishorlal Jangal P. S., B. L. was Chairman of the Managing Board of the A. I. V. I. A. and has a fund of practical experience of handicrafts, having also been long associated with the A. I. Spinnners' Association. Prof. E. T. Shah, B.A. (Bombay), B. Sc. (Lond.), Bhambhani has had much to do with University education for many years. Is the author of numerous books on Economics, and was a member of the Debt Inquiry Committee appointed by the Congress. Sh. J. C. Kumbharappa is M. A. (Calcutta), B. Sc. (Brynmore), and is an incorporated accountant. He conducted a lucrative career as accountant in 1913 and joined the Gujarat Vidyapeeth as Professor of Economics, served out an economic survey of Maharashtra as Gujarat, was on the Public Debt Inquiry Committee appointed by the Congress, and has been the Secretary of the A. I. V. I. A. ever since. His inspection Shri Arjunayyasa had his training abroad, and is B. Sc., B. Ed. (Bom.) (Edn.), Diploma in Education (Calcutta) F. R. S. A. He was for long in Sanshodhan and is now principal of Navachandri Vidyapeeth, Warananasi.

A Double-edged Weapon

The Ahmedabad labour strike is over—not yet, not having done a lot of harm all round. The only one good result of it may be this that the workers have learnt one more lesson, of not listening to those who would encourage strikes as such, and have also perhaps realised the value of the Labour Union which has by now weathered many a storm, and which makes for the solidarity of the labour interests. The *INDIAN LABOUR JOURNAL*, which is the official organ of the B. N. Sp. Indian Labour Union, comments in its recent Ghandi's article 'Storm Signals' and has addressed very sensible remarks both to the workers and the labour leaders. "They must," it says, "formulate their grievances, present them to the proper organs, seek the aid of Provincial Governments for their redress, and if all channels fail, resort to the ultimate weapon of strike. It will never do to strike work and then to evolve a list of grievances

and demands." Also "Labour organisations should develop a strength of their own. There had been sporadic strikes throughout the country in 1933. There were record strikes in the textile and other industries including railways in the year 1934. We have now strikes all over the country. They do indicate in unmistakable terms that the workers are prepared to make any sacrifice in order to secure better conditions. But more strikes without the development of trade unions which function continuously and systematically do not carry the workers far. The leaders who figure so much in strikes should not themselves deem to do some regular trade union work. But, unfortunately, most of them do not seem to have faith in trade unionism which, according to them, is reformist. Some of them go to the extent of stating that workers cannot see or think beyond improving their own conditions and all revolutionary thought was only emanate from the bourgeoisie. They may be entitled to think so but they should not exploit labour for this purpose."

Congress Governments and Labour

But the strike has often become also, which even the Government ought not to ignore. It has brought under the influence of arbitration parties at Ahmedabad who were still outside it. Several Ahmedabad mills have always remained outside the Millowners' Association, and a fair section of labour also has not yet realised that its interests would be better safeguarded if they joined the Major Millages. The result of this incomplete organisation of both millowners and mill workers has led to avoidable mutual conflicts which have disturbed industrial peace in Ahmedabad. It is thus that effective steps were taken to see that all mills join the Millowners' Association and all labour comes on the register of the Major Millages, but whether this is done or not, the Bombay Government should undertake legislation, giving to agreements arrived at by representative organisations a binding character for everybody in the industry. This would prevent a few mills or sections of labour which are outside the influence of their representative organisations from disturbing the peace of industry by unauthorised conflicts. We are suggesting nothing new. Even the Socialist Premier of France has had such legislation placed on the Statute Book, and so also the Governments of the Irish Free State and some other countries in the West. Unorganised mill-owning interests and unorganised labour cannot be allowed to disturb the peace of industry or of society. Congress Governments would do well to consider the advisability of such action in this matter.

The New Wage in Action

The results of the spinning competition held during the "Gandhi week" celebrations at Serai are most revealing and encouraging. There are

in the village Karthi (near Serli) 48% splashes of whom 30 took part in the competition. These were not selected but were just those who cared to compete. The figures thus reflect the average of the good, bad and indifferent splashes. When the annual meeting of the Gandhi Seva sangh was held at Serli in March 1933 the splashes of this village who took part in the competition earned from Rs. 5-1-0 to Rs. 5-2-0. This time the minimum earned in Rs. 3-1-0 and maximum in Rs. 5-4-0. The average wage earned by the twenty splashes is three annas for eight hours.

When the minimum wage of 2 annas was fixed, doubts were freely expressed about more than a small percentage ever earning the minimum wage. The competition at Karthi has proved that not only a few but 16 out of 23 splashes earned more than three annas each and the average was three annas.

There are two or three other interesting features also to be noted. Among the competition four were over 30 years of age. One of these a woman earned nearly four annas a day, splashing 164 yards of 32 counts per hour, the yarn being of a hundred per cent strength. Two of the four earned three annas a day each, and the fourth earned two annas and nine pice.

It should also be noted that the quality of splashing has greatly improved. Four of the splashes spun yarn of a hundred per cent strength (the two men of 32 counts) and in only two cases out of 16 was the strength lower than 80 per cent. The highest count spun was 32 and the lowest was 14. The speed in the former case being 322 yards of 32's strength per hour, and in the latter case being 161 yards of 14's strength per hour.

M D

NOTES

The present issue being of 12 pages has been printed at two annas a copy each. The subscribers are getting it without any extra charge. As there is likely to be an additional demand for the Report of the Dr. Zakir Husain Education Commission, we have printed a few hundred copies more. They will be sold at two annas per copy, including postage. Those readers who want to have more copies are requested to send their orders early along with the full price.

Manager

A. Corcoran

On p. 312, as col. 1, line 11 from bottom, read 1 instead of 2, and in col. 2 line 10 from bottom, read 1 instead of 2.

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FURTHER DAMAGING EVIDENCE

(Continued from p. 334)

retaining children in school long enough to make them permanently literate and the large increase in expenditure, total number of pupils and total number of schools have not succeeded in increasing the duration of school life. In fact, viewed in terms of percentages, the huge increase in expenditure, particularly in the I standard, has resulted in a decrease in the percentage of the number of pupils in the V standard to the number in the I standard. While it is satisfactory that the total number of pupils reading in the V standard, for example, has risen from 45,977 to 124,477, it is equally disappointing that these figures should form a smaller percentage of the total enrolment in the I standard than was the case thirty years ago. Similarly, the percentage of pupils admitted into the I standard in 1926-27 who progressed to the V standard in 1928-29 is consistently higher than the percentage of pupils admitted into the I standard in 1928-29 who progressed five years later to standard V. As national language 'mastery' and 'acquisition' have not only declined but increased and Government have seriously to consider what steps should now be taken to prevent what, from a financial point of view, is an entirely unprofitable expenditure of very large sums of public money. It may be truly stated, as was indicated in the Report of the Auxiliary Committee of the Indian Statistical Commission, that with our complete money spent on the education of children who do not proceed beyond the 32 standard is almost totally wasted, and from the figures given it is not difficult to calculate what large sums of money have been spent almost without any return to the State. Actual figures for the two years 1929-31 to 1934-35 show that out of 1,589,033 pupils enrolled in the I standard in 1929-30 only 469,140 survived in the IV standard in 1933-34 and only 124,477 survived to the V standard in 1934-35. The wastage between standards I and II still remains enormous (i.e. of 1,589,033 pupils enrolled in the I standard in 1929-30 only 469,140 were found in standard II in the following year, there being a drop of 669,894 pupils between I and II standards in one year" (Indian case).

What greater condemnation could there be of the system of education than this coming from the administration themselves? This realization should have come to them much earlier, and the expenditure of the sheer waste of enormous sums of money of a post secondary like ours should have been stopped and the money used to better purpose.

In any case we shall examine the reasons given by the Government for this wasteful state of affairs and some of the remedies therein suggested for curing it.

C. S.

HARIJAN

Vol. 11

1937

FURTHER DAMAGING EVIDENCE

1

The enormous waste of money and energy involved in the present system of education—more in the primary than in any other part of it—has been dealt with in these columns, with particular reference to Bombay and Bengal. Indeed, ever since the Harpur Committee drew pointed attention to the "ineffectiveness of a large portion of the total expenditure on education, particularly in the sphere of mass education", all provincial reports on education make a special reference to this fact, and we are also told that they "have been attempting to formulate a policy for mass education which will result in the more rapid production of literates and in the reduction of wasteful expenditure and wastage of material,"—though nothing tangible seems to have been done all these years to arrest the process. We have, however, some news coming like the press communication issued by the Madras Government on 26th June 1937—in a part a little prior to the taking of office by the Congress Ministry—in which the Government took stock of the whole situation and made "a pronouncement on their general policy". The communique is remarkable for its avowed admission of failure of the present system, a searching analysis of the reasons of the failure, and a note of warning to eliminate this huge waste before proceeding further. We would refer here only to that part of it which deals with primary education, for, in the words of the communique, "the total expenditure on primary education in this province amounts to Rs 225 crores, of which Rs. 137 crores are met from Government funds and Rs. 87½ lakhs are met from local body funds, ... and a large percentage, over 50 per cent of the total Government expenditure on education, is spent on elementary schools."

After a few preliminary remarks the communique starts with an examination of the results achieved in the field of primary education, and says

"Looking back over a period of thirty years in the province it will be seen that there have been very considerable developments in the field of elementary education. There has been a large increase in total expenditure, a large increase in the total number of students enrolled and a large increase in the number of schools provided. In 1908-09 the total enrolment in the first five standards of elementary schools for both boys and girls was 711,574, in 1934-35

the total enrolment was 1,711,608, in 1935-36 the total expenditure from all sources on elementary schools was Rs. 20,500 lakhs; the corresponding figure for 1918-19 was Rs. 368.41 lakhs. In 1908-09 the total number of elementary schools for boys and girls was 31,389; in 1934-35 the figure was 41,110. In addition to these large statistical increases Government have passed legislation for the introduction of compulsory and have introduced compulsory in a number of areas, particularly municipal areas.

These figures seem to indicate remarkable progress in the spread of mass education. But is it really so? Has it really led to satisfactory increase in the extent, area of literacy? The communique anticipates our question and gives the answer:

"Viewed from these aspects it would appear as if progress had been satisfactory. A careful analysis of the existing position, particularly of the relationship between the strength of elementary school standards and the increase in literacy of the population, reveals however the fact that, while it is satisfactory that there has been a very large increase in the enrolment of elementary schools, the large increase has not resulted in anything like a proportionate increase in the literacy of school age and consequently in the production of permanent literates. The figures for literacy for the last three censuses show that the rate of increase in the percentage of the literates of the population is moving extremely slowly. The percentage of male literates only increased by 1.4 per cent in the decade 1911-21 and only increased by 0.9 per cent in the decade 1921-31. The increase in the percentage of female literates were only 0.8 for the decade 1911-21 and only 0.7 for the decade 1921-31.

Not only has the increase in the percentage of literacy been 'extremely slow', but there has been recently an actual setback. The communique makes a frank admission of miserable failure.

"It will be seen that actually the rate of increase has fallen between 1921 and 1931. It seems obvious that in spite of all that has been accomplished in the field of mass education there is wide discrepancy between increased total enrolment and the production of literates from the elementary school system. While there has been an increase of over two million pupils in total enrolment in the first five standards during the last thirty years, the increase in the percentage of literates in the total population has only been fourteen since the 1911 census the increase in the total number of male literates has only been 300,000 and the increase in the female literates only 150,000."

And there comes the amazing admission that the position, instead of improving, has been on the contrary slowly deteriorating.

"The main difficulty which has always faced the Education Department is the difficulty of

(Continued on p. 361)

Report of the Dr. Zakir Hussain
WARDHA EDUCATION COMMITTEE

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All India National Education Conference,
Mumbai.

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I have the honor to submit herewith the report of the Committee appointed by the Warlike Conference on the 12th of October 1932 to formulate a scheme of higher education on the lines suggested by the resolutions of that Conference.

The members of the Committee present at Warilla had a preliminary discussion with you on the 16th October. The Committee met at Warilla on the 1st and 2nd of November when all the members attended except Professor K. T. Smith who was prevented by urgent work from coming. They met again at Warilla on the 12th, 13rd and 16th of November. Professor Hayakawa could not come, and Professor K. T. Smith could be present only on the last day of the meeting. You will be pleased to know that the discussions were conducted in the most cordial spirit and every member was anxious to contribute his very best. We received no evidence, but the Committee are extremely grateful to the numerous scientists who came to their rescue on the problems regarding our activities.

We are fully conscious of the shortcomings of the report we are submitting. Our own limitations as well as the limitations of time did not permit us to do better. We have been able, for instance, to include a detailed syllabus only for the craft of Spinning and Weaving. If time had permitted we would have very much liked to include a similar scheme for some crafts. For we are anxious to avoid the possible impression that we do not attach equal importance to other crafts with similar or better educational possibilities. When at a later date we return to you a detailed scheme of correlated grade-placements, as desired by you, we hope also to include a detailed scheme of Agriculture and Canebrake as the basic craft.

We are thankful to the many Provincial Governments for sending us all the relevant literature, and specially to the Government of the Central Provinces for deputed an officer of the Educational and an officer of the Agricultural Department to help us wherever we needed their help during the course of our deliberations. Our Associateship and Shri Nath Sankarji through members of the Committee, desire to be specially thanked for facilitating

The work of the *Commissio*² by their efficient handling of the voluminous correspondence and making all necessary arrangements for the meetings we hold.

I am personally very grateful to the Staff of the Teachers' Training College, Madras University, Alipatti, for their wholehearted co-operation and for permitting me to draw freely on their expert knowledge and previous ideas.

We submit this report to you in the sincere hope that such poor villages like those presented in it may prove to be the beginning of a sound educational system in our country.

Responsible:
LARRY H. HARRIS
The Journal

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*The members of the Committee were Dr John Smith (Chairman), Sir Agnew-Williams (Secretary), Drs Kheng, Selim Ismail, Tan Sri Mohd, Khamis, Khalid, Maheshwari, S C Kumarappa, Shrikrishna Jay, Prof E T Shah and Honorary Members.

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SECTION I. BASIC PRINCIPLES

The Existing Educational System

India today is politically unanimous in condemning the existing system of education in the country. In the past it has failed to meet the most urgent and pressing needs of national life, and to organize and direct its forces and tendencies into proper channels. Today, when quick and far-reaching changes are reshaping both national and international life and making new demands on the citizens, it continues to function feebly and apart from the real currents of life, unable to adapt itself to the changed circumstances. It is utterly responsive to the realistic demands of the present situation, nor inspired by any life-giving and creative ideal. It does not train individuals to become useful productive members of society, able to pull their own weight and participate effectively in its work. It has no conception of the new co-operative social order which education must help to bring into existence, to replace the present competitive and inhuman regime based on exploitation and violent force. There is, therefore, a demand from all sides for the replacement of the present system of education by a more constructive and human system, which will be better integrated with the needs and ideals of national life, and better able to meet its growing demands.

Any scheme of education designed for Indian children will in some respects radically differ from that adopted by the West. For, unlike us in the West in India the nation has adopted non-violence as the method of peace, for civilizational freedom. Our children will therefore need to be taught the superiority of non-violence.

Mahatma Gandhi's Leadership

In this field as in so many others, far-sighted leadership has come at this critical juncture from Mahatma Gandhi, who has thrown himself single-heartedly and devotedly into the question of evolving a system of education which will be in harmony with the genius of the Indian people, and solve the problem of mass education in a practicable way and within as short a time as possible. The basic idea of his scheme, as expounded by him in his articles in *Hindustan* and at the Wardha Educational Conference, is that education, if sound in its principles, should be imparted through some craft or productive work, which should provide the nucleus of all the other instruction provided in the school. This craft, if taught efficiently and thoroughly, should enable the school to pay towards the cost of its teaching staff. According to him, this would also help the State to introduce immediately the scheme of free and compulsory basic education. Failing this, in the existing political and financial condition of the country, the cost of this education would be prohibitive.

Craft Work in Schools

Modern educational thought is profoundly unanimous in recommending the idea of educating children through some suitable form of productive work. This method is considered to be the most effective approach to the problem of providing an integral all-sided education.

Psychologically it is desirable, because it relieves the child from the tyranny of a purely academic and theoretical instruction against which his native nature is always making a healthy protest. It balances the intellectual and practical elements of experience, and may be made an instrument of educating the body and the mind in co-ordination. The child acquires not the superficial literacy which implies, often without warrant, a capacity to read the printed page, but the far more important capacity of using hand and intelligence for some constructive purpose. This, if we may be permitted to use the expression, is "the literacy of the whole personality."

Seriously considered, the introduction of such practical productive work in education, to be participated in by all the children of the nation, will tend to break down the existing barriers of prejudice between manual and intellectual workers, towards alike for both. It will also contribute in the only possible way a true sense of the dignity of labour and of human solidarity — an ethical and moral gain of incalculable significance.

Economically considered, carried out intelligently and efficiently, the scheme will increase the productive capacity of our workers and will also enable them to utilize their leisure advantageously.

From the strictly educational point of view, greater consciousness and reality can be given to the knowledge acquired by children by making some alignment with the basis of education. Knowledge will thus become related to life, and its various aspects will be correlated with one another.

Two Necessary Conditions

In order to secure these advantages it is essential that two conditions should be carefully observed. Firstly, the craft or productive work chosen should be rich in educative possibilities. It should find natural points of correlation with important human activities and interests, and should extend into the whole content of the school curriculum. Later in the report, in making our recommendations on the choice of basic crafts we have given special attention to this point, and we would urge all who are in any way concerned with this scheme to bear this important consideration in mind. The object of this new educational scheme is not primarily the production of craftsmen able to produce some craft mechanically, but rather the application for educative purposes of the resources implicit in craft work. This demands that productive work should not only form a part of the school curriculum — the craft side — but should also permeate the content of teaching all other subjects. There should be laid on the principles of co-operative activity, planning, authority, initiative and individual responsibility in learning. This is what Mahatma Gandhi means when he says: "Every handicraft has to be taught not merely mechanically as it does today, but systematically. That is, the child should learn the why and wherefore of every process" — of course through personal observation and experience. By merely adding to the curriculum one other subject — weaving, spinning or carpentry — while all other subjects are still taught in the traditional way we shall, we are convinced, encourage passive satisfaction and the diversion of knowledge into unprofitable inter-night competitions, and thus defeat the real purpose and spirit of this scheme.

The Ideal of Chaturvarty Implicit in the Scheme

We are also anxious that teachers and educationists who undertake this new educational scheme should clearly realise the ideal of chaturvarty implicit in it. In modern India chaturvarty is destined to become increasingly dominant in the social, political, economic and cultural life of the country. The new generation must at least have an opportunity of understanding its own problems and rights and obligations. A completely new system is necessary to secure the education of children for the intelligent exercise of the rights and duties of citizens. Secondly, in modern times, the intelligent citizen must be an active member of society, able to refer to the form of some useful service that he offers to it as a

member of an organised civilised community, an education which produces drugs and poisons — whether risk or poison — stands condemned. It not only impairs the productive capacity and efficiency of society but also engenders a dangerous and immoral mentality. This scheme is designed to produce workers, who will look upon all kinds of useful work — including manual labour, even menial — as honourable, and who will be both able and willing to stand on their own feet.

Such a close relationship of the work done at school to the work of the community will also enable the children to carry the values and attitudes acquired in the school environment into the wider world outside. Thus the new scheme which we are advocating will aim at giving the children of the future a keen sense of personal worth, dignity and efficiency, and will strengthen in them the desire for self-improvement and social service in a co-operative community.

In fact, the scheme envisages the idea of a co-operative community, in which the motive of social service will dominate all the activities of children during the plastic years of childhood and youth. Even during the period of school education, they will feel that they are directly and personally co-operating in the great experiment of national education.

The Self-supporting Basis of the Scheme

It seems necessary to make a few remarks about the "self-supporting" aspect of the scheme, as this has concerned considerable misunderstanding. We wish to make it quite clear that we consider the scheme of basic education outlined by the Wardha Conference and here elaborated to be aimed in itself. Even if it is not "self-supporting" in any sense, it should be accepted as a matter of sound educational policy and as an urgent measure of national reconstruction. It is fortunate, however, that this good education will also incidentally cover the major portion of its running expenses. We hope to show presently that within the scope permitted by the Wardha Conference, it can do so to a considerable extent (see the Appendix). The Appendix gives the figures of the expenditure to be made towards the core current expenditure by a school with the basic craft of spinning and weaving (see p. 182).

So far as this craft was concerned we had little difficulty in making these calculations, as expert work in this line has been going on for the last seventeen years under Mahatma Gandhi's guidance. The wages in this case have been calculated on the basis of the standard fixed by the All India Spinners' Association in Maharashtra. In the case of other crafts, calculations may be made on the basis of the prevailing market rates. Mahatma has definitely suggested that the State should guarantee to take over, at prices calculated as above, the product of the work done by its

future citizens in school, a view which we heartily endorse." ...every school can be made self-sustaining, the condition being that the State takes over the manufacture of these schools." (HAKIM, 31 July 1957)

Apart from its financial implications, we are of opinion that a reasonable check will be useful in ensuring thoroughness and efficiency in teaching and in the work of the students. Without some such check, there is great danger of work becoming slack and losing all educative value. This is only too obvious from the experience of educationists who from time to time have introduced " manual training " or other " practical activities " in their schools.

Not how we must sound a necessary note of warning. There is an obvious danger that in the working of this scheme the economic aspect may be stressed at the expense of the cultural and educational objectives. Teachers may devote most of their attention and energy to extracting the maximum amount of labour from children, whilst neglecting the intellectual, social and moral implications and possibilities of craft teaching. This point must be constantly kept in mind in the working of teachers as well as in the direction of the work of the supervisory staff and must colour all educational activity.

SECTION II. OBJECTIVES

It has not been possible, during the short time at our disposal, to prepare a detailed correlated programme of work for the whole period of seven years. However, we have tried to put down, under separate heads, the objectives of the new schools in the future such. Provincial Board of Education must include an expert curriculum maker, who will be responsible for preparing the detailed correlated programme for the complete seven years' course of studies. As a result of their valuable observations in the new schools, the teachers working under competent supervision and guidance, will be able to supply the details which will serve as a basis for this work. We are, however, attempting to make a correlated syllabus in broad outlines which will form an annex to this report.

Main Outline of the Seven Years' Course of Rural Education.

1. The Seven Craft

Such reasonable skill should be attained in the handicraft chosen, as would enable the pupil to pursue it as an occupation after finishing his full course.

The following may be chosen as basic crafts in various schools:

- a. Spinning and weaving
- b. Carpentry
- c. Agriculture
- d. Fruit and vegetable gardening

e. Leather work.

f. Any other craft for which local and geographical conditions are favourable and which satisfies the conditions mentioned above (p. 367).

Even where an industry other than spinning and weaving or agriculture is the basic craft, the pupils will be expected to attain a wide-range knowledge of weaving and spinning with the hand, and a practical acquaintance of any agricultural work in the local area.

II. Mother Tongue

The proper teaching of the mother tongue is the foundation of all education. Without the capacity to speak effectively and to read and write correctly and lucidly, none can develop genuine depth of thought or clarity of ideas. Moreover, it is a means of introducing the child to the rich heritage of his people's ideas, customs and aspirations, and can therefore be made a valuable means of social education, whilst also furnishing right ethical and moral values also. It is a natural outlet for the expression of the child's synthetic sense and appreciation, and if the proper approach is adopted, the study of literature becomes a source of joy and creative appreciation. More specifically, by the end of the seven years' course, the following objectives should be achieved:

1. The capacity to express freely, naturally and confidently about his ideas, people and happenings within the child's environment. This capacity should gradually develop into

2. The capacity to speak lucidly, coherently and relevantly on any given topic of every-day interest.

3. The capacity to read silently, intelligently and with speed written passages of average difficulty (This capacity should be developed at least to such an extent that the student may read newspapers and magazines of every-day interest.)

4. The capacity to read aloud — clearly, expensively and with expression — both prose and poetry (The student should be able to discern the usual rhythm, punctuation and broad style of reading.)

5. The capacity to use the list of contents and the index and to consult dictionaries and reference books, and generally to utilize the library as a source of information and enjoyment.

6. The capacity to write lucidly, correctly, and with reasonable speed.

7. The capacity to describe in writing, in a simple and clear style, every-day happenings and occurrences, e.g., to make reports of meetings held in the village for some cooperative purpose.

8. The capacity to write personal letters and business communications of a simple kind.

3. An acquaintance with, and interest in, the writings of standard authors, through a study of their writings to extract from them.

III Mathematics

The objective is to develop in the pupil the capacity to solve specific the ordinary number and geometrical problems arising in connection with his craft and with his home and community life. Pupils should also gain a knowledge of business practice and book-keeping.

We feel that these objectives can be attained by a knowledge of and adequate practice in:

The four simple rules; the four compound rules; fractions; decimals; the rule of three; the use of the railway method; interest; elements of mensuration; practical geometry; the rudiments of book-keeping.

The teaching should not be confined merely to the facts and operations of number. It should be closely co-ordinated with life situations arising out of the home handicraft and out of the great variety of actual problems in the life of the school and the community. Measurements of quantities and values in these connections would supply ample opportunity for the development of the reasoning capacities of the pupils.

IV Social Studies

The objectives are:

1. To develop a broad human interest in the progress of mankind in general and of India in particular.

2. To develop in the pupil a proper understanding of his social and geographical environment, and to awaken the urge to improve it.

3. To inculcate the love of the motherland, reverence for its past, and a belief in its future destiny as the basis of a united co-operative society based on love, truth and justice.

4. To develop a sense of the rights and responsibilities of citizenship.

5. To develop the individual and social virtues which make a man a reliable associate and trusted neighbor.

6. To develop mutual respect for the world religions.

A course in history, in geography, in civics and in current events, combined with a systematic study of the different religions of the world showing how in essentials they meet in perfect harmony, will help to achieve these objectives. The study should begin with the child's own environment and its problems. His interest should be awakened in the manifold ways in which men supply their different wants. This should be made a starting point to arouse their curiosity about the life and work of men and women.

1. A simple outline of Indian history should be given. The chief landmarks in the development of the social and cultural life of the people should be stressed, and the gradual evolu-

tion towards greater political and cultural unity be shown. Emphasis should be laid on the ideals of love, truth and justice, of co-operative endeavor, national solidarity, and the equality and brotherhood of man. The treatment of the subject should be skilfully skilful in the home, and cultural and social in the upper grades. Care should be taken to prevent pride in the past from degenerating into an arrogant and exclusive nationalism. Stories of the great literature of mankind and their victories of peace should find a prominent place in the curriculum. Emphasis should be laid on lessons drawn from life showing the superiority of non-violence in all its phases and its consistent victory over violence, fraud and deceit. The history of the Indian national awakening combined with a living appreciation of India's struggle for social, political and economic freedom, should prepare the pupils to bear their share of the burden bravely and to stand the storm and stress of the period of transition. Celebrations of national festivals and of the "National Week" should be a feature in the life of every school.

2. The pupils should become acquainted with the public utility services, the working of the post-office and the co-operative society, the duties of the public servants, the constitution of the District Board or Municipality, the use and significance of the vote, and with the growth and significance of representative institutions. Training under this head should be as realistic as possible and should be brought into close relationship with actual life. Self-governing institutions should be introduced in the school. The pupils should be kept in intelligent touch with important current events through the co-operative study of some paper, particularly brought out by the school community.

3. The course in world studies should also include a study of world geography in outline, with a fuller knowledge of India and its relations with other lands. It should consist of

a. Study of the plant, animal and human life in the home region and in other lands as controlled by geographical environment (climate, description, picture-study, practical observation and discussion, with constant reference to local facts and phenomena).

b. Study and representation of weather phenomena; (mainly outdoor work, e. g. direct observation of the sun, changes in the height of the sunbeams at different times of the year, reading of the weather-vane, thermometer and barometer; methods of recording temperature and pressure, records of rainy and dry days and of the rainfall, prevailing wind directions, duration of day and night in different months, etc.)

c. Map-study and representing the world a globe; study of local topography, making of and study of plans of the neighborhood; recognition of conventional signs; use of the atlas and the index.

d. Study of the means of transport and communication correlated with industries and life.

e. Study of occupations, local agriculture and industry (visits to fields and factories); economic self-sufficiency and inter-dependence of different regions; types of agriculture and industry favoured by geographical environment; the principal industries of India.

F. General Science

The objectives are

1. To give pupils an intelligent and appreciative outlook on nature.

2. To form in the pupils habits of accurate observation and of testing experience by experiment.

3. To enable them to understand the important scientific principles exemplified in

(a) The natural phenomena around.

(b) In the application of science to the service of man.

4. To introduce them to the more important highlights in the lives of the great scientists whose activities in the cases of truth make a powerful appeal to the growing mind.

The curriculum should include the following topics from various sciences

A. NATURE STUDY

a. A knowledge of plants, crops, animals and birds in the environment.

b. A knowledge of the changes of seasons and their effect on the activity of plants, animals, birds and man.

c. A knowledge of crops in different seasons.

B. BOTANY

a. Different parts of plants and their functions.

b. Processes of germination, growth and propagation.

c. Work on the school garden and the fields around to give the pupils an understanding of the effects of differing conditions of moisture, heat and light and of the different qualities of seeds and manures.

C. ZOOLOGY

A study of germs, insects, reptiles and birds as friends and foes of man.

D. PHYSIOLOGY

The human body, its organs and functions.

E. HYGIENE

a. Personal hygiene: cleanliness of body, tongue, nails, eyes, hair, nose, skin, clothes.

b. Cleanliness of the home and the village; sanitation; disposal of night-soil.

c. Pure water; the village well.

d. Pure air; the functions of trees in the post-forestation; proper breathing.

e. Food, hygiene and unhygienic; balanced diet.

f. First aid and simple remedies.

g. Common infections; contagious diseases; how to safeguard against them.

h. Purity of conduct as a preservative of health.

F. PHYSICAL CULTURE

Games, athletics, drill (Drill games to be encouraged).

G. CHEMISTRY

of air, water, acids, alkalis and salts.

H. A KNOWLEDGE OF THE SEASONS

showing direction and time of night.

I. STORIES

of the great scientists and explorers and of their contributions to human well-being.

VI. Drawing

The objectives are.

1. To train the eye in the observation and discrimination of forms and colours.

2. To develop the memory for forms.

3. To cultivate a knowledge of and appreciation for the beautiful in nature and in art.

4. To draw out the capacity for tasteful design and decoration.

5. To develop the capacity to make working drawings of objects to be constructed.

These objectives can be obtained by:

a. Drawings made by children to illustrate read or observed material.

b. Object and memory drawings, e.g. drawings of plants and of animal and human forms (correlated with work in general science, handicraft, etc.)

3. Designing.

4. Book drawing, graphs and pictorial pages.

The work in drawing during the first four years should be correlated chiefly with work in reading and pictorial representation in nature study and the craft. During the last three years emphasis may be laid on design and decoration and mechanical drawing, so as to enable pupils to make correct working drawings.

VII. Music

The objective is to train the pupils a number of beautiful songs and to cultivate in them a love for beautiful music. The child's natural sense of rhythm should be developed by teaching him to keep his own time by beating with

the hand. Walking in time to a fixed rhythm can be a great aid to studying this.

Care should be taken to select only the best and most inspiring songs, articles, interpretation of some locality and elevating themes. Special emphasis should be placed on group or choral singing.

FINN HANSEN

The object of including Hindustani as a compulsory subject in the school curriculum is to ensure that all the children educated in these national schools may have a reasonable acquaintance with a common "Bharat Bhasa". As such children they should be able to converse with their fellow-countrymen belonging to any part of the country. In teaching the language the teacher should in various ways question the students the realization that this language is the most important product of the cultural content of the Hindu and Muslim in India. It is the repository — in the more advanced forms — of their best thoughts and aspirations. They should learn to take pride in the richness and stability and should feel the desire to serve it devotedly.

In Hindustani-speaking areas this language will be the mother-tongue, but the students as well as the teachers will be required to learn both the scripts, so that they may read books written in Urdu as well as in Hindi. In non-Hindustani-speaking areas, where the preferred language will be the mother-tongue, the study of Hindustani will be compulsory during the 5th and 6th years of school life, but the children will have the choice of learning either one or the other script. However, in the case of teachers who have to deal with children of both kinds, knowledge of both the scripts is desirable.

At any rate, every public school must make adequate provision for the teaching of both scripts.

In general outline, the syllabus of studies will be the same for boys and girls up to the 5th grade of the school. In grades 4 and 5 the syllabus is general nature should be as modified as to include Domestic Science for girls. In grades 6 and 7 the girls will be allowed to take an advanced course in domestic science in place of the basic work.

SERVICE III. TRAINING OF TEACHERS

The proper training of teachers is perhaps the most important condition for the success of this scheme. Even in several circumstances the quality of the teachers generally determines the quality of the education imparted. When a national reconstruction of the entire educational system is contemplated, the importance of the teachers who work out these changes is greatly accentuated.

It is therefore essential that these teachers should have an understanding of the new educational and social ideology inspiring the scheme combined with refinement for working it out.

Since they are to teach not only certain academic subjects, but also crafts, their training should include a reasonably thorough mastery of the problems and technique of certain basic crafts.

Their methods of teaching and approach to subject matter will be different. They will deal with the various subjects not as isolated and mutually exclusive branches of knowledge, but as interrelated aspects of a growing and developing activity which provides the theme of their curriculum. For this purpose it is essential that teachers should have some training in formulating projects and schemes of integrated studies, and thus knit up life, learning and activity.

They must have an intelligent interest in the life and activities of their human environment and a thorough grasp of the intimate relationship between school and society.

Besides these points—which must be particularly stressed if the new scheme is to be worked to the point in which it is conceived—the teachers' training curriculum should of course include the other necessary skills and subjects.

In order to gain admission to the training to obtain the certificate must have read up to the Matriculation Standard in some national or recognized Government institution, or must have had at least two years' teaching experience after passing the Teachers' Final or some equivalent examination.

Curriculum for a Complete Course of Teachers'

Training (covering a period of three years.)

1. a. Drawing, painting, modelling of cotton (or wood), spinning of yarn and making of warp.
- b. Mechanisms of the spinning wheel (or other instruments and tools involved in the execution of the basic craft selected.)
- c. Demonstration of village industries with special reference to the selected craft.
- d. Elementary carpentry involved in the selected craft.
2. Training in one of the following basic crafts:
 - a. Spinning and warping
 - b. Agriculture
 - c. Vegetable and fruit gardening
 - d. Carpentry
 - e. Toy-making
 - f. Leather work
 - g. Paper-making
 - or any other craft which may be considered suitable for any particular locality.
3. Principles of education, which should accompany

4. The basic stages of education through professional work.

5. The relation of the school to the community.

6. Simple outlines of child psychology (taught as accurately as possible) and of the psychology of teaching in itself.

7. Methods of teaching, with special reference to the formulation and development of projects.

8. Outlines of the new education, studied with reference to the actual conditions of life in the country.

9. An outline course in physiology, hygiene, sanitation and dietetics, extending especially to the actual problems of village life and studies of direct, practical utility.

10. A revision and further development of the basic course in social studies directed towards securing the teacher's proper orientation to the national problems of his social environment. This should culminate in a broad general survey of India and the world during the last fifty years.

11. A course of lectures and directed study, in the mother tongue, to introduce the teachers to some masterpieces of Indian art and literature, thus imparting a general cultural background.

12. Knowledge of Hindi/Urdu, and the capacity to read and write both the Hindi and Urdu scripts in both Hindi/Urdu and non-Hindi/Urdu speaking areas. [This is essential for teachers in all State schools and aided schools, if they are to further some of the basic cultural and social objectives of this education.]

13. Hindi/Urdu writing and drawing.

14. Physical culture, drill and sports games.

15. Supervised practice teaching in attached demonstration schools.

We expect these teacher training schools to be nationalised institutions where the students and their teachers will be in close contact with one another. They should develop cooperatively a vigorous and many-sided social and cultural life in which the individual interests of the teachers in training will find adequate expression. We therefore visualize and invite the attention of the staff of these institutions to the desirability of encouraging the growth of many and varied hobbies and social activities centered on by the teachers under training in their leisure time.

The real success of these institutions will be judged by the variety and spontaneity of the various habits and social activities, the enthusiasm and persistence with which they are carried out, and their reaction on the life of schools and the community.

The course as outlined above might possibly give the impression of being too heavy and ambitious, and therefore unlikely to be practicable. We are anxious to counteract that impression by pointing out that, if approached

in the right spirit, it is possible to cover this ground with reasonable thoroughness. It has to be remembered, in the first place, that this is a continuous three years' course, and therefore it loads itself in a better planning than is the case at present. Secondly, we expect that after a few years' time when the scheme is well under way, having passed through our new schools, all the teachers involved in the training will have covered a good deal of the ground in such training and in other subjects such as social studies. Therefore, this course will not so much teach new subjects as carry further and give a professional orientation to subject matter already studied. Thirdly, we would again emphasize the fact that at this stage the object is not to make a thorough, systematic and scientific study of these various subjects (which would be an entirely ambitious undertaking), but to secure the teaching would extend concrete problems of social, sanitation, hygiene, food and child behaviour and class room practice arising in the school or in the surrounding community life. Of course, we hope that if professional pride has been awakened and intellectual interests have been generated, many of these teachers will continue their study privately and try to obtain a more thorough acquaintance with certain subjects. But so far as the training period of these teachers is concerned, our object is not to produce academically perfect scholars, but skilled, intelligent educated craftsmen with the right social orientation, who should be capable of serving the community and continue to help the country generation to realize and understand the standard of values implicit in this educational scheme.

Curriculum for a Short Course of Teachers' Training

To make a beginning with this scheme as soon as possible, we recommend that a short, temporary course of one year's training be provided for teachers specially selected from existing schools, national institutions and schemes. The teachers selected should possess some background of successful teaching experience in such work, and hold out promise of working the scheme in the right spirit, with understanding and enthusiasm. The number of these teachers in any province may be determined by the number of schools which it is proposed to open at first.

The course of training for these teachers should include—

1. Training in reading and speaking with the child. This will be compulsory, wherever may be the basic work scheme.

2. Refreshed training in one of the three main basic subjects to enable the teacher to teach the first three years' school course in that field.

3. A short course in physiology, hygiene, sanitation and dietetics.

d. The basic idea of the craft school and its relation to community life.

e. Formulation and working of simple projects as a basis of co-ordinated teaching.

f. A short course of lessons on the history of the Indian national awakening and the trend of world movements during this century.

g. Training of at least 25 pupils in the practice school under proper supervision.

SECTION IV SUPERVISION AND EXAMINATIONS

A. Supervision

An efficient and sympathetic supervisory staff is almost as important for the new schools as well-trained teaching personnel. Supervision is a fairly specialized work and we would recommend that provision should be made for the making of experience to meet the ever-growing needs of an expanding school system. The minimum qualification for a supervisor should in our opinion be complete training as a basic school teacher, together with at least two years' experience of successful teaching and a year of special training in the work of supervision and administration. Supervision should not be mere inspection. It should mean personal co-operation and help offered by one who knows more, to a less experienced or less successful colleague. Supervisors should, indeed, be able to play the role of leaders and guides in the educational experiment. In order that the more important obligations of helpful guidance and leadership may be properly fulfilled, it is necessary that the load of unavoidable administrative and routine work should be as light as possible. Therefore there should be an adequate number of supervisors, and the supervisory districts should not be unnecessarily large. This will mean greater expense, but economy here will be self-defeating.

B. Examinations

The system of examinations prevailing in our country has proved a curse to education. A bad system of education has, if possible, been made worse, by resorting to examinations a place out of all proportion to their utility. As a measure of the work of individual pupils or the schools, by a committee of expert opinion examinations are neither valid nor complete. They are inadequate and unreliable, expensive and arbitrary. We shall take care to guard the proposed system of general national education against their harmful influence.

The purpose of the examination can be served by an administrative check of the work of the schools in a prescribed area, by a sample measurement of the attainment of selected groups of students conducted by the inspectors of the Education Board. The basic or administrative should be conducted in close consultation with the agencies responsible for continuous service. They should be long enough to cover the whole

range of the curriculum and should be in a form which makes marking objective and independent of individual judgment.

The introduction of this check-up by sample testing will add greatly to the efficiency of the school system and will in fact lighten the marking load of the head class by at least six weeks, the time now usually wasted on examinations "notes" and "revisions" which provide the ordeal of examinations. This period may now be devoted to a test of the efficiency of individual pupils in the basic work over a period of weeks, to be determined from case to case, and to comparatively more intensive work for the improvement of the village community which the school serves.

The promotion from grade to grade should be decided subjectively by the teaching faculty of the school on the basis of careful records of the pupils' work. To maintain the desired level of efficiency throughout the school system, the Board of Education should conduct an annual testing of typical sections from each grade of the schools of the various divisions. As far as possible, pupils should not be made to repeat the work of a grade or any considerable portion thereof. If a large number of children in a class "fail", the work of the teacher needs re-examining. If a school remains many failures its administration must be looked into, and if the number of failures in the whole school system is large, there is something wrong with the curriculum and the aims set for the several grades. This should be set right. There is hardly any justification for making pupils repeat the work of a grade.

The Board of Education should judge the efficiency of its schools by the sample achievement tests mentioned above by the efficiency of the pupils in the basic handicraft, and by the specific contributions made by the teachers and pupils to the improvement of the general life of the community around. An annual district exhibition of the work of the schools will also go a long way towards keeping up a definite standard of achievement.

SECTION V ADMINISTRATION

1. The discipline of education which we have mentioned above (Sec. II) will require that the pupils should remain at school for seven years after careful consideration we have come to the conclusion that seven plus will be the proper age to enforce compulsion. Since we accept as a principle that the basic education should as far as possible be the same for all, we recommend that it should be free and compulsory for all girls and boys between the ages of seven and fourteen. As a minimum, however, girls may be withdrawn after the completion of their twelfth year if the guardians so wish it.

2. We realize that by fixing seven plus, as the age for the introduction of compulsory

education, we have left out a very important part of the child's life to be shaped in the rather unfavorable surroundings of poor village homes under the care of uneducated and inefficient parents mostly struggling against economic disadvantages. We feel very strongly the necessity for some organization of pre-school education extended or supported by the State, for children between the ages of three and seven. A painful examination of the realities of the situation, duly financed, prevents us from making this recommendation. We are anxious, however, that the State should not overlook its ultimate responsibility in the matter. We are confident that if the scheme of basic education suggested here, with its intimate relation to home life, is fully established, it will go a long way towards helping the pre-school child to get a better home training than is now done. It will also help considerably in the great work of adult education which will also have to be taken up in right earnest at no distant date.

3. We have tried to make an estimate of the time required to complete the different sections of the curriculum. We feel that the following distribution will be about right:

| | |
|------------------------------|-------------------------|
| The basic craft | 2 hours 15 minutes. |
| Work, drawing and arithmetic | 30 minutes. |
| The mother tongue | 45 minutes. |
| Local studies and general | |
| history | 30 minutes. |
| Physical training | 45 minutes. |
| Music | 15 minutes. |
| <hr/> | |
| | 2 hours and 55 minutes. |

In making this estimate, we have kept speaking and working in the basic craft. The distribution might vary from craft to craft, but it is as near as should the time allotted to the basic craft exceed the above estimate.

The school is expected to work for 180 days in a year, average of 24 days in a month.

4. In view of the diversity of pupils' interests we recommend that as far as possible a variety of crafts should be provided for, at least during the last two years of the school course.

5. We are of opinion that every school should have attached to it a plot of land big enough for a school garden and a playground.

6. Research has established a very close relationship between malnutrition and backwardness at school. Considering the almost universal undernourishment of the village children, we recommend that every effort should be made to remedy the defect by providing light nourishment to all children during school hours. We are confident that the State will be able to secure enough co-operation from the public to meet the expenses involved in the undertaking.

7. With regard to the teachers' salaries, we endorse Gandhi's suggestion that "It should, if possible, be Rs. 12 and never less than Rs. 10." But we also contemplate that for teaching the higher classes of the school, it may be necessary to employ some teachers with higher academic qualifications, and for them a somewhat higher pay may have to be provided.

8. We recommend that during the first two or three years of this experiment, specially qualified and competent teachers should be secured — even if their pay is somewhat higher — so that in selected schools they may work out the necessary details and techniques of the syllabus and the new methods of teaching. When this pioneering stage has been successfully crossed, it will be possible for average teachers who have received training in our three-year institutions to carry on the work fully satisfactorily.

9. We are of opinion that the average number of students in any class should not exceed thirty. If the number is larger, it will not be possible for the teacher to discharge his heavy and responsible duties efficiently.

10. In the selection of teachers, preference should be given to those who belong to the locality in which the school is situated.

11. In order to encourage women to take to this profession, special efforts should be made to provide facilities for training them as teachers.

12. The problem of selecting suitable qualifications for teaching should be carefully and continuously examined, and a reliable technique of selection evolved. We are convinced that unless this difficult problem is tackled, the scheme will have little chance of success. Teaching requires special mental and moral attributes and qualities, and it is not right to assume that everyone who educates in order the professed is suitable for it. We think, therefore, contact and selection with great care and forethought and, preferably, take only those who belong to what the psychologists call "the social type".

13. We suggest that these training institutions should be residential institutions, open to all classes and casts, and free from institutions existing to patronizingly and discriminatingly.

14. In these institutions expert artisans or craftsmen may be employed to give craft training. Local artisans may also be utilized, if necessary, to help the teachers of basic schools in their craft training and in putting the finishing touches for marketing purposes to the material produced by the students.

15. Refresher courses on a large scale should be gradually organized at training colleges and schools, in order to maintain and improve the efficiency of teachers. Such courses should be of various types — cultural, professional and technical.

16. Demonstration schools should be attached to every training institution and these should

serve as illustrative when new methods of teaching are attempted and developed. These schools—staffed by specially qualified teachers—should serve as models for their locality, and teachers from other schools should be given an opportunity to see the working, teaching materials, and technique.

12 The introduction of a craft, the re-orientation and coordination of the content of the curriculum, the close relationship with life, the method of learning by doing, the individual initiative, and the sense of moral responsibility, which are among the main features of the new scheme suggested here, cannot be realized without supplying to both the teachers and the pupils—but primarily to the teachers—such books and materials as would help to achieve our aim. It is essential that the illustrative material, the books for the teachers, and the necessary programmes of associated work should be prepared. Entirely new text-books, permeated with the new spirit, are also essential. The Board of Education in each province and the Central Institute of National Education, whose establishment is recommended before, will be able to render valuable help in this connection. The provinces which propose to establish the new type of schools must initiate the requisite machinery for the preparation of these necessary books and materials at the earliest possible date.

13 In the section on *verification of data* referred to the systematic measurement of school achievements as an important function of the education authority in each province. We recommend that the Board of Education in each province should provide an *in-service staff* for an efficient staff of educational experts. This staff should carry on extensive research to fit the school curriculum to the real life of the people, and to guide the teachers in the use of the new standards and means of achievement. They should try progressive method of teaching, keep the teachers in touch with the results of successful experiments undertaken in the country and elsewhere, and also guide the teaching of teachers and supervisors.

14 Apart from the official boards, we would recommend the formation of an independent, non-official Central Institute of Indian Education, which should be free from administrative responsibility and consist of persons eminent in the field of education as well as in other spheres of cultural activity. The objects of this Institute should be as follows:

1. To serve as an advisory body on matters of educational policy and practice.

2. To study and discuss the aims and ideas underlying educational efforts in India and outside, and to make the results of the study available to all who are interested.

3. To collect information about, and to keep in touch with, the educational work of the

various Indian Provinces and States, as well as foreign countries.

4. To organize research on problems relating to education.

5. To issue monographs and a magazine for educational workers.

50 It is common knowledge that the different public utility services of the country which should be concerned with the welfare of its future citizens are sadly un-coordinated. We recommend that the Department of Education should be placed in a position to secure the co-operation of the other State departments (e.g. Health, Agriculture, Public Works, Co-operation, Local Self-government) in building up a healthy, happy and efficient school community.

APPENDIX

A detailed scheme of spinning and weaving as the basic craft.

A SEVEN YEARS' COURSE OF SPINNING AND WEAVING AS THE BASIC CRAFT

Main Outline of the Course

1. The course has been divided into two parts:

- (a) A course of spinning,
- (b) A course of weaving.

2. The first five years of the course of the basic education should be devoted to spinning, and the last two years to weaving with an elementary knowledge of carpentry and blacksmithy.

3. Each year has been divided into two terms so this will be a better record of the child's progress.

4. The processes of spinning and spinning cotton should be introduced into schools only to serve as practice lessons. All the cotton used in the schools should be cotton gleaned on the hand-spinning shudhis, except the quantity of cotton necessary for the practice work in the above two processes. For this purpose it will be necessary to have clean cotton picked from the fields, i. e., cotton free from leaves and insects.

5. Senior students should prepare cotton for the juniors who cannot deal for themselves.

6. It should be a matter of special attention on the part of the teacher that there should be no wastage of yarn (from breaking, etc.) from the very earliest stage in the processes of spinning, whether on the hand or on the shudhi. No wastage is, however, usually allowed in spinning 10. In carding 1 pound of yarn being calculated so as to cover this, in any case, therefore, our wastage must not exceed this limit.

7. When the count of the yarn produced is 8 to 11 or less, the cotton used should not be of a lower quality than cotton. When the yarn produced is of 12 counts or upwards, only cotton of a longer staple such as Vernon, Sarni, Chaudh, Jayram, Punjab-American should be used.

8. The time given to industrial training should be three hours and twenty minutes per day, and the total number of working days in the year, 248 (on the basis of 34 days per month).

9. The speed which is expected at the end of the half-yearly term, and which will be used as a test, is applicable only for the specified time of the test. The daily speed given represents the average daily speed for 2 hours 20 minutes work.

10. HFL deduction has been made from the total estimated output for absence due to illness and other reasons.

First Year: First Term

Spinning

1. The following processes should be taught during this term:

- a. Cleaning cotton.
- b. Preparing slivers from carded cotton.
- c. Picking.

d. Spinning on the takli with the right hand. With the fingers.

On the leg above the knee.

On the leg below the knee.

e. Spinning on the takli with the left hand, but the twist is to be on the right hand twist. The three methods as above.

f. Winding yarn on to the spindle.

2. Spinning on the takli should be taught alternately with right and left hands.

3. The speed at the end of six months, including winding, should be 1½ batts (batts of 144 counts) of 10 counts yarn in three hours.

4. The average daily speed on the six months should be ½ batt of 16 counts yarn—1 a. the total production of the days is 27 pounds (batts of 144 counts), weighing one now 1½ pms. Wages at the rate of ₹11/- per m, including carding, will be Rs. 11/6.

First Year: Second Term

1. In this term carding should be taught.

2. At the end of six months the speed of carding (including the making of slivers) should reach ½ takes an hour.

3. At the end of six months the speed of spinning on the takli, including winding, should be 1 batt of 16 counts yarn in three hours.

4. The average speed of spinning on the takli for this term, including carding, should be 1½ batts of 16 counts yarn in three hours. The total production will be 18 pounds weighing 1½

ms. Wages at Rs. 1-0-0 per m (including carding) will be Rs. 1-0-0.

Second Year: First Term

Spinning

1. Carding should be taught in this term.

2. At last, spinning should be taught with a wooden plank and a steel rod. When the speed has reached 1 batt in ½ hour the village spinning machines should be introduced.

3. The speed of spinning at the end of 6 months should reach 2½ takes of cotton in ½ hour.

4. The speed of carding (including the preparation of slivers) at the end of the term should reach 2 takes per hour.

5. The speed of spinning on the takli (including winding) at the end of the term should reach 1½ batts of 16 counts yarn in 2 hours.

6. The daily average rate of spinning on the takli (including carding) for the term, should reach 1½ batts of 16 counts yarn in three hours. The total production will be 45 pounds weighing 2 mms 18 counts. Wages @ Rs. 12/- per m (including carding) will be Rs. 27/6. Adding ₹4/- for spinning, the total wages will be Rs. 31/6.

Second Year: Second Term

1. In this term, students should be taught spinning on the Torada Charkha, with double-handed spindle-bottom (Madani).

2. Spinning on take charkha should be taught with the right and left hands alternately.

3. The speed of carding (including the making of slivers) at the end of the term, should reach ½ takes per hour.

4. The speed of spinning on the takli (including winding) at the end of the term, should reach 1½ batts of 16 counts yarn in three hours.

5. The speed of spinning on the charkha (including winding) at the end of this term, should reach 1½ batts of 16 counts yarn in three hours.

6. During this term the processes of selecting the count of the yarn produced should be taught. The child should be able to do the work both positively and with intelligent understanding.

7. The daily average speed of spinning (including carding) for the term, on the charkha should be 1½ batts of 16 counts yarn. The total production will be 45 pounds weighing 2 mms 16 counts. At the rate of Rs. 12/- per m (including carding) the wages will be Rs. 27/6. Adding ₹4/- for spinning, the total wages become Rs. 31/6.

Third Year: First Term

Spinning

1. In this term the students should be taught to recognise the different types of yarn. They should also learn to estimate the length of the

and to understand the count of yarn which can be produced from each different type of cotton?

2. At the end of the term, the rate of carding (including the preparation of different) should reach 4 bales an hour.

3. At the end of the term, the speed of spinning on the takli (including winding) should reach $3\frac{1}{2}$ balle of 18 counts yarn in three hours.

4. At the end of this term, the speed of spinning on the chartha (including winding) should reach $3\frac{1}{2}$ balle of 20 counts yarn in three hours.

5. The daily average speed of spinning (including carding) of the term will be $3\frac{1}{2}$ balle of 20 counts yarn in three hours. The total production will be 30 gaudis weighing 21 avar. Wages at the rate of Rs. 54/- per avar (including carding) will be Rs. 51/-.

Third Year: Second Term

1. At the end of the term the speed of spinning on the takli (including winding) should reach $3\frac{1}{2}$ balle of 18 counts yarn in three hours.

2. At the end of the term the speed of spinning on the chartha (including winding) should reach $3\frac{1}{2}$ balle of 20 counts yarn in three hours.

3. The daily average speed of spinning for the term (including carding) will be $3\frac{1}{2}$ balle of 20 counts yarn in 3 hours. The total production will be 317 gaudis weighing 2 avar 14 chataks. Wages @ Rs. 54/- per avar (including carding) will be Rs. 43/-.

Fourth Year: First Term

Spinning

1. During this term the students should be taught the following subjects with the correlated theoretical knowledge:

a. How to find the strength and evenness of the yarn.

b. How to calculate the resultant speed by the formula SC where S is speed and C is count.

2. In this term the student should learn to repair the spinning chartha and the carding box.

3. At the end of six months the speed of spinning on the chartha (including winding) should reach $4\frac{1}{2}$ balle of 24 counts yarn in three hours.

4. The daily average speed of spinning (including carding) for this term should reach $4\frac{1}{2}$ balle of 24 counts yarn. The total production will be 128 gaudis weighing 2 avar 10 chataks. Wages @ Rs. 124/- per avar (including carding) will be Rs. 79/-.

Fourth Year: Second Term

1. In this term the students should be taught the following subjects:

a. A knowledge of the different parts of the Tawara Chartha and how to repair it.

b. The preparation of bunched takli.

2. At the end of the term, the speed of spinning on the takli (including winding) should reach 3 balle of 14 counts yarn in three hours.

3. At the end of the term, the speed of spinning on the chartha (including winding) should reach 4 balle of 24 counts yarn in three hours.

4. The daily average speed of spinning (including carding) for the term should be $4\frac{1}{2}$ balle of 24 counts yarn in 3 hours. The total production will be 128 gaudis weighing 21 avar. Wages @ Rs. 54/- per avar will be Rs. 51/-.

Fifth Year: First Term

Spinning

1. In this term the students should be taught spinning and twisting on the Ankhar method, and spinning yarn in 48 counts, but the spinning should continue to be on the Tawara Chartha.

2. At the end of the term the speed of spinning (including winding) should reach 3 balle of 20 counts yarn in 3 hours.

3. In this term the students should also be taught to spin on the Magan Chartha.

4. The speed of spinning on the Magan Chartha (including winding) at the end of the term should reach $3\frac{1}{2}$ balle of 24 counts yarn in an hour.

5. The daily average speed of spinning (including spinning and carding) for the term on the Tawara Chartha should reach $1\frac{1}{2}$ balle of 20 counts yarn in 3 hours, and on the Magan Chartha (including carding) $3\frac{1}{2}$ balle of 24 counts yarn.

6. The total production for six months will be 48 gaudis of 48 counts yarn weighing 1 avar 1 chatak and 54 gaudis of 24 counts yarn weighing 1 avar 2 chataks.

7. The wages for 48 counts yarn @ Rs. 54/- per avar will be Rs. 120/-, and for 24 counts yarn @ Rs. 30/- per avar (including carding) will be Rs. 54/- The total earnings for this term will be Rs. 420/-.

Fifth Year: Second Term

1. In this term the student should be taught to spin yarn in 60 counts.

2. The following subjects should be taught with the correlated theoretical knowledge:

(a) The length of yarn necessary to produce 1 yard of cloth.

(b) The necessary twist required in one inch of yarn for a particular count.

c) The rule of the revolution of the spindle to the revolution of the wheel.

3. In this term the students should also be taught how to straighten the spindles.

4. During this term the students should also gain a preliminary knowledge of the different

types of shawls, such as the Tropic Shawl, the Wagon Shawl and the North Shawl.

1. At the end of the term the speed of spinning on the wheel (including winding) should reach 3 bales of 14 counts yarn in three hours.

2. At the end of the term the speed of spinning (including plying and warping) 40 counts yarn should reach 3 bales in 3 hours and the speed of spinning (including reeling) 20 counts yarn should reach 3 bales in one hour.

3. The daily average speed of spinning during this term will be $1\frac{1}{2}$ bales of 40 counts yarn and 3 bales of 20 counts yarn. The total production will be 45 pounds of 40 counts yarn weighing 3 shawls and 72 pounds of 20 counts yarn weighing 1 over 4 $\frac{1}{2}$ shawls.

4. The wages for 40 counts yarn @ Rs. 15/4 per ton will be Rs. 4/35, and the wages for 20 counts yarn @ Rs. 3/100 per ton will be Rs. 6/105. The total earnings will be Rs. 6/150.

Income per student for five years

| | |
|------------|-----------|
| First Year | Rs. 4 4 0 |
| Second " | " 8 3 8 |
| Third " | " 12 3 8 |
| Fourth " | " 16 11 4 |
| Fifth " | " 15 9 9 |

Total income for five years = 50 13 9

Defending a deduction of 10% the total income for five years stands at Rs. 45-13-9

WEAVING SECTION

1. The craft of weaving is so wide in scope that it is not possible to give the students a complete training in this craft in two years. Two alternative courses have been suggested. A school may provide for both the courses allowing the student to choose one. In either case, however, the course of two years will serve only as an introduction, and a student who wishes to have a complete knowledge of this handicraft should continue his training after this period.

2. At this stage the student will be only 12-14 years old. The course described is therefore of an elementary nature.

3. At the end of two years the student should have a fairly high knowledge of spinning. It has, therefore, not been included in the school timetable, but the students should continue to spin at home, and the school should make the necessary arrangements for the students to get the proper value of yarn produced at home—either in money or in cloth.

First Year

1. The course of weaving has not been divided into half-yearly terms, but into two years of a year each, in consideration of the special nature of the craft of weaving.

2. The following processes should be taught to the student in the first year:

- Winding
- Reeling
- Plying ends
- Warping (on the warping frame)
- (1) Spreading and distributing
(2) Sizing

3. Double warp, warping (on the handloom)

4. At the end of the year the speed in the above processes should be as follows:

- | | |
|---|---|
| a Winding | 5 pounds in an hour |
| b Reeling | 3 pounds in an hour |
| c Plying ends | 14 pounds (40 bales of a reel) in an hour |
| d Warping | 3 $\frac{1}{2}$ —do— |
| e (1) Spreading
f Dyeing
g Sizing | high the processes in 3 hours. |

5. Weaving (wide shed looms) 2 yards in 3 hours

6. In a year the total length of cloth woven by each student with all the processes should be 300 yards.

7. Wages at the rate of —1/10 per piece of 10 yards will be Rs. 3/5—

Second Year

8. In this year, too, the student should continue the training of double warp, warping—but he should also be taught pattern-weaving such as honey-comb looms, coloured weavings, etc.

9. During this year, the student should learn to calculate, with the associated theoretical knowledge, the particular cases of yarn necessary for a particular type of pattern.

10. The speed of weaving at the end of the year (on the 8-4-shed loom with shed buttons) should be 3 $\frac{1}{2}$ yards in three hours.

11. The total amount of cloth woven in the year by each student should be 210 yards. Wages at the rate of Rs. —1/10 per yard will be Rs. 18/10—

The income per student for two years

| | |
|-------------|-----------|
| First Year | Rs. 4 7 8 |
| Second Year | " 18 14 9 |
| Total | 22 12 7 |

Defending 15%, the income for two years amounts to Rs. 18/100

TAP AND HORN WEAVING

First Year

1. In this department the students should be taught the following subjects:

- Twisting the yarn.
- Representing

Preparing the work**Preparing the looms.**

Weaving tapes, durns, sarees, and carpets of different designs.

1. In the first year the students should be taught how to weave white and coloured tapes, lams, white and coloured sarees, and white durns.

2. Different rates of wages are paid for the weaving of tapes, sarees and durns, and the wages are higher than the wages for the weaving of ordinary cloth. However, for the purpose of calculation, the wages for weaving for this year have been reckoned as Rs. 3/1-.

Second Year

1. During this year the students should be taught how to weave coloured durns and carpets. The whole year will be devoted to this work as the durns and carpets will be of different designs.

2. The wages per student for the year have been reckoned as the same as the wages for ordinary weaving, i. e. Rs. 18/12-.

TOTAL INCOME FOR SEVEN YEARS

| | |
|--------------|---------------------|
| Spinning | Rs. 41. 12 9 |
| Weaving | Rs. 18. 12 0 |
| Total | Rs. 60. 12 9 |

The teacher's salary has been calculated at the rate of Rs. 15 per month.

| | |
|---|----------|
| Total salary of the teacher
for seven years | Rs. 1125 |
| Reducing 25 students per teacher,
the total income for seven
years is | Rs. 1075 |

GENERAL REMARKS

Although this scheme has been prepared in few details, it cannot be considered the final scheme, and many improvements can be made on it. The following important points, however, might be noted.

1. This scheme solves, to a great extent, the problem of the teacher's salary which has been reckoned at an average figure of Rs. 15 per month.

2. A total deduction of 25% on the full number of working days has been estimated.

3. Even as there is no the craft as a means of education, and not only to teach it as an industry, the speed of work has been reckoned as slower than the speed ordinarily attained.

4. The wages have been reckoned on the basis of the wages paid by the Maharashtra Spinning and the All India Spinning Association.

5. It may be assumed that the actual income will exceed the figures given here, and also on

an account to loss, if it falls below the estimate. It may be taken as a mere indication of sufficiency either in the staff or the implements.

6. The selection of equipment used during in the first year should be used as criteria of interest for the general education of the student.

7. The test to see whether a student has obtained the standard required at the completion of the course, will be the rate of weaving—working on 8-hour day for two months, i. e. 16 working days. If he can earn Rs. 12 (at the rate of 4 ru. per day) he should be considered to have passed the test.

8. This scheme provides that on completion of the course every student will become a self-supporting unit.

9. During the first year, spinning on the hand loom and should be taught on the same self method.

10. Mule should be taught with spinning on the hand or the charkha. This will add to both the pleasure and the speed of spinning.

11. It is expected that the second period of seven years will bring more successful results than the first period of seven years.

12. It will be possible for boys to remain at school for a longer period only if they are able to render some financial contribution to the home. The school, therefore, should make arrangements for them to undertake spinning at home, and should see that they receive the proper wages in return.

“ ”

List of Accessories: Spinning department

| | |
|-----------------|------------------|
| Spinning | |
| Taili | - 1 2 |
| Winder | - 1 - |
| Takli-dam | - 1 - |
| Taranga Charkha | 2 8 - |
| Charkha Winder | - 2 - |
| Illam | - 1 - |
| Mundamona | - 1 2 |
| Total | Rs. 3 1 - |

| | |
|------------------|------------------|
| Darning | |
| Woolen Cloth | - 1 - |
| Sp | - 4 - |
| Village Gin | 1 10 - |
| Jawline of a Sph | - 4 - |
| Total | Rs. 2 2 - |

| | |
|-----------------------------------|------------------|
| Cards | |
| Mutton Box | - 1 - |
| Boxer | - 1 - |
| Woolen plank for
weaving shawl | - 4 - |
| Handie | - 1 - |
| Box for weating
shawls | - 1 - |
| Club etc. | - 7 - |
| Shawl | - 1 - |
| Andher box | - 1 - |
| Total | Rs. 1 - - |

Tools etc.

| | |
|---------------------|--------|
| Hammer | - 7 - |
| Saw | - 8 - |
| File | 1 - - |
| Chisel | - 9 - |
| Small saw | - 3 - |
| Plane | 1 - - |
| Drill-Machine | 8 11 - |
| Knife | - 4 - |
| Screw | - 8 - |
| Screw-driver | - 4 - |
| Balance (small) | |
| 1/16 inch to 1 inch | 1 - - |
| Balance (large) | |
| 1 lb. to 100 lb. | 1 - - |

Total Rs. 21 11 -

Grand Total Rs. 50 - -

Note. We have given a rough estimate of tools and accessories. Therefore the prices may vary slightly.

List of Accessories for the Weaving of cloth across and tapes**Types Weaving**

| | |
|------------------|-------|
| Twisting wheel | 1 8 - |
| Heddle frame | - 8 - |
| Beater or strike | - 1 - |

Total Rs. 1 7 -

Weaving of some of cloths

| | |
|--------------------------------------|---------|
| Heddle frame | - 11 - |
| Beater | - 1 - |
| Beater or rod, supports, paper, etc. | 10 11 - |

Total Rs. 2 - -

Weaving

| | |
|-------------------|--------|
| Detail or distaff | - 4 - |
| Winder | - 1 - |
| Spool | - - 4 |
| Tin bobbins | - 15 - |
| Weaving wheel | 1 8 - |
| Weaving frame | 2 - - |
| Shedder | - 7 - |
| Reaper etc. | - 7 8 |

Total Rs. 3 8 -

Knay

| | |
|--------------------|-------|
| Poles of teak-wood | 5 4 - |
| Poles of bamboo | - 5 - |
| Two baskets | 1 - - |

Total Rs. 6 11 -

Weaving

| | |
|-------------------|--------|
| Reels | 2 - - |
| Hand-loom | 1 8 - |
| Fly-shuttle loom | 7 - - |
| Reaper | 1 8 - |
| Hand-loom shuttle | - 4 - |
| Fly-shuttle | - 5 - |
| Beam | 2 8 - |
| Level shuttle | - 11 - |
| Yard stick | - 3 - |
| Poles etc. | 1 - - |
| Thin ropes etc. | 1 8 - |

Total Rs. 18 11 -

Making Shuttles Frame

| | |
|-------------------------|-------|
| Reel | 1 - - |
| Cylinder & wooden plate | - 4 - |
| Miscellaneous | - 11 |

Total Rs. 1 - -

Grand Total Rs. 49 - -

This is only a rough estimate of the prices of accessories and may differ according to local conditions.

List of Accessories for Spinning, Carding and Weaving for a full school of seven grades of 10 students each

| | Rs. | Cent. |
|--|-------------------|-------------|
| 1 118 Folding Charkhas | Rs. 1 1/2 - ea. | Rs. 500-0-0 |
| 1 15 Carding Seta, including all accessories, but excluding Andhra | | |
| Sew | Rs. 1 11/2 - ea. | 40-0-0 |
| 3 50 Takkies and 50 wheels | Rs. 1/50 per pr. | 3-0-0 |
| 4 5 Hand Gigs | Rs. 1/10 - ea. | 8-0-0 |
| 5 15 Wooden bobbins and brass pins | Rs. 7/5 - per pr. | 4-11-0 |
| 6 5 Mopet Charkhas | Rs. 4/- ea. | 20-0-0 |
| 7 5 Hand Charkhas | Rs. 1 1/4 - ea. | 8-0-0 |
| 8 Carpentry Tools | | 20-0-0 |
| 9 50 Looms with all accessories | Rs. 15/- ea. | 500-0-0 |
| 10 Miscellaneous | | 45-10-0 |

Total Rs. 1000-0-0

Note.—The above prices are approximate, and are subject to market fluctuations and to prices varying from district to district.

Working Capital

| | |
|--|-------------|
| Stock of Cotton | Rs. 200-0-0 |
| Stock of Spinning Wheels and other accessories | 100-0-0 |
| Stock of dyes, weaving materials, etc. | 100-0-0 |
| Total | Rs. 500-0-0 |

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HARIJAN

1184

Editor: HARSHDEV DESAI

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[ONE ANNA]

Notes

Quaid's Health

Quaid's decision to come to India was almost unexpected. He himself had not the faintest notion a couple of hours before the decision was made that he would have to go to India. But Dr. Jinnah can make him do things which very few other doctors can. He has known Quaid for 22 years and has been near him during most of his fits and illnesses. He therefore knows his constitution as no one else does. And however robust in other matters Quaid may be, he is so conservative in his attachments that he would not think of any other doctor when any question of importance regarding his health is to be decided.

But I must frankly say that Quaid's decision to leaving England, and as he told me the day we left London, he would not have left England except to escape the charge of shyness. "I am accustomed to cold, and to sleeping under the sky in the severest weather. But if the doctor insists that the cold is having a detrimental effect on the heart and hence on the blood pressure, I should listen to what he says. If only to avoid the charge of shyness."

And it would appear that the weather had something to do. The sports pressure did show some improvement immediately on arrival here and that improvement is being maintained. The Bombay public, I am grateful to acknowledge, have been more than considerate. They have given him uninterrupted rest and quiet, and Quaid does not say that he need go to any other place from that consideration at any rate.

But the public will have to put up with a long spell of inactivity on Quaid's part. Their love and prayers will help him to pull through. A Musselman friend sends him which runs up Quaid's need beautifully.

"In the long run all love is paid by love,
Through unbroken by the love of earth,
The good shared Government share
Keeps steel sweetest and

Will release its worth

Give thy love freely, do not count the cost,
No beautiful a thing was ever lost
In the long run "

Prof. Shah's Note

We said in our last issue that Prof. E. T. Shah had written a minute of dissent to the report issued by the Zakir Husain Committee. Quaid had some difficulties in publishing the minute and he wanted to discuss them with Prof. Shah, and as Prof. Shah would not think of troubling Quaid in the present condition of his health, the publication is postponed until such time as Quaid can have a full discussion with Prof. Shah.

A Correction

A well-to-do friend wrote me a gentle rebuke:

"I was pained and surprised at a reference in your article *Disunion in India* to a press report about an attempt on the life of the Secretary of the Labour Association. You have been so ignorant of the *English* world in your column. This reference seemed to me to be a violation of the principle I may tell you that I was intimately connected with the strike since the 15th November and I can say that no such thing happened."

The same day I had this letter I had one from Sp. Chakrabarti Nanda himself.

"The press news you referred to seems to me to be exaggerated. During the days of the strike I received several threats that I would be murdered, and some labourers gave me a written statement to that effect. But there was no actual attempt, and I think I owe it to the public to make this clear. There were of course several persons of means and intemperance, and one member of our staff was intoxicated, but as far as I am concerned nothing happened to me."

I am glad to have to make this correction, but let me say at once that I said nothing more than this: "There have been rumors of assault and intimidation, and a press report says that an attempt was made on the life of the Secretary of the Labour Association." That there was a report to the press to this effect there was no doubt, and I thought that in a struggle that promised to be prolonged I owed it to the supporters of the strike to draw their attention to reports and rumors. Evidently the friend who has sent me the rebuke seems to think that there had been some of assault and intimidation. May it not be that if the threats

of murder that was addressed to Sp. Shaka did not enterprising. It was due to reports of the kind I referred to having acted as a timely warning?

A Danish Article

THE MODERN REVIEW for December has a very useful article on Mass Education and Vocational Training by Sp. Lakshminarayana Shaka, the handwriting teacher in Vaidikotham. He starts with a proposition which should be acceptable to all mass educators:

"The future mass education that I expect to be, in my opinion, constructive, and it should be real and suitable to the peculiar needs of our soil, and should be directed towards the upbringing of the girl that enters today into a civilized and massed future, and of every other difference that exist among the classes, castes and races in India."

In fact anyone who has studied Gandhiji's articles in HARRIS will see that Gandhiji Shaka has now adhered to this fundamental proposition. Sp. Shaka has also drawn attention to two important factors of our present social and economic life which should be borne in mind by anyone promoting a scheme of mass education:

(1) The agrarian population of India which forms the majority have enough time at their disposal after working from dawn to dusk. If they could utilize the things like cotton, handloom and constructive activities at home, it would make their lives more wholesome and the results of society better, to speak nothing of the personal economic gain that would follow. (2) In the industrial area, a training in handwriting, hand power to be a healthy and useful occupation for the children of laborers, and they may also be saved from a pool of moral evil and human degradation, while their living joy and economic profit, also rise the moral standard by offering an occupation for men's leisure."

The writer says that the introduction of hand-work should be universalized, and it is interesting to observe that he thinks this "spinning and weaving can be universally introduced as one of the main crafts to be taught for the girls." Why he should have meant it only for the girls it is difficult to say, but it is something that he regards it as of universal application. It should also be noted that he emphasizes "handwork teaching as educational first," and also the point that "the work turned out should acquire almost practical utility with a full degree of beauty of form."

The Tamil Nadu Committee has attacked in its report a detailed criticism of the spinning and weaving course. The writer of this article promises to supply "detailed information regarding the work and organization" of teaching various handicrafts, and his kind offer should be accepted by the Committee for handicrafts other than spinning.

The Handcraft of Writing

In a recent article I referred to the INDIAN SOCIAL REFORMERS' criticism of the Spagan method and wondered if the suggestion of writing as a handcraft was seriously meant. Sp. Kishorelal Mathuramaya says that he is quite prepared to consider it seriously as a handcraft method of education, and writes:

"I fancy that even the handcraft of writing can be adopted in the proper manner to make a basis of education. As a matter of fact, about two years ago, Gandhiji did suggest something like this to his son, Sp. Manohar, who taught his school about his child's education. Gandhiji's advice was to the effect that Sp. Manohar and his wife (who was conducting the school) should be both willing to teach their child for the same profession from now on. The child, he said, should be taught systematically and gradually all the principles and technique of printing and journalism, both theoretically and practically. In the atmosphere of the press and the editor's office, days are hardly any subject of human importance, to which a child could not be introduced by a well-informed and capable editor who is also a father and a teacher. It is entirely a different thing that Gandhiji's son and daughter-in-law did not feel themselves equal to the task that they chose that, given proper conditions, Gandhiji would not dissent even the handcraft of writing to include the scope of the Spagan method. Only as regards to how the method of the handwriting method, and not as in a handcraft school, could along the handcraft of writing as a method of education."

Spagan System Not Slayed

Sp. Kishorelal Mathuramaya wrote this timely note:

"The article 'Moral Training in Denmark' by C. B. is interesting. But the reader must be warned against comparing sleep with the Spagan system. In Gandhiji's scheme industrial education does not mean merely manual exercises to accompany book-learning. It is not also mere laboratory work in an industry. But it is the teaching of an actual productive occupation of the people. The pupil will produce the same kind of goods as any manual worker creating the thing may, and, as far as possible, with the same equipment. Only the output of the child will be necessarily less, and it will work under expert guidance. Also all other training will center round and be subordinated to this industry. There is not room to be the factors of the sleep, when according to hypothesis they teach the pupil to make more mechanical work of house decoration." The difference between sleep and Spagan is the same as between a spinning wheel made from a narrow bar and that made as a workshop of the A. I. S. A. It is necessary to point out this difference between sleep and Spagan have already found place in several city schools and homes, and it may be suggested that this is 'education through industry' as

H A R I J A N

Dec. 14

1937

CIVIL LIBERTIES

We have before us a manifesto signed by several Congress leaders which makes one wonder whether every one of us means by the term "Civil Liberties" the same thing. The whole manifesto is a serious indictment against the Congress Ministers. It charges them with violation of Congress pledges, the principal one being that of the entire renunciation of civil liberties to the people of the land. This is the language of the manifesto (I am translating from Hindi, which perhaps is the language in which it was originally typed):

Is this the way in which the Ministers are safeguarding our civil liberties? The Congress Ministers have on several occasions made statements which may be termed up in these words:

The people will have full civil liberties on condition that there may not violence be resorted to.' On this point several instances arise and prosecutions have been sought to be started.

The people of India do not want civil liberties and conditions attached to them. On the contrary the people of India, especially the workers, want free the unconditional liberty of association, of going on strike, of making speech and of reading newspapers.

In the whole of the world, this indeed is the meaning of civil liberties in which depends our Freedom."

The three paragraphs quoted above contain the gist of the Congress leaders' charge against the Congress Ministers, and if they have nothing more to say, our Ministers need fear nothing. The first paragraph sums up the pledge that our Ministers have given in name and in substance. Exactly in that paragraph the signature given is not with the pledge, but with the manner in which that pledge has been (1) a pretext for restraint, arrest and prosecution. That is a plain violation of that which a particular restraint order or prosecution was for a speech alleged to be tending to violence or class war, and whether the speech did really do so or not. If it can be proved that the pledge has been turned into a pretext and that the restraint order or prosecution was for a speech which had nothing to do with class war or violence, the pledge is violated and the Ministers would deserve to receive their offices.

But the next two paragraphs show up the hollowness of the indictment. The signatures' charge is not that the pledge has been broken, but their quarrel is with the terms of the pledge itself. They object to the very conditions of the pledge. They want liberty unshackled by

any condition whatsoever; it plainly means the liberty of association with a view, maybe, to intimidate and molest and even to assault; the liberty of going on strike, maybe for no grievance whatsoever; the liberty of making speeches tending to slander and violence.

If this indeed is the meaning of the term "civil liberties" in the whole of the civilised world, we should like to know the countries in which such liberty is being enjoyed and if asked there are such countries, our country at least had better remain without the pale of that civilised sphere. That certainly was not the kind of "civil liberties" to which our Ministers were pledged, and that certainly was not the meaning attached to it by the Congress Election Manifesto. If that is the meaning of civil liberties, the term would be self-contradictory. Liberty does not mean license, and civil liberty for which the Congress, pledged to truth and non-violence, stands means liberty shackled by the use of truth and non-violence. That is the plain and natural meaning of the term, and we can say without fear of contradiction that every member of the Civil Liberties Union, from the venerable President Chintamani Bage to the humblest member of it, would accept our meaning of "civil liberties".

Again one would like to know what meaning the signatures give to the adjective 'civil' which precedes and qualifies 'liberty'. To us, again have been used for the last seventeen years for the adjective to mean 'non-violent' as in "civil disobedience". It can have no other meaning. If one may speak with impunity violence including murder, why should the act be punished and the offenders thereof go free?

Our Ministers' task is unduly simple. Let them take not only the Provincial Congress Organisations or the Working Committee but the whole public into their confidence, and plainly analyse articles or writings and speeches that cross the boundary line and show them that they infringe the letter and spirit of non-violence. Objections are often raised to police reports, and with considerable force and justice. Let the Ministers not depend wholly on police reports. Let them deputise members of the Congress to take notes of speeches and let them assure themselves that the official stenographic reports are correct. Let them go a step further, let them send those reports to those who make the speeches and give them a chance of correcting, amending or supplementing them. Any action in restraint of liberty of speech or writing, taken after these preliminary conditions are satisfied, would be upheld by all Congressmen who believe in the Congress creed of Non-violence.

M D

A Correction

In HARIJAN dated Dec. 11 on Page 144, Col. 1, below words "and Freedom" in the description of Sp. K. D. Mahabadi.

FURTHER DAMAGING EVIDENCE

II

Having thus described the present position the reformers turn about "to explain the reasons for these facts". It is somewhat gratifying to note that instead of adopting a high-sounding manner and dealing first with the people, the reformers begin the blame grandly at the door of the educational machinery itself:

"Apart from the influence of various classes of parents to keep their children at school and the influence, however far many children, particularly of the poorer classes, to be compelled in domestic, agricultural and industrial work, the Government believe that the main reason for the abnormal wastage in elementary schools lies in the schools themselves. Large numbers of schools do not fit their children perfectly for a complete primary course and many such schools have managed principals and teachers for a long period of time. In addition, there are many schools which by reason of their enormous strength, their insanefulness and the slowness of their mixed provision in the local area, do not succeed in sustaining in existence. Further, a very large proportion of the total number of schools are single-teacher schools in which almost every one teacher carrying several standards and classes of elementary course, untrained and inadequately equipped, are expected to give proper discipline and adequate instruction to the pupils in the village. The children of the village are, therefore, undereducated and inadequately equipped which has resulted not only in high wastage but in degradation in the result of which people even when they are eventually retained in school remain in the lower standards for a number of years and almost never any education of real value."

From again large numbers of under-aged people are admitted to schools, "occupying much needed school places and using the school practically as a cradle." "Government," says the Commissioner, "have decided to restrict all boys of under 10 and all girls of under 5 from school, except in the case of kindergarten, nursery or model schools." The insaneful structure of the lower elementary schools appears as a great handicap. Out of 45,378 lower elementary schools, only 1,170 are complete schools with five standards. But that is not their only defect.

"But these schools operate with," says the Commissioner, "even though they were throughout an alternative, better structure and less wastage might have been obtained, but one of the total number of lower elementary schools is nearly as many as 15,000 schools (i.e. 45 per cent) have only one teacher. The rest of the remaining schools is in many cases insufficient as many as 5,000 schools with 4 standards having only two teachers and as many as 5,000 schools with 4 standards having only two teachers. The insufficiency of many one-teacher schools is illustrated by the

fact that of the total number of lower elementary schools as many as 15,000 are working with less than thirty pupils on the rolls and a much smaller number than that in actual attendance."

And then comes the summing up on this particular point.

"Taking all things into consideration, Government had strongly held the view and said in more absolute or the moment it is almost impossible and difficult which had to build up in their place a system of complete, economically well timed and suited, the standard primary schools, which in effect, by their structure and equipment, should give students education of fitting to the literacy of the population."

This should serve to disillusion those who have been in the habit of measuring progress by mere increases in the number of schools and amounts of expenditure and who advocate expansion at any cost. The Commissioner, however, does not stop here. It lays his finger rightly on a still deeper cause of the failure—unsuitability and unsustainability of the curriculum in the schools, and the unsatisfactory methods of teaching employed. His observations in this connection are valuable as they go almost to the root of the matter and also suggest a remedy through a radical reorganisation of the whole curriculum and methods of teaching:

"The nature of studies for elementary schools is not sufficient to connect the child and environment of both parents and pupils. This is particularly so in the case of rural elementary schools. If the village school is to be of real value to the village children and to the surrounding rural life generally, the teaching imparted in the school must be directly related to the realities of life in the environment. The unsuited methods now generally employed by schoolmasters, many of whom do not belong to rural areas, tend to make study in the school something foreign and alien to the child, something difficult and uninteresting to the majority of the pupils. The teaching of nature study, for example, from a textbook without relating in any way related to the actual life as lived around the school is of no practical value. There is little or no training in the power of observation, hardly any practical work, and no interest is taken in producing. The teacher usually tends to deliver the pupil from village life and history comparisons rather than help to bring up better villagers. The unsustainability of the present curriculum is also caused by the fact that the many important subjects such as hygiene, civics and practical instruction are now only optional subjects." (Haller note.)

The Government also proposed to maintain a widespread system of refresher courses for training the elementary school teachers who "trained long ago probably in antiquated methods" do need "further instruction in up-to-date methods". There are again schools which are "inefficient" by

their working and in some cases actually began to die of starvation." "There is a wide difference," says the memorandum, "between the reported number on the rolls of many schools and the reported number in daily attendance. If this is as is shown in the actual reports from the schools themselves, there is unfortunately every reason to believe that the actual difference in daily practice is much larger than what is reported," and this they ascribed to the absence of "a strong Inspector" and proposed to appoint a number of additional inspectors.

C. E.

(To be continued)

POTENTIALITIES OF PALM JAGGERY

(By Gajanan Naik)

VI

Toddy & Jaggery

The average annual consumption approximately of fermented toddy in Wundla district is 183,179 gallons for which the consumers pay, yearly to get intoxicated, Rs. 72,194-10-0. This is a disastrous drain on the poor man's pocket. A visit to a toddy booth will show that the bulk of the toddy consumed is brewed by day labourers and farmers. The villagers are consuming more toddy than the townfolk.

| | Gallons. | Price
Rs. as |
|-----------------------|----------|-----------------|
| (1) Local consumption | 111,880 | 44,748 10 |
| (2) Urban | 71,299 | 18,000 0 |
| Total | 183,179 | 62,748 10 |

The toddy is drawn from date-palm only

Instead of consuming the fermented toddy if jaggery is made from sweet toddy that can be obtained from the same number of trees, the consumers will have to pay for the jaggery only Rs. 17,487-10-0. Fermented toddy is made of eight and six droppings while only eight droppings are needed in jaggery-making. Therefore the dry droppings will be $\frac{1}{16}$ th of the quantity of palm obtained. 183,179 gallons of sweet toddy will be procured from the trees from which 183,179 gallons of fermented toddy is obtained at present. The percentage of jaggery to date-palm juice is 10, so 183,179 lbs. of jaggery will be yielded. At the rate of 18 lbs. of jaggery per rupee the price of the jaggery will be Rs. 17,487-10-0.

The average number of trees tapped in one year in the district for toddy drawing is 1,289 and only 118 tappers are engaged in it. There are about 300,000 date-palms in the district. A good tapper can attend to 30 trees daily. If the Beugal method of tapping the tree while tapping is adopted, at least 1,289 tappers can be employed to draw sweet toddy for making jaggery during six months, from November to April, to run all the trees are utilized. The trees will yield 1,600,000 lbs. of jaggery annually if the

Beugal method of tapping is introduced, so under the local system a date-palm can be tapped only once in alternate years while under the Beugal system a date-palm can be tapped every year. Besides the tappers, a number of jaggery manufacturers will also get employment. These calculations are made by taking it for granted that there will be no excise tax on date-palm tapped for jaggery manufacturers as in Madras and Beugal Provinces. Also the landholders should take only a nominal rent for work trees, and not exact a high rent as they get for the trees given for toddy drawing. The best bet the most important basis of the calculations is that the producers will find customers for their jaggery both door. The date-palms are distributed almost all over the district, and the nature of the raw material is such that the manufacture of date-palm jaggery can be done only as a village industry. Again all the local tappers belonging to the Harijan community. A good number of Harijans knowing the art are unemployed at present. To all champions of Harijan welfare and village industrialization can join hands to popularize the production and consumption of palm jaggery through which about seventeen thousand rupees will be distributed among the Harijans in the villages.

* * *

COMPARISON OF COST

| To | Ernakulam. |
|-------------|------------|
| THE EDITOR, | 8 Nov 1937 |
| Harjan | |
| Sir, | |

In Vol. V, No. 33, of the HARIJAN dated 24th October 1937, I read an interesting article on "Prohibition against Palm Jaggery" by Sri. Gajanan Naik. I am writing this to point out that the objection objection to the use of palm jaggery in Kerala is not merely because of the question of pollution where Harijans are tappers. Basically this objection is working out for one reason or another. The more serious objection put forward repeatedly against the use of temples and for religious functions is because of the use of leaves of the tree for purposes of tapping. If a proper substitute for the leaves is available, palm jaggery will have no more religious prohibition in most parts of the country, especially in Travancore after the Temple Entry Proclamation.

K. P. MATHURAN NAIR

To
THE EDITOR, Harjan
Sir,

Will you please publish the following two lines which I wish to submit in reply to the points raised by Sri. K. P. Mathura Nair & A. L. of Ernakulam?

The objection of the orthodox is not only to jaggery made from sweet palm but to palm jaggery in general. In Kerala jaggery is manufactured from the sweet juice of the following

palms: Palmyra-Coconut, Sugar-coconut, Coconut Palm-Thong. The use of a bone is required for tapping the coconut palm only. So far as I know, the bone of a dog is used. The handles of knives used for cutting sugar cane, etc., are sometimes made of sting horn, the comb used by ladies are also made of bones of tails which are petrified without objection. For tapping sugar and palmyra palms bones of any kind are not at all required by the Kaulas tappers. But the talon is equally signficant on the jaggers produced from these palms as well. Instead of depending on religious scruples for strengthening the talon, the Kaulas should use their way to popularize palm jaggers with an iron nail.

TONY ALPERT,
 General Vice
 Manager,
 JACOBS Department

A T T A
W U R D E N

KHOJASTEEN AND HANDICRAFTS

J. Am. Res. O. Anderson, 1994

The following quotations from Engeström's *Faith, Futures and Workdays* seem quite in season when it comes to being thought and written about changing Danish landscapes:

"In addition there may be women, and especially those who have done much to forward the growth of natural philosophy, did not despise natural myth and handicraft. Science needs the laboratory with its own laws, written instead in the language of the art of measuring than in artificial law-making, and in conserving most ingenious machines and when he began his examination he appears to have able himself to grasp the essence for his instruments, and himself to make the well-known technique which, for the time, was a fine piece of workmanship. Leibniz was fond of revealing, although Leibniz became a teacher while leaving his father a devoted guardian—in his daily work in short, with our great greatest knowledge and an ability to extend ourselves—it could be said that the

We have changed all that. Under the present
of distress of labor, we have deeply sympathized
the brain worker from the manual worker —
The man of a power does manual labor —
Most of them are not capable of even changing
a scientific instrument, and what they have given
a vague suggestion to the inventors, they have
they have it with him to direct the apparatus
they need. Now, they have raised the standard
of manual labor to the length of a power.

As regards the causes of the weakness of Thomas Torrance's work:

³ They do not receive more scientific attention than they previously did, but they have been dropped of the attention area of the small ranching, while their boys and girls are drawn into a more & luxury from the age of fifteen and there they soon forget the State they may have learned of - child

At the school of Modern Industry these potentials of workers have unfolded, now they come to the use of the worker in the development of the enterprise, specially trained for driving machines, they are fitted to deal of genius or the practical work. These "ready to work" of which

Mr. Frederick Hunsard, again came on duty and looking at their machines — these settings which can be turned on workdays only and which provided a Mauchli or the Baby worked in this a practical copy of what's known as Mauchli in who knows the machine — not in its drawings and model only, but in its workings and thoughts — who unconsciously thinks of it while standing by it, and really improves at Mauchli and Newman's agency were excellent engineers' but at their capture a boy had to spot the clock value at each state of the plan, and a man one of these boys who once thought to connect the value with the remainder of the machine, so as to make it open automatically while in run was to give with other boys.

[At another place, he says](#)

[illegible]

We maintain that in the interests of both science and industry as well as of society as a whole, every human being, without distinction of birth, ought to possess such an education as would enable him, or her, to combine a thorough knowledge of science with a thorough knowledge of industry. We fully recognize the necessity of specialization of knowledge, but we maintain that specialization must follow general education, and that general education must be given to science and industry alike. In the division of society into brain workers and manual workers, we support the combination of both kinds of education, and instead of 'technical education', which means the maintenance of the present division between brain work and manual work, we advocate the education aimed

or complete education, which means the disappearance of that precious literature.

Historically it may be mentioned that considered in the light of Kozepinski's remarks, the education given to women graduates is almost a waste being practically all theoretical. It would be interesting to have a survey of the occupations of all the female graduates turned out from the Bombay Presidency colleges during the last decade.

SUCCESSFUL SELF-HELP

(By Sagarbhai Prasad)

In the District of Baran (in Bihar) which is exposed to flood, a problem has suffered heavily from time to time. It seems that the severity of floods has been intensified and the devastation prolonged since the great earthquake of 1914. The Bihar Central Relief Committee decided to spend about ten thousand rupees for erecting a bund and a channel in 1925. The District Board had also resolved to contribute Rs. 10,000, and the people had promised to contribute by subscription the balance of the cost. But the work could not be undertaken and the money contributed by the B. C. R. C. and the District Board could not be spent as the Government's sanction could not be obtained.

The floods of 1926 covered practically the whole length of the district and lasted for more than three months, causing the greatest havoc and devastation. In 1926 the people were miserably wretched and approached the B. C. R. C. to take up the repair of not only one embankment and one channel but of several embankments and channels, many of which had been badly damaged by the floods of 1926. The situation attracted the attention of the Government also and Mr. M. Yama, the then Minister, visited one of the affected localities and started a campaign for the repair of bunds and at one particular spot he helped in actually starting the work of repair. The B. C. R. C. took up the work in the rest of the District and Parth Chandra Tewari, a prominent Congressman in the district with a band of workers was put in charge.

The Bihar Central Relief Committee promised to make a small contribution and appealed to the people to contribute the rest of the expenses by either raising funds or by accepting voluntary labour. The work was started in May, and by the middle of July, when the floods usually appear, most of the bunds had been repaired, and delegates started at places where they were considered necessary. Mr. B. S. Tewari, B. C. R. C. volunteered his services and he was helped by some other qualified persons. In August and September, the work was continued to strengthening the bunds wherever they happened to be weakening, and wherever the flood water was apprehended to break them. The floods of

1926 have not been able to break any of the embankments built in this way and the whole area has been protected. There has been only one unfortunate exception, and that is where the B. C. R. C. did not take up the work because the Government had already taken it up.

The programme of self-help has been very successful as will appear from the following figures. The total length of the bunds repaired is 45½ miles. The number of embankments constructed is five and the number of bunds repaired is 15. The B. C. R. C. has contributed in all Rs. 1,187-14-6 out of which Rs. 1,077-11-6 were spent on embankments, leaving a balance of Rs. 1,097-3-6 for earth-work. The people contributed in cash Rs. 766-3-3. The total cost of earth-work estimated, without making any allowance for any profit to contractors, is Rs. 24,526. The number of men who worked voluntarily on all the bunds altogether is 111,600. It will thus appear that with a small contribution of about Rs. 1,180 made by the B. C. R. C. and about Rs. 800 made by the people themselves, the amount of work turned out with the help of voluntary labour of 111,600 men, is valued at nearly Rs. 25,000. It is difficult to estimate the actual savings of the people by reason of protection afforded by the new or repaired bunds, but it is easy to imagine that it would not be calculated in anything less than seven figures.

The B. C. R. C. is being proved to take up that kind of work it did not take up last year and which gave way, causing great damage to the people in that locality.

The Report on Education

The issue of the *Survey* (30 pages) containing the full text of the Dr. Zakir Husain Committee on Education is available at one anna per copy (including postage) at (1) Mysore Office, Pages 4, (2) Dr. Aggrey's National Village, Florida.

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MARIJAN

Editor: MARGARET DREAG

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[CONT. FROM

THE GLORY THAT WAS GUJARAT

I

The Province of Gujarat has been famous these ancient times for its fertility and the skill in various manufactures, particularly textiles. In ancient literature it has always been mentioned along with Bengal and the Commandment Coast as descriptions of the manufactures and trade of the most exquisite textiles. In *Wagel* these Gujarat was reported to have supplied "all Persia, Turkey, Syria, Bombay, Amdia, Khimpia" and some other places "with silk and cotton stuffs". Traveller, who travelled in India in the sixteenth century, observed that "white cotton stuffs came to Barmahal [Barmer?] (near Sindh) and Dreach, where they have the means of bleaching them in large tanks, on account of the quantity of lotuses growing in the neighbourhood." "Briach is said to have exported thence the cottons, muslins and other goods, both plain and figured with flowers, made in the provinces of which it was the port, and in the interior of the more remote provinces of India. Surat was famous for its coloured cottons and shawls. Gujarat made cheap cloth which it supplied to Amdia, Fagu and Malava. And Ahmedabad was a noted centre for the manufacture of cloth worked in gold and silver."

The province was equally well known for the fertility of its soil and the rich and abundant crop of cotton that it produced. In a Memorandum from the Secretary to the Court of Directors of the East India Company, to the Secretary of the India Board, dated 24th September 1718, we find the following remarks: "The soil of the western and north-western districts under the Government of Bombay and especially of the province of Gujarat, is equal in richness and fertility to any in the world, and some countries produce cotton more abundantly than any other part of the British dominions in India, the province in the South as the Janna and Gujrat excepted." Two years later, Mount Stuart Elphinstone, the then Governor of Bombay, spoke of Gujarat as "the most flourishing country in India".

* These and the previous quotations have been taken from Dr. M. P. Gandhi's book *The Indian Cotton Textile Industry*, a new edition of which has been recently published.

Gujarat too, along with the rest of India, had its share in the destruction of the flourishing cloth industry that went on from 1767 to 1812. "By 1812," it has been said, "India was reduced from a manufacturing to an agricultural country."

A few remnants of the industry had, however, escaped this general destruction and lingered on for about half a century more. The *Quarterly of the Bombay Presidency*, published in 1877, gives some details of these remnants and also gives some faint glimpses of the glorious past of the industry.

Of the industry in Dreach the *Quarterly* narrates the history with a wealth of detail not found anywhere else.

"In middle times [17th & 18th c.] it was one of the chief articles of export from Dreach, and in the beginning of the seventeenth century, when the English and Dutch settled in Surat, it was the home of its manufacture of cloth that led them to establish factories in Persia. The kinds of cloth for which Dreach was specially known at that time would seem to have been *bayia*, broad and narrow shawls, and 'other fine stuffs'." About the middle of the seventeenth century (1680) Dreach is said to have produced 'more manufactures and those of the finest kind. Thus the same extent of country in any other part of the world, not excepting Bengal.' A hundred years later (1778-1783), Mr. Forbes wrote: "These manufactures, from the finest muslin to the coarsest calico, employ thousands of men, women and children in the metropolis and adjacent villages. The cotton-planters and spinners generally make up the value of the cloth of the cloth here. The weavers however are nearly all the work of imported or foreign hands, under which, at various, they in their hands and were a variety of cotton-blebs with very fine *bayia* and muslin." The following quotation of cloth, now no longer in use, were, according to a letter in one of the French *diaries* for 1771, at that time manufactured in Dreach. *Nattes*, made of cotton fine yarn and used for shawls, *pepples*, made of cotton thick yarn, used by Europeans and others for petticoats, *calicoes*, and by poor people for shawls, *bleb* cloth and for shawls, and by females for petticoats, dresses, and *belones*, shawls, *pyls*, shawls, there, were made of cotton coarse yarn, and used for *pepples*.

competition was made to one of the purposes of the required number of school places, the provision of adequate staff and equipment and more particularly the provision of complete free school and scientific instruction now that the improvement of the schools generally as indicated in the earlier chapters of this constitution as of more immediate importance than a rapid extension of competition, and in any case they feel strongly that the provision of complete, properly staffed and adequately equipped schools must be every man's business in an essential process in the introduction of competition. To start competition in any local area without having a sufficient number of school places, without having a school with the complete structure of its standards and without having adequate staff and equipment must necessarily hinder the proper working of the scheme intended. In several areas where competition has been working the arrangements made for legally applying competition have been altogether inadequate, but it is obvious that even if rapid legal steps are taken there is not much gained by compelling children to attend schools which are not so equipped as to be able to give them a complete primary school course and then there are no permanent interests. When however steps have been taken as indicated in the references to improve and build up the average elementary school, Government are prepared to adopt the policy of gradually extending competition at the primary with adequate provision in the future for making sure that competition will be legally enforced."

Let not the reader run away with the impression that because the education in the lower elementary schools is specially dealt with here, the tale of woe ends there and all is well with the other parts of the educational system. Indeed failure is with large upon every part of the system, and the commission makes no secret of it. The state of higher elementary schools (i.e. standards VI—VIII) is nothing better and has come in for the following comments:

"Government consider the present state of affairs to be unsatisfactory from several points of view. Government have, therefore, decided to reorganise the existing higher elementary schools at such a manner as to prohibit them from functioning as medium middle schools and so as to prevent the existing unsatisfactory delay between the higher elementary schools and the secondary schools. In the reorganised schools Government proposed to introduce an entirely new curriculum. Government hope that the new course proposed for higher elementary schools, and in particular the various types of pre-vocational and practical work with which the students will occupy much of their time, will help to make the course less literary than they meet at present, and enable a considerable number of students to prepare themselves for various classes of village industries and occupations which they may have to enter leaving school. The new course may in any case enable a student after leaving school to

develop a satisfactory vocation or occupation (1280) or to be his own employer."

The secondary or high school education faces no better, and the deplorable picture of "the waste and tragedy involved in educated unemployment" is hard to beat in its pathetic eloquence.

"The need for a reorganisation of the secondary schools system has been recognised at ever India.... Government also consider that the present high school course, providing as it does little or no alternative for students who often do not desire to prepare for the university or who are suited for higher literary study, needs radical alteration. Every education committee of any prominence in recent years in India has recognised the fact that students the universities in India are the students attending them are hindered by the increasingly large numbers of students who prove their way after repeated failure at the School Final and Intermediate stages into the degree classes. Government have also come to the conclusion that unfortunately the very class of students who at least stand for higher literary education is the class of students whose parents had the greatest difficulty in financing their children at the university stage. It is continuously assumed both for the country and for the individuals concerned that a student, whose performance both at school and college proves his lack of capacity to cope with a particular type of higher education and to benefit from it, should make his family so poor and should lower his own earning capacity by going on through a course for which he is not fitted and which gives him a very slender chance of employment even if he successfully completes the course. Government are aware that very steps taken to induce students to higher education will not be popular, but they are convinced that the best interests of the country can only be served by facing the problem frankly and, if necessary, by taking what may be regarded as more drastic measures. Further, Government consider that the waste and tragedy implied in educated unemployment is greater and more distressing at the post secondary stage than at any other stage of education. It is well known that large numbers of students who come from families with limited earning capacity in what may be termed poorer employments leave completely unglad to return to those employments after receiving higher education. Since there is only a limited field for employment of university graduates, most students in every case have but their personal earning capacity by the time they have passed out of the universities." (Index page)

Reorganisation and reconstruction is thus the keynote of the whole commission. But reconstruction will require the removal of much that is inherently bad and harmful. Fundamental have to be sought, deep-seated prejudices have to be overcome, and psychological barriers have to be removed if the desired reform is to be achieved.

H A R I J A N

Dec. 25

1937

SITUATION IN BIHAR

There is widespread satisfaction over the news that thanks to the efforts of Mahatma Abul Kalam and Babu Rajendra Prasad and other Bihar leaders, the Bihar Tenancy Amendment Bill will soon be passed into law. The very passage of the Bill in the assembly was the result of friendly and amicable talks between the Kamesthis and the representatives of the Kshatriyas. This good result represents to me more both the parties' will to a voluntary peace for a fused peace in which one party's interests are sacrificed to no purpose, it has the seeds of discontent and conflict. A peace based on understanding and the desire of one party to do justice to the other is the fruit of active goodwill, and Bihar has taken a real step forward in that direction.

The understanding also means the realisation on the part of the Kamesthies and the Kshatriyas that the Congress represents them both and can safeguard the legitimate interests of both. It should do nothing less and nothing else. The legitimate interests of the Kshatriyas demand the enjoyment by them of the full fruits of their labour, nothing less. The legitimate interests of the Kamesthies mean the enjoyment of the fruits of their tenancy, which means a compensation for the use of their intelligence in actively directing the energies of their tenants so that the latter can make the best use of the land to their possessions and in securing the products of their labour. The Bihar legislation does not achieve all this, but it is a step in that direction.

But there is a growing body of opinion which violently considers the two interests as wholly conflicting and has no place for the Kamesthis. That section claims to speak for the Kshatriyas and violently proceeds on the belief that the Congress does not, or has failed to, represent them. For years after the reorganisation of the Congress in 1933 the claims of the Congress to represent the Kshatriyas were never challenged. During the past two or three years it is being challenged by people for whom evidently the Congress could have no appeal. They are reported to have gone about misrepresenting the Congress and actually fomenting trouble between the Kamesthies and the Kshatriyas, so much so that the Working Committee of the Bihar Provincial Congress Committee was compelled to adopt the following resolution:

"In the opinion of this Committee the kind of propaganda that is being carried on in this

province is entirely responsible for producing a poisonous atmosphere and attacks are being made on the principle of justice which is the cherished creed of the Congress. An atmosphere is developing in certain parts of the province which, if it is perpetuated, is likely to do much harm to the country and put obstacles in the way of the country's march towards freedom. The Committee, therefore, considers it necessary and proper to require all Congress workers and those sympathising with it to keep themselves clear from such activities and, in accordance with the Congress policy, to fight those who may be found indulging in them. It is clear of the fact that the Committee has before it enough material to prove that many a worker of the Kshatriya Strika is engaged in such activities and is public meetings organised under the auspices of the Kshatriya Strika committees are being held as a result of which the situation is growing more hot and worse, and there is a likelihood of the Congress being endangered. The Committee implores all such Congress members as are working in the Bihar Strika that not only their activities but also their parties' association with them to stop, and direct the Bihar Congress Committee to keep all eyes on these activities of its workers and report them to the Provincial Congress Office."

This, in my opinion, is a valid position, and as Babu Rajendra Prasad explained it does not mean a ban on the Kshatriya Strika. But it is a warning to the Kshatriyas and its members that if they use the Congress name to promote internal feuds they will forfeit a ban on themselves. For any Congressman to serve the Kshatriyas and to educate them to know their true interest, and the way of securing it is a laudable ambition. A separate organisation is hardly necessary for the purpose. The Congress represents many activities. But it is easy to conceive the possibility of the Congress breaking to pieces if every group representing a particular activity was to form a separate organisation. It is open to the Congress to form branch organisations, but it is hardly open to any Congressman to form an organisation and exploit the name of the Congress. The Congress has many activities, but one and only one that, viz. the attainment of Complete Independence. Every activity has to subserve that end, any activity which does not do so cannot be permitted to use the Congress name. If a Kshatriya Strika sets up internal feud as between Kshatriyas and Kamesthies, it harms the Congress name. The Congress knows how to deal with the different elements composing the nation. There are undoubtedly conflicting elements in it. But it is for the Congress to lay down policies, not for individuals or for groups to divide them by a threat or show of force.

M. B.

Speeches and Writings of Mahatma Gandhi
HIT pages 571a to 4 Page no 3 vi, latest.
Available at the Library office—Dusse 1.

Notes

John

There has been a setback and, to all outward appearance, a quite considerable setback in Oswald's health since I reported good progress last week. In an illness of this kind ups and downs seem to be inevitable, and it is never well to halloo until we are out of the wood. These repeated setbacks indicate that an indubitably long period of rest and quiet is essential before Oswald can think of returning to a part of his normal activities.

Since Oswald's unfortunate stay in John Wilson's garage some years ago the place has developed very much and the whole business of about three miles is now divided with a number of beds and bungalows belonging to the busy people in Newbury who repair to this place for quiet relaxation. Some of these have made their permanent abodes here. I am afraid they will soon be faced with problems affecting the peace, quiet and sanitation of the place. The conditions in the neighbourhood promise to be a menace to the quiet in the near future, if indeed it is not already so. I do not know how they can avert this menace. But I do think that something must be done to have a parking place for cars at a reasonable distance from the beach. There are vast open spaces on the approach to John which might be used for this purpose and those who want to enjoy the soft sea air should be ready to walk a little more before they want to take their sunbaths in the beach. Then there is the problem of the squatters who do not attempt to dole a clean frequented beach like this. It is an extraordinary privilege to walk untroubled on the fine soft sands, and any rubbish thrown on the sands is an outrage. I must note that often enough one finds bits of beer bottles thrown here, there and everywhere. There are a sad commentary on the taste and civic sense of those responsible for the success of the show, about the rubbish refuse made by intoxicated men rendering the peace and beauty of the midnight sandbars on Saturdays, the few said the better.

Perhaps it was someone who was scared away by the restrictions, and carelessness of men, who often delight in rendering beautiful things ugly, that sang the song of "the flower-leaf".

Some love the white space
By cooling beaches here,
But I love the Mayhem
Like sand-dolls, on the shore.

Some love the dunes
Of the salt spray's salt,
But I love the terror
Of the wave below night.

Some love the sea
By the storm wave's crash
But I love the quiet
And the sun-faded dunes.

The writer, Miss Howard, lives on the edge of the Reading Forest and naturally has no preference for the forest to the sea. But were one asked to think of it, the beach is more and doubt the forest as much as to know the beach and make a hell of heaven.

Welcome Theodor Martin Singh

Many prisoners have been set free by the Congress Governments in various provinces. But perhaps no release will be regarded as more welcome than that of Theodor Martin Singh, Major Harbinger of the Chakwal Battalion, who saved life of little value and took the great risk of being even shot for refusing to fire on unarmed crowds in 1930. He desired to sacrifice to do so and set an example for all time to his brethren in arms. His release ought to have come years ago, and it seems to be great pity that we should have had to wait so long to have him back in our midst. We accord him a warm welcome and trust that we may be able to make proper use of his skill, not in arms, but in drill and discipline and absolute regard for human life and honour.

A Good Example

Prof. Vincent of the C. and B. College, Milwaukee, Wis., writes:

"I am very glad to inform you that we the members of the staff of the C. and B. College, Milwaukee, have been pulling at, for the last six months, a column of pure homogenous steel—pieces of white steel and a knot of like other bits of pure homogenous. Without exception, from the General Assembly, all the members of the staff are pulling on this steel. We have not as yet made their working complete for the last part of them have started copying our example. I shall be obliged if you send me an inspiring message which I will read out to the boys, so that every one of them may become a steel-caster."

I wonder if the boys are waiting for a message from Oswald before they can take to wearing head. They must have by now that his whole life is an eloquent message to the students to identify themselves with the poor of the land, and they could not have forgotten the eloquent message of the President of the Congress who gave himself the unforgettable name "Lionel of Freedom". But the fact is that our minds were not still changed, we hear and read messages, we also actuate them kindly, but then our restrictions were

An Eloquent Example

But if they must have a message let them have it from a student who is living the life that this means. He is a Marjane student and

was a teacher by profession. He did not leave the profession of his fathers though he joined the Arts School. He has been a habitual wearer of khadi and has for the last seven years maintained himself out of the teacher's profession. He has taken a course in painting, but it has not come, in the way of his following his profession in old times and making it yield an income equal to his expenses on books, tea, food and clothes. This is an example of self-help and self-reliance which every student should copy. Khadi means, besides many other things, self-help and self-reliance.

"The Prince's Claim For Christianity"

That is the title of a new item in the London Times giving an account of a meeting of clergymen and others to commemorate the centenary of the consecration of the first Bishop of Bombay. Among the speakers were the Archbishop of Canterbury, Lord Willingdon and other former Governors of Bombay. The Prince's claim to have been a strenuous Christian himself as he tried to do more justice to the efforts of other religious communities to reform themselves. He said:

"The great self-government in India was a very great step in the world's history. During the founding of the Constitution there were two questions which continually arose in his mind; one was whether it was possible to convert the division of caste, and the other that of the communal tensions. First of the religious communities in India had already shown that their communities could transcend the limitations of caste. The second question was whether there was to be a moral and spiritual force that could unite India in the new, long and arduous task which was before her. Could it be based in any of the existing religions? Many were encouraging for that purpose to revive all that was best and deepest in the ancient religions of India, particularly the Hindu, and they could not but achieve these aims."

But—there is always the terrible 'but' to these utterances—Hinduism, Islam, and other religions could not survive the "dismantling force." Whatever that may mean, one of these "dismantling forces" is Christianity itself, and it is a mischievous thing for the Prince to say that the Indian religious communities could not survive these forces. Of course the missionary gospels come clothed in a velvet glove, for he says Christianity is the one of the Indian religions that "could survive these dismantling forces and which gather in all that was best in the old religious life of India, and of the same time bring to bear upon the old world moral influences by which it could be sustained and uplifted."

It is no use giving here with a self-complacent expression as this, especially in view of the fact that every religion is in the melting pot today, not only in India but in whole world and will be judged by the way in which it helps to a solution

of the world's problems. The result is in the lap of gods. Our business is an ever-growing emphasis on self-purification. It is best perhaps for us to take note of the manner Lord Willingdon's utterance reveals well enough the silver hoof.

"Lord Willingdon said that after living in India for so many years he could not help observing that Christianity was going today a much more modest witness than that it had done before the reforms were introduced. There was a greater desire for Christianity, and he had a very strong feeling somewhere that there was in Christianity, and in the increasing welcome Christianity was meeting in India, a very great hope that would help the country to ease some the difficulties of her communal troubles."

"Safety Lane in Total Abstinence"

A. H. Moseley, a friend who is a doctor sends the following extract from *Tropical Medicine* by Sir Leonard Rogers and Sir John Moseley, in order to show the fallaciousness of the plea that a little alcohol is necessary for Europeans in India. Major-General Sir Leonard Rogers is Medical Adviser to the India Office, Physician and Lecturer, London School of Tropical Medicine, and Sir John Moseley was Director-General, I. E. S., and now Professor and Physician, London School of Tropical Medicine. Here is the extract:

"Our intelligence is clouded when, under the influence of European in the tropics, then, any other disease over. It has been clearly proved that alcohol is not necessary to the maintenance of health, and those who take it, ought to admit readily that they do so as an indulgence to their appetite, instead of claiming that it is necessary for their health."

There is very little evidence that one or two weak "paps" or a glass of wine or beer taken with much can do any harm, and if this notion is not abandoned one may consider oneself a moderate drinker. It is equally certain that the quantity of alcohol which is considered moderate by many people in the tropics is really excessive and harmful.

Coffin and other old drinks taken much are especially pernicious, for, "within the delicate human organism of the man, and as they are rapidly absorbed in a hot, stricken form, they damage the liver tissue. The most dangerous property of alcohol in the drinking is just now in the American's 'killer' Nobody can tell whether that he will not acquire the habit, and therefore the only path of safety lies in total abstinence. It is quite common for people to begin by drinking small quantities and then go on gradually increasing the dose till they become confirmed drinkers, such persons form the majority, and the harm that they do is chiefly to themselves, as their example is not likely to encourage others to drink."

For greater harm is done by the people who are regarded as modern leaders. These would scoff at the idea that alcohol is doing them any harm, as the other hand they grudge with satisfaction that it is useful to what necessary for people who live in the tropics.

Although it is quite certain that alcohol is a potent factor in shortening life and undermining health among Europeans in the tropics, there is something to be said in its favour, it helps to improve the mood by weeding out those who are unable to control their inclinations, and its influence in promoting 'good-fellowship' would be of great value if the price that is paid were not too heavy.

Alcohol does not prevent malaria unless the blood stream is so saturated with the drug that no self-respecting mosquito would bite the person concerned, on the other hand, alcohol strongly predisposes to liver disease, heart-disease and tropical neuritis, it also lowers the chances of recovery from pneumonia and other diseases and it makes the person a bad subject for surgical operations."

M. B.

HARIJAN WORK IN GUJARAT

[The following extracts from the annual report of Gujarat Harijan Sevak Sangh will be read with interest. Ed. *Harijan*.]

Education

Teachers' Training Class: An important event of the year was the holding of a teachers' training class for four weeks in October, 1946. The Provincial Sangh of Kachhad was also invited, and we had 22 teachers from Gujarat and 15 from Kachhad. Once and above giving the teachers useful lessons in the art of teaching various subjects, three hours a day were daily devoted to speaking. Each teacher was presented with a speaking wheel at the end of the course. Another class of teachers of the Kutch district was also held in the month of June, 1947, for a week, and 12 teachers of the district attended.

The Board decided not to open new separate schools as far as possible, and it was also resolved to concentrate more on getting the Harijan children admitted to the common schools. The present schools of the Sangh were also registered in the district school board and applications have been made for grants for the same. A sum of Rs. 715 was received from the District Board of Kutch and Ahmedabad. The school at Madid was closed, as all the 40 children on the roll were admitted to the common school of the town. There was serious opposition in many villages in Barch district against allowing Harijans equal status in common schools. An amicable settlement was made in two cases, while at a third place called Diga, the district school board closed the school as the caste people would not allow entry to Harijan children. The Harijan Sevak Sangh helped the Harijans during the crisis and temporary arrangement has now been made to give education to the Harijan children in Diga, where a few Guja Hindu children also attended.

The Sangh runs 41 schools, 3 hostels, and 4 co-operative societies. The number of boys and girls in the Sangh's schools are 1,254 and 558 respec-

tively 147 boys and girls have been admitted to common schools in the course of the year.

Voluntary Worker Morgan Ashram.

The construction of the Voluntary Worker Harijan Ashram is another important item of work done. The Harijan students studying in various institutions in Baroda city had no facility to board and lodge together, and were put to much difficulty; the Baroda Sangh has constructed a big hostel, which can accommodate nearly fifty students. A sympathiser having paid a sum of Rs. 2,500 towards the cost of the building, the hostel has been named after his father. It was formally opened by Pandit Jankarilal Nohra in September last.

Scholarships and books, etc.

Books worth Rs. 688-12-0 have been given to 154 boys and girls, Rs. 217-14-0 were expended on supplying clothing to 131 and more to 441 boys. 121 scholarships, (including also for technical courses) worth Rs. 2,571-12-0 have been awarded to boys and girls.

Impulse is being given to education of girls by providing small scholarships for them in primary classes. The Sangh has spent Rs. 25-0-0 during the year under report.

Education in workshop.

The Kutch Sanctioned Department, Colerwall, engages nearly 40 Harijans—men and women—in the workshop. Arrangement has been made to give them education of three hrs. during their period of work. The department is compensated for loss of time in work, by giving a scholarship of nearly two annas a day per Harijan labourer. Rs. 574-0-0 (for male) and Rs. 115-11-0 (for female) have been given as scholarships since April 1, 1947.

Economic

Two more co-operative societies for municipal employees have been started at Pacha and Anand. The total number of co-operative societies and stores under management of the Sangh is 4. In the Kutch District Harijan Sevak Sangh, is progressing a sum of Rs. 1,250 towards an loan without interest in being circulated. Employment of Harijans as Tahsildars (Revenue clerks) and peons is increasing. Two more candidates have been admitted as Tahsildars and half a dozen Harijans are employed as peons. Employment has been secured for 14 Harijans in various services of labour in the Ahmedabad municipality and elsewhere.

(To be continued.)

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[ONE ADRA

NON VIOLENT NATIONALISM

In a time when a few years ago would have evoked widespread indignation has not seemed so much as a rift and will perhaps soon be forgotten, because of the other lack of perspective that governs many of our activities today I note the removal of the Nell statue by the Madras Government. One mistake was to think that we have forgotten the monumental wrongs and the suffering that was gone through for its removal from a public place in Madras, and for people know who Nell was this was a Hindu record only less black perhaps than Cooper's, and marked by brutality which has been decanted by impartial British historians as British. His return to his ancestral village was to destroy "paddy villages," all signs of monstrous repression vanishing if good amount of themselves was to be kept. The laws of Parliament was to be attacked and the Indian question destroyed with all its institutions. If the Deputy Collector is taken, long time, and have his head cut off and stick up on one of the principal (Maharajah) buildings of the town (Koye) based says that Nell's knowledge and activities could not be justified by the Covert power, "because they took place before that abolished act." Women and children were burnt to death in the villages fired by Nell's return (Thiruvannamalai), and Campbell says that

Nell did others almost more than the massacre putting to death with deliberate poison, in a way that has never been proved against the natives. Campbell says "to me never forgets Nell for the bloody act, and impartial historians are agreed that his British response was the precursor to Jinnah and Gandhiji. It was an insult to the citizens of Madras to have erected a statue to such a person, in any other country where national hatred runs high, a demand would be made for the removal of such a statue. The demand for sending it to England, or the having it in England, or for getting it away to the local European Club prevented not from non-violent nationalism but from violent nationalism. It was left to the benevolent consideration of C. R. to have found a way of non-violent nationalism by removing it (and that too by night) to the local Museum "It is necessary to understand Gandhiji and the philosophy of non-violence," said C. R., "in order to see an

introduction to the attitude of the Madras Government when they did not want it as a continuing source of temptation, but chose to hold it and intend to preserve it with care."

It was a constitutional triumph to have got the House of Commons to admit that the question of removal of the statue was entirely within the province of the Government of Madras. That triumph was only next in importance to the triumph of non-violence, and it makes it even more easy even for the non-violent Government of the Punjab, if they are so minded, to remove that "monstrous statue of Lawrence" (Thomson) with its offensive inscription. It has, to use Thomson's words, to be guarded from the anger of Indians", and keeps cooperation and bitterness alive.

M. D.

Notes

Gandhi's Health

There is nothing new to note this week. There have been sudden rises and falls in blood pressure, for which various reasons are being given. One can definitely say, however, that Gandhiji is aware the cause for the change is Jala, perhaps a little better, and the above words have been very valuable from the point of view of doctors who have been able to make out minute and detailed observations of him. Moreover, his presence in Jala has enabled him to have proper massage and baths through Shri Dinsha Mehta of Poona Healthatorium.

We have numerous letters from doctors and visitors, and welcome from blood pressure who have benefited by one or another kind of treatment, suggesting all kinds of treatment for Gandhiji. I have not been able to thank them individually but I may inform them that suggestions received are being placed before Drs. Oliver and Jinnah Mehta.

I am Gandhiji too in the matter of numerous letters of good wishes and prayers. There are associations which have made a point of offering daily prayers for Gandhiji's recovery and friends who have made a point of pursuing with undoubted and the various forms of the constructive programme; I publish with deep appreciation a Mahatma's letter which is typical of the love and sympathy that are ever

flowing from all directions: "We follow with greater and sympathy the news regarding Mr. Gandhi's illness, and rejoice in the steady progress he is making towards recovery. At such times it must be a great comfort to know that the tide of affection are flowing in from friends all over the world. We are happy to join the tide. We think of you often and pray that you may be upheld in these days of anxiety and responsibility. On you a heavy burden must lie."

Congress Ministers and Harjans

A correspondent writes in effect:

"Now that there are no safety problems in which Congress Ministers are functioning, should they not be considering the whole issue about untouchability and Harjan uplift, and should not the Harjan Breth. Bunch wind up its affairs and send Thakur Bapa back to Poona and free the other workers for other national service?"

Obviously this correspondent does not know the origins of the Bunch. It was founded for the due fulfillment of the solemn pledges that the Conference at Bombay presided over by Bhambhani Pandit Maharaj on 23th September 1932 made in the name and on behalf of all the Severans Hindus. Here is the pledge:

"This Conference resolves that hereafter, amongst Hindus, no one shall be regarded as untouchable by reason of his birth, and that there was here born, no regarded Indians shall have the same right as other Hindus be equal in the use of public wells, public schools, public roads and all other public establishments. This right shall have statutory recognition at the first opportunity, and shall be used to the fullest extent of the power Parliament, if it shall not have received such recognition before that time."

It is further agreed that it shall be the duty of all Hindus leaders to secure, by every legal, moral and peaceful means, the early removal of all social disabilities now imposed by custom upon the so-called untouchable classes, including the bar in respect of admission to temples."

Therefore the Bunch, to be true to its pledge, cannot, dare not wind up its affairs so long as there is a single converted Severan Hindu who has not passed himself or herself off the stain of untouchability. Thakur Bapa is doing more than his work in Poona whilst he is considering his self-imposed burden in Delhi. Many may be tired and drag out on the long pilgrimages, but BS cannot afford to rest or look back even for a moment so long as there is Harjan work to do.

Of course the Congress Ministers will have to do their duty out upon them by the unanimous resolution of the Congress of 1930 regarding untouchability. But beyond voting funds for Harjan uplift and removing legal obstacles in the path of the advance and abolishing untouchability in so far as it exists on the secular public side, what can Congress Ministers do?

They, in their very nature, cannot do the essential and much more important propaganda work among Severans, Hindus, and get from them support and effect of problems. That is essentially the function of the Bunch. This BS has to perform with decide and in problems where Congress Ministers are functioning.

Physical Education Committee's Report

The Report of the Physical Education Committee appointed by the Bombay Government must be a document worthy of study by all throughout. The summary of its recommendations published in the daily press shows that the members have given thoroughly about their task and submitted a comprehensive report, not too long, and yet covering all the points of reference. With the ideal of physical education that they have laid down everyone will agree, viz. that it is "not merely to build up a powerful and healthy body but also to create and induce those personal and civic virtues in people which would make them better citizens whether they choose to be athletes or soldiers in their spare-time." Everyone will also agree that physical education should be compulsory, and that it should be given through organized indigenous means rather than through expensive Western games like tennis, cricket and hockey.

It will be remembered that the Education Committee in its report also requires the necessity of compulsory physical education and it has set apart ten minutes daily for physical education. It would not do otherwise as the bulk of the curriculum laid down by it involves a good deal of manual work. The Government Committee has accepted a non-handcraft curriculum and has therefore, recommended a compulsory period of 15 minutes daily for physical training. But the ideal is both cases is the same. Whether that can be achieved fully by physical training as such is a matter to be seen.

Brutachari Movement

In this connection the Brutachari Movement, of which the life and soul is BR. G. S. Dutt, I.C.S., deserves to be carefully studied. It is rightly claimed to be conception and derived essentially with the idea that he saw fit. That was good enough to give a demonstration of the brutachari' exercise in Calcutta when he was in Calcutta, and we were very much impressed BR Dutt, though he is in charge of a big Government Department, has found time to study the folkways and folk-dance of Bengal, and has evolved the brutachari movement from that study. The brutachari (BR) meaning those turned by rows) are bound to serve the people and the country by means of a healthy, truthful and corporate life. That is what their vow is a noblest reason. He has composed his own songs full of the life and colour of the Bengal countryside.

and have tried to impart physical training combined with rhythm and music. We were told that there are more than 100,000 enrolled members of the basketball movement, drawn from all castes and creeds, and it is said to appeal to all communities alike, so there is nothing sectarian about it. As we watched the 50-year-old Christian Dutt perform with his basket-ball boys and give all the movements and dances with the zest and policy of a youth of 16, we marvelled at his grasp and the direction with which he had thrown himself into the movement. His songs seemed to me to be wonderfully simple and correct and easily translatable or adaptable into any other vernacular language of India. I was strongly reminded of Jaganram Dutt with his Ramprasad boys doing something of a similar nature with their dances and songs relating to the simple life of the village village, and felt that his movement (which is quite unorganised yet) may be co-ordinated with the basket-ball movement and with others if there are any in other provinces. Mr. L. Dwyer Edwards, Secretary of the All India Lawn Tennis Association, studied the basket-ball movement and said: "When viewed from the all-important point of the development of national health, there is not much to be said for the game (of tennis). It is very expensive to play, and in India there are many millions of people who will never be able to buy a really good racket, and if we are to try to do as it is, instead of bettering their health, we must endeavour to find some form of exercise that can be taught with practically no financial outlay and which will interest and amuse while accomplishing physical development. I am firmly convinced that my friend Mr. Dutt has found such a form of exercise in his basket-ball movement." I think the praise was well deserved, and it would be worth while bringing about the co-ordination. I have mentioned and interesting all physical education experts in a movement which seems to be so potent for good. One thing may be noted in this connection. Gandhi made a helpful suggestion to Mr. Dutt on the day he showed the demonstration to him. It was that the basket-ballists should do some physical labour every day for the sake of others. Mr. Dutt took up the suggestion the very next morning and started sweeping the streets with his basket-ballers. Giving a further form of spiritual labour. With this addition to the programme, and with a co-ordination so as to make the movement suitable for the whole of India, it can be a powerful means of raising an army of non-violent volunteers ready to march wherever a situation requires their presence.

Poor's Appeal to Bengal Press

It would be presumptuous to add a word by way of commendation to the Poor's appeal to the Bengal Press which has been made from a decorated heart. May it find a response from those to whom it has been addressed.

"In the most critical period of the history of our province, when problems of tremendous difficulty are heavily challenging us, I earnestly appeal to the editors of our journals to be extremely watchful in avoiding the temptation of constantly giving exaggerated emphasis to popular excitement—those that work against the leading force in the front-leading end of our national being.

Innumerable channels of self-depreciation, along which we are carrying on our daily battle in actual resistance, are creating deeper wounds in the national constitution of the body politic than the manufacturing of them outside who pile up a world-applaud against us with the darkness of indifference and have directed into a wrong issue.

Undoubtedly, the news we are being pushed through a combination of will leaves little the half-ground from all phases of human, the more rampant in becoming the day of mental detachment in Bengal, where the demand for the reaching staff of industry is rapidly met with, not only through the petty publications of the pleasure medium type, but often in journals belonging to a higher dimension. Under their constant headline of exhibitions, and their underground riding upon these exhibitions with up to actions, and expectations are light-heartedly dragged in the mud. By almost every department of life an exhibition is going on in Bengal at the extremely material that encourages malignant pleasure a descending all persons and people that have reached any degree of prominence, function of the fact that by doing it we do not see our country before the world, that, by drawing the lighted spot in our society through the smoke-screen of shades, we only prove the basic sterility of our own nation's mind.

This is the reason why Bengal, though rich in imagination and intelligence, is woefully deficient in institutions that could only be based upon mutual trust and co-operation and on an unshakable loyalty to a common cause. These symptoms are quickly to be detected when some amount of responsibility is placed in our hands for guiding our political destiny, — the responsibility which will depend for its fullness upon conviction and light, upon the magnanimity of heart and on a certain adherence to truth, justice, and righteousness of spirit."

—H. D.

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HARIJAN

Jan 1

1938

A NEW LEASE OF LIFE

Therefore we publish the principal operative provisions of the Madras Agriculturists' Relief Bill which has been the subject of much adverse criticism and which has now been referred to a Joint Select Committee of both the legislative Houses. It provides for the relief of all agriculturists, i.e. persons who have a saleable interest in any agricultural or horticultural holding, or a tenant, ryot or under-tenure holder, provided that they are not assessed to income but during any of the last three financial years or to a profession tax of more than eight annas or property or house tax, or a landholder under the Madras Estates Land Act, paying Rs. 500 as pottukash or Rs. 100 as qanqat. The Statement of Objects and Reasons briefly summarises the relief provided: "The Bill provides that payment of the outstanding principal should discharge the debt, interest will run from 1st October 1937 at a rate not exceeding 5 per cent per annum, in cases where high rates of interest are charged, payment of twice the principal is to have the effect of completely discharging the debt from further liability.... The Bill provides for the relief of tenants from the burden of old arrears of rent without encouraging any default in the payment of current dues."

It is against this Bill that the echo of "disgracefully unworkable", "this end of the wedge of Communism", and so on have been raised, and eminent men like Sir T. R. Velupillai have been provoked to reply that it has been said that "Society is based on the fulfilment of contracts, now sought to be annihilated, not only destroyed, very much more than the fulfilment of election pledges which nobody expected to be literally fulfilled," that the Bill has good, bad and indifferent features and defects with the same brush, and that rehabilitation of agriculture is possible not by a sweeping measure of this kind, but by tackling the conditions that compel the agriculturist to leave debt.

While there is force in some of these arguments, the critic has sight of the fact that the Bill is a mild measure to meet a drastic situation, and if it may be called drastic, it is only because to enable the agriculturist to throw off the unworkable burden of years, to start on a clean slate and to have a new lease of life. Communism is the violent way of bringing about equality, this is but a non-violent step to remove from the agricultural class a terrible handicap. All contracts are not sacred, especially the intricate tangle which the poor

ignorant agriculturist has been driven under the force of circumstances. The Bill it is said, far from being simple, "is complicated in that it evades the complicated mechanisms of social life and the extremely diversified circumstances of debt and credit in the actual world around." It is the effect of these complicated mechanisms rendered more complicated by the cunning of the money-lender that the Bill is devised to wipe out, and it does so in an unduly simple way. The Bill certainly does not claim to tackle the conditions that compel the agriculturist to incur debt. Its scope is necessarily limited, and a different kind of measure will be required to tackle these conditions, and we are sure the Madras Government will set their hands to the task soon after this Bill is passed into law.

Destructive criticism will not answer. Constructive criticism has been invited and will be helpful. It is probable all interest, and some poor Mussulmans are known not to charge any interest. The landlord of the Hindu, not only of the principal debtor but even of his son, is to discharge all his father's obligations, but it is certain that these cases are rare, and in the vast number of cases the debts go on accumulating to an amount that can never be repaid. It is for this reason that the Bill provides that the principal alone shall be due after the 1st of October 1937. The anomaly created by this and the notion about the rate of interest is being solved out by means of four illustrative cases.

(1) A borrowed from B Rs. 100 two years ago, interest being at the rate of 12 per cent. He has paid the interest to full, and Rs. 48 on account of principal. Under the Bill, if A pays Rs. 52 more the debt is fully discharged.

(2) A in the same case has paid Rs. 112 interest and Rs. 20 on account of principal. The debt is cancelled.

(3) A has paid Rs. 60 interest, no principal. Rs. 140 is therefore due from him. But B can get only the principal amount of Rs. 100.

(4) A has paid nothing B can get only the principal amount.

The anomaly is obvious, but life does not work quite so mathematically as this, and even so the anomaly there is nothing categorically unjust. It is quite likely that the man who has paid nothing for two years has done so not because he is insolvent but because he has come to the end of his resources. But even if he has been imprudent and profligate, what does it do? As the Prime Minister, C. R., said in a speech: "In this world we help those who have been imprudent and who have been a burden on the land. We spend more on hospital expenses and hospitals for the treatment of those who had been disabled by not observing the laws of nature. We do not pay too readily for a will to be dug or for play fields to be constructed, but we pay for the sick man because he had not obeyed the laws of health."

Since it is not an objection to the Bill to say that the Imperialist was not helped."

But why should all the interest be wiped out in cases where the interest is partly due and would, but for the legislation, be duly recovered? To cover cases coming under this last objection, it may be well to provide that interest at a maximum rate of 8 per cent shall be paid on all debts incurred during the year ending the 1st of October, 1933.

There is one class of cases where one may be sure the Bill was not intended to benefit. We come across, in the cases of Marshall Ponnappa's Inquiry 1928, a case in which a man had a debt of Rs. 24,000, all borrowed because he had gone on purchasing one land every year. That was just a case of land-hunt which is common enough among agriculturists. Should not some way be found to keep cases like these out of the scope of the new law? There is, we know, the difficulty of investigating into all debts and finding out which was a purely agricultural one (i.e. due purely to agricultural expenses, arrears of assessment, purchase and loss of cattle, etc.). Not some kind of agency like the Conciliation Board is indicated for this kind of cases. There are those again who have a valuable interest in land, but who never cultivate the land and who pay only the rents paid by tenants who cultivate the land. These ought not to be included under the term "agriculturist." "It would not be right for the State to punish the hereditary skill of the agriculturist to pass into unemployment, allowing land to fall into the hands of people who are strangers to the calling of agriculturists," says the Statement of Objects and Reasons. The class of "agriculturists" we are speaking of, are nothing but "strangers to the calling of agriculturists," and the Bill ought to afford no relief to them. Their debt cannot in any way be a debt incurred for the purposes of agriculture.

The cry of Communism must not frighten the reformer. There is nothing wrong in the ideal which is to make the State own all public utilities, including therefore land, for the benefit of all. The quarrel is with the means. The Russian model contemplated forcible seizure of public utilities on upon legal appropriation brought about by cultivation of public opinion. Supposing there was adult suffrage, as there must be in the near future, and the vast majority of voters desired State ownership of public utilities, where would be any injustice in the people's Parliament transferring legal ownership thereof to the State, and paying to those from whom the property is taken just enough to enable them to live decently, i.e. in accordance with the new mode of life which they will share with the millions? Viewed in this light the Madras measure falls far short of the ideal to be presently reached. Any protestations would mean, in this stage of demand, as invitation to the violent forces to have their say.

THE MADRAS AGRICULTURISTS' RELIEF BILL.

The Statement of Objects and Reasons

The object of the Bill is to rehabilitate agriculture which is the basic industry of this Province. Directly or indirectly, the prosperity of all sections of the people is dependent upon the economic well-being of the agriculturist. His present deplorable plight is well known. While, on the one hand, his income has diminished, on the other, the interest upon his debt has been steadily accumulating, often at an unconscionable rate. The predominant feature of the distress is due to the burden of debt. It is the duty of any modern Government which is alive to its responsibilities to the people to relieve the producers of the people's food from such an intolerable burden. It would not be right for the State to permit the hereditary skill of the agriculturist to pass into unemployment, allowing land to fall into the hands of people who are strangers to the calling of agriculturists. Conciliation and other voluntary methods have failed and the adoption of the principle of compulsion has become necessary.

The Bill provides that payment of the outstanding principal should discharge the debt. Interest will run from 1st October, 1933, at a rate not exceeding 8 per cent per annum. In cases where high rates of interest are charged, payment of twice the principal is to have the effect of completely discharging the debtor from further liability. As far as possible persons following occupations other than agriculture have been excluded from the benefit of the Bill. Debt to Government and local bodies and to co-operative and certain co-operative banks have also been excluded from the scope. Every endeavour has been made in drafting the Bill to simplify the law and make that way of decision, thus retarding litigation.

The Bill also provides for the relief of tenants from the burden of old arrears of rent without encouraging default in the payment of current dues.

Numerous complaints have been received that, owing to the expectation of legislation on these lines, millions have had recourse to coercive processes causing great distress among agriculturists, and it is therefore proposed to give the benefit of the measure to debtors proceeded against since 1st October, 1933.

Text of the Bill

The following is the text of the Bill introduced in the Legislature of the Province of Madras.

Whereas it is expedient to provide for the relief of indebted agriculturists in the Province of Madras, it is hereby enacted as follows:—

1. This Act may be called the Madras Agriculturists' Relief Act, 1933.

1 It extends to the whole of the Province of Madras.

2 In this Act, unless there is anything repugnant to the subject or context,

(1) "person" means an individual and includes an undivided Hindu family, a Mahabar, Jural or Marathi, and an alienation family but does not include a body corporate, a charitable or religious institution or an unincorporated company or association;

(2) "agriculturist" means a person who—

(a) has a cultivable interest in any agricultural or horticultural land in the Province of Madras, not being land situated within a municipality or settlement which is assessed by the Provincial Government to land revenue which shall be deemed to include pottahs and quitrent, or

(b) holds an interest in such land under a lease holder under the Madras Estates Land Act, 1908, or tenant, 1904 or under-tenant holder, or

(c) holds an interest in such land, recognised in the Madras Tenancy Act, 1915, or

(d) holds a lease of such land from any person specified in sub-sections (a), (b) or (c).

Provided that a person shall not be deemed to be an "agriculturist" if he—

(A) has within any of the three financial years ending 31st March 1935 been assessed to income-tax under the Indian Income-tax Act, 1918, or under the Government Code of any Indian State, or

(B) has within the two financial years ending 31st March 1935 been assessed to professional or more than eight annas in respect of any half year or of more than one anna in respect of any year, under the Madras District Municipalities Act, 1919, the Madras Local Boards Act, 1904, the Madras City Municipal Act, 1914, the Corporation Act, 1914, or any law governing municipal or local bodies in any other province in British India, any Indian State or any foreign State in India, or

(C) has within the two financial years ending 31st March 1935, been assessed to property or house tax in respect of buildings or lands other than agricultural lands, under the provisions of the Madras District Municipalities Act, 1919, the Madras Local Boards Act, 1904, the Madras City Municipal Act, 1914, the Corporation Act, 1914, or any law governing municipal or local bodies in any other province in British India or any Indian State, provided that the aggregate annual rental value of such buildings and lands, whether let out or in the occupation of the owner, is not less than Rs. 500, or

(D) is a leaseholder under the Madras Estates Land Act, 1908, who pays any sum exceeding Rs. 500 as pottahs or exceeding Rs. 500 as quitrent, jahi, khatibadi, pottage or the like, or a tenant under the Madras Tenancy Act, 1915, who pays any sum exceeding Rs. 500 as land revenue to the Provincial Government.

Explanation.—The annual rental value of any building or land for the purposes of proviso (D) shall—

(i) where the assessment is based on the annual rental value, be deemed to be such value.

(2) where the assessment is based on the capital value, be deemed to be five per cent of the capital value, and

(3) in any other case, be deemed to be the value ascertained in the prescribed manner.

(4) "debt" means any liability in cash or kind, whether secured or unsecured, due from an agriculturist, whether payable under a decree or order of a civil or revenue court or otherwise, but does not include rent or default in payment of, and

(5) "rent" means rent as defined by the Madras Estates Land Act, 1908, or by the Madras Tenancy Act, 1915, or quit-rent, jahi, khatibadi, pottage or the like, payable to the leaseholder of an estate as defined by the Madras Estates Land Act, 1908, by grantee of land revenue, and includes interest payable thereon and costs incurred in respect of the recovery thereof through a civil or revenue court.

3. Nothing in this Act shall affect debts and liabilities of an agriculturist falling under the following heads—

(a) any revenue, tax or cess payable to the Provincial Government or any other authority due to them, by way of loan or otherwise.

(b) any revenue, tax or cess payable to the Central Government or any other authority due to them, by way of loan or otherwise.

(c) any tax or cess payable to any local authority or any other authority due to them, by way of loan or otherwise.

(d) any debt contracted on the security of house property only in a municipality, cantonment, or a pottahs which was a mortgage before the 20th August 1935.

(e) any liability in respect of any sum due to any co-operative society including a land mortgage bank, registered or deemed to be registered under the Madras Co-operative Societies Act, 1912.

(f) any liability in respect of any sum due to any company registered under the Indian Companies Act, 1913, or formed by provisions of an Act of Parliament or any Indian Law or a Royal Charter or Letters Patent, or registered in an Indian State.

Provided, that in the case of companies registered under the Indian Companies Act, 1913, or any other Indian Law or registered in an Indian State, the number of members on the register of shareholders of such company on the 1st October 1935 was five or more.

(g) any liability arising out of a breach of trust.

(k) any liability in respect of mortgages whether under decree of court or otherwise.

Provided that where the liabilities mentioned in clauses (a) and (f) arise by means of an assignment to the co-operative society or company, such assignment has taken place before the 1st October 1927 or is an assignment of a loan granted by such a co-operative society or company as is mentioned in clauses (a) and (f).

4. Where an undivided Hindu family, which is not an "agricultural" family as mentioned in the terms specified in provisions (a) (b) and (c) in Section 3 (1), or falls within the category of persons specified in proviso (d) to the same section, no person who was a member of the family on the 1st October 1927 shall be deemed to be an agriculturist for the purposes of this Act except section 11.

5. Where as an undivided Hindu family, which is an "agricultural" family within the meaning of section 3 (1), any member of the family is not an agriculturist, then notwithstanding anything contained in section 3 (d), none of his sons and the descendants of the male line shall be deemed to be an agriculturist for the purposes of sections 7 to 19 and 22 to 31 of this Act.

6. Notwithstanding anything contained in section 3 (d) and subject to the provisions of sections 3 and 4, where in a Hindu family, whether divided or undivided, none of the members falls in a category (a) to (d) as in this Act, creditors made claims as agriculturists, the creditor shall, notwithstanding any law to the contrary, be entitled to proceed—

(a) against the mortgaged/charged member or members and his or their share of the family property, to the extent only of his or their proportionate share of the debt, and

(b) against the agricultural member or members and his or their share of the family property, to the extent only of his or their proportionate share of the debt which shall be ascertained in accordance with the provisions of this Act.

7. (1) All interest outstanding on the 1st October 1927, in favour of any creditor of an agriculturist whether the same be payable under law, custom or contract or under a decree of court and whether the debt or other obligation has ripened into a decree or not, shall be deemed to be discharged, and only the principal or such portion thereof as may be outstanding shall be deemed to be the amount repayable by the agriculturist on that date.

Provided that, subject to the provisions of sub-sections (2) and (3) of this section and of sections 16, 17, 18 and 19, an agriculturist for principal or interest made before the 1st October 1927 shall be repaid after this Act comes into force.

(2) In case where any debt of an agriculturist bears simple interest at a rate higher than nine

per cent per annum or compound interest, the agriculturist has paid to the creditor (1) the amount of the principal of the loan, whether by way of principal or interest before the 1st October 1927, all amounts outstanding in respect of such debt, including the principal, shall be deemed to be discharged.

Provided that nothing herein contained shall affect any mortgage which is a customary mortgage within the meaning of section 58 (d) of the Transfer of Property Act, 1882, where no rate of interest is specified as due to the mortgagee.

Explanation.—This sub-section shall also apply to any case where there is a stipulation for payment in any mortgage of simple interest at a rate higher than 9 per cent per annum, or compound interest or of interest on interest.

(3) In the case of debts falling under sub-section (2) and not falling under the previous clause, when the same repaid by way of principal or interest fall short of (1) the amount of the principal, such amount as would make up this shortage, or the principal amount short, whichever is smaller, shall be repayable.

(4) Nothing contained in sub-sections (1), (2) and (3) shall be deemed to require the creditor to refund any sum which has been paid to him before the commencement of this Act.

(5) The provisions of this section shall not apply to any person who, though an agriculturist as defined in section 3 (1) did not on the 1st October 1927, hold an interest in, or a lease of, any land specified in that section.

Explanation (1).—Where the liability under a mortgage, promissory note, bond, decree or other obligation is covered or included in a lease document in favour of the same creditor, the principal originally advanced by the creditor together with such sums, if any, as have been subsequently advanced as principal shall also be treated as the principal sum repayable by the agriculturist under this section.

Explanation (2).—Where a mortgage, promissory note, bond, decree or other obligation is obtained by a creditor by means of an assignment to his debtor, the principal sum shall be deemed to be the sum advanced to the debtor at the inception of the transaction unless it is proved that the assignment was taken at the instance of the debtor, in which case the amount paid by the assignee for the assignment shall be treated as the principal sum due to the assignee.

8. Where a debt payable by an agriculturist includes any sum derived as such by any Court or court lawfully expended by a mortgagee or other person in order to preserve the property mortgaged, such sum or sums shall be recoverable in addition to the sum recoverable under the provisions of section 7.

Provided that where a decree has been obtained against an agriculturist in a suit filed on or after the 1st October 1927, the Court shall

allow only such sums as would have been allowable if the said had been filed for the amount of the debt as sealed down in accordance with the provisions of the Act, and where in any such case a decree has been passed before the commencement of this Act, the Court shall, on application by the agricultural, award the decree accordingly.

Fishing in the foregoing periods shall apply to any debt incurred on or after 1st October 1935 and before the commencement of this Act in respect of a claim which would be barred by limitation before the 1st April 1936.

12. All debts which have been sealed down under the provisions of this Act shall, so far as any sum remains payable thereunder, carry from the 1st October 1937 interest at the rate previously applicable under contract, custom or otherwise.

Provided that a debt set in any case exceed 4 per cent per annum simple interest.

13. No debt incurred by an agriculturist shall, after the commencement of this Act, bear interest at a rate higher than 4 per cent per annum, simple interest.

Provided that the Provincial Government may, by notification in the Official Gazette, alter and fix any other rate of interest from time to time.

14. All rent payable by an agriculturist to a landlord or an intermediate holder under the Madras Estates Land Act, 1908, or to a tenant or intermediary under the Madras Tenancy Act, 1929, which has accrued for the fiscal year 1935 and prior debts and which is outstanding on the date of the commencement of this Act shall be deemed to be discharged whether the rent be due as such or whether a decree has been obtained therefor.

Provided that where the rent or tenant does not, within fifteen months after the coming into force of this Act, pay up all arrears of rent accrued for fiscal 1935 and 1937, the arrears of rent for fiscal 1935 and prior debts which were outstanding on the date of the commencement of this Act shall be deemed to be discharged in the same proportion as the rent due for fiscal 1935 and 1937 which is paid up by the rent or tenant bears to the rent due for those two fiscal.

Explanation.—In cases governed by the Madras Tenancy Act, 1929, any reference to a fiscal year shall be deemed to be a reference to the agricultural year commencing the greater part of the fiscal year.

Illustrations.—(a) A tenant is in arrears at the commencement of this Act in respect of rent for fiscal 1935 and prior debts to the sum of Rs. 100 and is in arrears on that date in respect of rent for fiscal 1936 and 1937 to the sum of Rs. 100. Within a period of 15 months the rent or tenant pays the landlord a sum of Rs.

100. The arrears of rent of Rs. 100 which were outstanding at the commencement of this Act will also be deemed to be discharged.

(b) A sum of Rs. 100 representing the arrears of rent for fiscal 1935 and prior debts and a sum of Rs. 100 representing the arrears of rent for fiscal 1936 and 1937 are in arrears and outstanding at the commencement of this Act. The rent or tenant pays the landlord within 15 months after the commencement of this Act a sum of Rs. 100. Only a sum of Rs. 100 or one-half of the rent of fiscal prior to and inclusive of fiscal 1935 will be deemed to be discharged.

THE GLORY THAT WAS GUJARAT

II

The splendour and prosperity of the city of Surat have been well known to history. It was for centuries one of the most famous emporia of the world and the most thriving port on the West Coast of India. In 1685, Surat and the villages reported to the British Settlements in India Rs. 18,82,865 worth of cotton and Rs. 8,72,800 worth of persimmons, and imported from those Settlements Rs. 1,78,561 worth of pharmaceuticals, probably for export to foreign countries. But in a few years more, as a result of decline in the cloth trade, the glory of Surat had vanished. In 1849 an English statesman drew a picture of Surat in words which are remarkable for their plainness and vividness:

"This was perhaps the most important city," he admitted about a hundred and twenty miles North of Bombay. "The increasing demand caused the introduction of money, heavy iron, tin, and everything to the eye. In cloth towns, immense traffic was carried on between the ports of Surat and Bombay, yet it has declined in later days. The city has fallen out of vogue, and the streets are narrow, dirty, and comparatively speaking, thinly populated. The City of Surat is apparently situated on the river Tapi, a wide and sluggish stream, ruled by fresh breezes of the Indian Ocean, and was, in the summer of the past, considered as little inferior to Bombay, as an emporium of Indian trade, connected with the rest, north of the Arabian gulf, and the Persian Gulf. . . . The houses of Surat, like those of Bombay, were in those gaily days, when strangers and merchants came to her from afar, filled with costly goods, and surrounded with the pomp and splendour of riches and many artists. . . . The great Bazaar, the weekly bazaar, the coffee bazaar, the banking houses, the drug shops, and the various Hindu, all mingled in the streets, the rich merchants of the neighbouring towns, the fine gold and silver threads of native art, the diamonds of Golconda, the robes of Caylon, the pearls of Orissa, the coral and the opals, the pelisse and the ermine, attracted her tenants, while the fine new wood of the engineering houses was imported from her crowded streets. Like the ancient tree she was 'a market of the people for money sake' but now, in contrast

with all the ideas of Western India, which were based for official commerce on other nations, there is included in the fact that palaces are costly, the remnants of the past, but gardens are tangled with the weeds of decadence, but verdure is increased and the population is restored among distant lands. The ancient inhabitants of Surat undoubtedly lived in the true enjoyment of an unusual degree of splendour, and the evidence of this fact not only remains in their lovely gardens, daily supplied with the choicest and most frequent variety of the Indian shrubs, and sparkling fountains, the cool and refreshing sounds of Indian music, but in their sumptuous palaces their marble halls, their windows of stained glass, their costly walls, their "luna and apina", their sumptuous carvings in gold and silver, their chambers of "purple and ivorised" work, fabrics, the most costly and the most delicate." (New Pattern of India in 1824, Vol. 1 p. 323-24)

Many other cities must have, with the ruin of the cloth industry, have shared the fate of Surat. And yet, in 1878, it was reported that "of the industries of the district, except agriculture, the spinning and weaving of cotton is the most important."

"Except visiting the deplorable ruins" the Gazetteer goes on to say, "almost the whole female population of the districts, both in towns and in rural parts, is to some extent engaged in spinning—*dhun-dhuni*—the result of which is the home consumption and its sale, and hand-spun yarn is used in the coarsest qualities of cloth, in bags for cotton, and in ropes. The spinning of yarn by the hand, though still generally practised, yields a much smaller return than was formerly the case. The competition of spun yarn of late years has greatly reduced the price that at present (1873) a woman would by a day's spinning earn little more than a penny... The taste for the finer descriptions of cloth is almost entirely confined to the people of the city of Surat. Among country-people the coarse varieties are still almost the only wear. The produce of the hand manufacturers is brought to the weekly fairs at Ichhalda, where, in exchange of goods, it is bought chiefly by the aboriginal tribes—Aghas, on account of the greater strength of the hand-made cloth, as well as from their desire to change, even among town-people many women continue to use country-made cloth for their robes and lincins. The demand for their goods is therefore still considerable, and the condition of the hand-loom weaver by its means and within the last four or five years the Hindus, as Hindu weavers, have begun to manufacture cloth of a new pattern. This new cloth is used chiefly for lincins, and for that reason is called *chhindani*. Almost the whole of it is exported from Surat to Bombay."

Nevertheless, steam factories were springing up and the city population was fast changing its habits to the detriment of poor hand artisans. "As European prints are now to a considerable

extent worn by members of the trading classes," writes the author of the Gazetteer, "the work of the calico-printers has greatly declined. Besides their regular occupation as calico-printers Hindus now in some cases act as dyers, and some of the subordinates, or *chhapas*, deprived of their former employment, now gain a livelihood as book-binders. The best prints in the district are prepared by the Hindoos of Surat."

Thus explains how the so-called upper classes, those who set the fashions, had also their share not only in the decline and disappearance of the industry but also in the extinction of the skilled artisans (who, incidentally, belonged to all communities—Hindus, Mussulmans and Parsis) in unskilled labour. The Gazetteer thus continues the story.

"Considerable quantities of silk goods are manufactured in Surat. *Mussas* and *Shudis*, two varieties of mixed cotton and silk cloth, formerly much used for coats by men of all well-to-do classes, are now out of fashion, and their manufacturers are almost entirely ruined. The weaving of *hoteels*, or *hoteels*, is an important industry in Surat. As regards the market for hoteels, all within the last twenty years the customers were chiefly the well-to-do Hindu townspeople of Gujarat. The fashion of wearing imported goods has considerably reduced the local consumption. At the same time, in the markets of Hong and China, an increased demand has sprung up for Surat hoteels."

However, the subsidiary and lace industries, which are very useful allies to the cloth industry, laid their own against outside competition. "Surat," observes the Gazetteer, "still retains its reputation for embroidered work. The demand for silk embroidery, with gold and silver thread, has of late years perished. The vestments, or *pardas*, who embroidery with gold and silver thread, are all Mussulmans, but Hindu women, chiefly of the Wanki, Dahanu, and other high castes, work with silk thread on a silk ground. The costume of embroidered articles are chiefly the Parsi population of Surat and Bombay. The preparation of the gold and silver thread and lace used for embroidery is a separate industry. The manufacturers are Hindus, chiefly of the Khatris caste. Handmade gold and silver thread holds a high place in the market."

C. S.

(To be continued)

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[ONE ANNA]

THE GLORY THAT WAS GUJARAT

III

Yarns, a most rare find, was noted for the exquisite skill of the Puri weavers. Delicate, too, the Gujareti has—the same old story to tell.

"In the Gujarat cotton weaving is done by the Khatri and Teli. The former make cotton garments for the women of the upper social class, both male and female members of the family using the handloom, of which there are generally two or three in each house. The tell in these days is greater than the remuneration, for a single cloth takes two or three days to finish, it sells for 1½, but the gain of the weaver does not exceed 1 ru. The Teli manufacture the coarse and inferior kind of cloth called dhot and shawl, worn by the poorer classes. In comparison with the weaving of the dhot the old-style of the saris of Khatri and Gujareti may be called. When these were English, Dutch and Portuguese factories at Surat, cloth such as muslin, shawl, kurti or dhoti and gowns were made in these two places and were exported to Europe by the factory agents. The hand weavers of Gujareti were of especial note, and in 1887-88 Dr. Davis, a European traveller, visited that town for the express purpose of learning from the Puri weavers the subject of their art. The industry has died out for some thirty years. The Teli women of the present cloth still, however, make a large number of the sacred threads, such as dhoti, worn by Puri men and women. These had a large sale in Bombay and not less 1 or more according to the labour employed. Some of the Puri women also make bags for pots and sugar cane and shawl to order for local markets, but the Puri as a rule have quite abandoned the weaving in which they excelled."

On Dhotis it says:

"The Indian women and others are different. The latter are Hindus who have about twenty shops at Baroda. They get their cotton threads from Bombay and give them on to the weavers whom they pay for their work at from 1 anna to Rs. 1 and some 12 for fifty yds of turban cloth. This manufacture has flourished in Baroda for more than a century, and up to a recent date it was in a very healthy condition, but during the last few years, competition has been driving Barodi ladies weaving out of the market. There are still about 200 families, how-

ever, who occupy some of their time in weaving, and most of the things are put in handloom. The chief women's families are Patels, Ardes, Nalwadi, Chaudhars, Gaudhars and poor Mahomedans."

In Ahmedabad, too, though hand-spinning had not died out altogether, it had suffered a great decline, and even the handlooms that had survived had begun to use yarn spun by foreign and local mills.

"The spinning of cotton thread is a very extensive industry in Ahmedabad and other towns and big villages. The spinners are chiefly poor Mahomedans and Hindu women. The thread, not so used by native weavers for rough work. The hand-spinning of cotton thread has suffered much from the competition of European and mill made of local towns spinning factories."

The weaving of cotton cloth is an important industry at Baroda, a few Patels and Teli were from English yarn cloth of 4 order has become, having a ready sale among the surrounding districts and Kutch. With these and a few other exceptions, the only hand-woven cloth is made by Dhotis, a few of whom are found in almost every large village. Much of this cloth is now made of English or local mill yarn. Since the beginning of British rule handloom weaving has greatly declined. In 1887 English made cloth was a new article in Ahmedabad trade, that so rapidly did it make its way by 1895 even in the best part of the district that the manufacture of superior quality made cloth had become very unprofitable. "The coarse hand-woven cloth on account of its weak strength held its own with the cheaper sorts of European cloth. But the progress of the local mills has greatly checked the demand for this sort of hand-woven goods. A large portion of handweaving craftsmen are now to have either of them the competition between hand and machine looms."

That the local mills competed with the spinning wheel and the handloom which had withstood the attacks from foreign cloth, and directly contributed to the disappearance of the wheel from Gujarat and there out of employment hundreds of men and women, is evident from the following account:

"With the opening of steam factories at Ahmedabad and Kutch (1870-1875), the spinning and weaving of cotton was, not to speak of course, the most important industry of the dis-



tribe. Almost all the women, both in towns and villages, were formerly to some extent engaged in spinning cotton thread. But the competition of local cotton factories has greatly reduced the demand for handspun yarn. Formerly cloth woven by Bhils and Marwatis was, besides meeting the local demand, sent to Bombay and other parts of India. This cloth, coarse and very strong, served both for clothes and making. But of late years the demand for both purposes has greatly fallen. For making, Bengal jute cloth has to a large extent taken the place of the local construction, and the weaving cloth, which from its greater strength and cheapness had hitherto been from the competition of European goods, has now been to a great extent ousted by the products of Bombay and Gujarat weaving mills."

We must leave the reader to ponder over the facts given above and make their own deductions about the causes which contributed to the downfall of the home production industry. They will hardly fail to see that one of the greatest contributory causes was the apathy and indifference of the "upper" classes towards the artisans classes, the latter having been simply left to their fate. We therefore owe to these classes to make reparation for the wrong done to them. Unfortunately in Gujarat, unlike in some other provinces, even the skill has almost died out, and even those workers express diffidence about making thread in anything proportion to Gujarat—the province which grows some of the best varieties of cotton in India. If instead of apathy to these kind a matter of pride, we concentrate on making villages self-sufficient in respect of cloth through hand, there should be no cause for Gujarat. May the memory of the past glory of the province serve as an incentive and an inspiration.

C. 2.

"The conditions with which the industry suffered has the most tragic significance and forms one of the darkest chapters in the annals of India. To give but two other instances of the same sort, in the Central District in Andhra, the value of the glass-ware exported in 1931-32 was over Rs. fourteen lakhs, in 1937-38 it was less than two, and in 1938, Calcutta exported to London two million sterling of cotton goods, but in 1939, Calcutta imported two million sterling of cotton goods from England! An English writer has written very recently "In the days before the British conquest India had spun her own yarn and wove her own cloth. Under the British rule she exported to Lancashire and sent back as dressed cloth. This meant starvation for hundreds of thousands of natives." The writer hardly fails to point to the history of commerce with the Government-General in 1854 "The loss of the once thriving handloom the plains of India" (J. Macpherson-Jones, *The Post War Field* p. 187-8) — words which are tantamount to their betrayal and propagation and expansion the whole history of this tragedy. The full history of this one of the greatest tragedies of the modern times has never been written, and perhaps will remain unwritten till the end of time.

DRASTIC MEASURES AND NO TINKERING

The waste and stagnation in primary education, of which sufficient evidence has been given in these columns, are not confined to any particular provinces but are universal in India and form the most prominent feature of the present system of primary education in all the provinces. The latest Report on Education in India in 1944-45¹ published by the Government of India in April last has given comparative statistics for all provinces of the wastage among boys in primary classes which we reproduce below:

Wastage among Boys in Primary Classes

| Province | Number of Boys in | | Percentage of Lost in | |
|------------------------|-------------------|-------------------|-----------------------|-------------------|
| | Class I, 1937-38 | Class IV, 1934-35 | Class I, 1937-38 | Class IV, 1934-35 |
| Bombay | 176,193 | 171,491 | 100 | 21 |
| Bengal | 321,711 | 323,424 | 100 | 41 |
| Bengal | 507,424 | 509,614 | 100 | 74 |
| C. P. | 498,608 | 393,137 | 100 | 54 |
| Coorg | 26,515 | 26,767 | 100 | 75 |
| Coorg | 107,409 | 71,444 | 100 | 37 |
| Madras & Coorg | 431,541 | 41,313 | 100 | 31 |
| C. P. & Berar | 186,558 | 66,444 | 100 | 43 |
| Assam | 56,687 | 56,688 | 100 | 36 |
| N. W. P. F. | 31,888 | 7,888 | 100 | 35 |
| Goa | 1,134 | 1,135 | 100 | 64 |
| Goa | 1,135 | 1,136 | 100 | 41 |
| Madras | 1,524 | 733 | 100 | 38 |
| Madras | 1,576 | 1,588 | 100 | 31 |
| Other Madras and Coorg | 4,571 | 1,588 | 100 | 34 |
| British India | 1,267,136 | 1,267,136 | 100 | 34 |

On these figures the Report makes these remarks:

"In the whole of India 7½ per cent of those who entered primary schools did not reach class IV where they may be said to attain permanent literacy. In Madras the wastage is as much as 41 per cent, in the United Provinces and the Punjab 54 per cent, Bombay 56 per cent and Central Provinces 57 per cent are better, but Bihar and Coorg with 41 per cent and Bengal with 74 per cent wastage are the worst. These figures are frankly appalling, and a system which allows them is plainly inefficient and wasteful. There are of course many schools which have been started at great cost and open, but the present system makes it difficult to put them into force."

The position with regard to education of girls is still more unsatisfactory.

"It may be taken as axiomatic," says the Report, "that until the girls in the villages are given at least the elements of education there is little hope of any real progress in rural uplift. Unless the women are educated, there is little hope for better living. While 10½ per cent of the boys between the ages of ten and eleven are attending school and in Madras 7½ per cent, only 10½ per cent of girls of that age range are in school."

HARRIAN

Jan. 2

1938

NO COMPROMISE

A correspondent writes.

"Your editorial on 'Civil Liberties' in a recent issue of *Harrian* has thoroughly disappointed me. In Marley's words, it advocates an English-made compromise.

You approve the idea of liberty decided by the "unmistakable" *thick*. But I, a firm believer in Churchill's twin decisions of Truth and Adherence, cherish the same ideal of liberty. I told that noble Earl that, everyone will have the fullest liberty — liberty even to go wrong. It is not going out of liberty to say, "You believe what the Government believes and stay for here and your liberty will not be interfered with." Hitler and Mussolini say to their people, "Believe in Nazism and Nazism, and you have full liberty." So it is in Russia. But there, no opposition to the ideal of the existing Government is tolerated. Moreover, during the C. B. movement, when the Congress protested against suppression of civil liberty, the British Government and its henchmen said the same thing: "Obey the existing laws, and you have liberty."

The Congress has said, and will have you a different ideal of liberty. It will tolerate all opposition — opposition in belief, in speech, and even in action. An individual will have the liberty even to go wrong, and it is only in view of this idea of liberty that Congress condemns Imperialism, Fascism and Communism.

The question will naturally arise as to whether there is no limit to individual liberty. Yes, a limit there must be. I do not advocate anarchy. The Government must interfere with the liberty of the individual when he is bent on destroying upon the liberty of others. All Governments do that, and so also will the Congress Government. But to be true to its ideal, a Congress Government will interfere only in a controlled way. They must not give dictatorial non-violence with the help of Congress leaders and volunteers. If they cannot meet the situation in this way, they must resign, and the Congress must realize that it has not yet reached the stage of being non-violently being the lord of all people. At this stage I must make it clear that I have no idea of encouraging the Congress ministers by urging them to do the impossible. I fully appreciate their delicate position. Full cooperation must be given in carrying on their programme. But in doing so, I, with many others, will have no tampering with the highly and nobly cherished ideal of the Congress. Before doing that, they must resign.

The noble and deepest and most heartfelt ideal of nobility is that which rests on an idealism that is rational and appropriate. The Congress had that idealism during the C. B. days, when thousands withdrew, on its platform, to meet the brute force of its might. Congress Government must rely on the same idealism for meeting any situation, but never on the ugly tactics of policeism, backed by brute force. Churchill advocated other cooperation with the same idea as is evident from his article "Globe Again."

It is really a pitiful confession that a body which could once give up the unscrupulous and selfish fight, should be so overcome by counter-intuition as it is that it is decided that *W.D.* the Congress is going to give totally different to the Congress in opposition."

We do not approve the idea of liberty decided by any particular section of the people; we do emphatically approve liberty derived from non-violence. To insist on non-violence is not to insist on any body of people obeying the existing laws. It is to insist on the acceptance of the moral law of the Congress. As individual, says the correspondent, must have the liberty to go wrong. He has that liberty at all times and all places, but if he goes wrong he must cheerfully suffer the consequences. For that is the nature of civil disobedience. The Congress is pledged to tolerate all opposition, much more than any other Government in the world does it, but it will not tolerate violence in either speech or action. Even our correspondent does not profess to ask for lawless liberty or license.

How to suppress license is the question. It goes without saying that the Congress can suppress it only in a non-violent way. The correspondent hinted by the U. S. Government with regard to the speeches made by some of the ex-Indian prisoners in a great newspaper, it said: "The United States Government are inspired by our feelings of righteousness, not by any desire to interfere with the legitimate freedom of speech. They are, however, deeply concerned to prevent conditions developing which will lead to the spread of a spirit of violence. They are pledged to a policy of non-violence, and speeches which promote an atmosphere of violence are in conflict with the fundamental principles of the present Ministry as well as with their responsibilities to the public for maintaining peaceful conditions. They cannot, therefore, allow speeches of this kind to continue."

Just as a Congress Government will not tolerate anything calculated to promote an atmosphere of violence, it will not act in a violent spirit. That will be in conflict with their "fundamental principles." The answer, therefore, the Congress Ministers look to violent means, i.e. the calling of the military or even the employment of the police to restrict liberty of speech or action. They will sign their death warrant. But the same thing can-

not be said of the use, on occasion, of the ordinary criminal law.

In the use of the Sections 124-A of the Indian Penal Code and 144 of the Criminal Procedure Code legislatures, or does it entitle the Congress pledge of non-violence? There is no doubt that we have long ceased to regard violence as an offense, and the Congress Government at any rate cannot fight ship of being brought into disrepute on controversy, or disaffection. Whether Section 124-A can be used in case of speeches leading to violence is a matter for our lawyers to decide. Not irrelevant to violence, whether for the purpose of bringing about disaffection or class conflict, is an offense that even the Congress Government will not tolerate. Section 144 of the Criminal Procedure Code clearly covers such cases. But whereas that Section requires preventive action, Section 124-A, I.P.C. gives the offender the opportunity to defend himself. It depends on the Government concerned to choose the Section which it shall use. But the use of these Sections, in itself, is not unassociated or violent. But in the imprisonment of persons convicted of offenses flagrant or violent persons we shall continue to have, for how long it is impossible to say. But the treatment of prisoners has to be human and humane. An unshakable belief in non-violence will certainly not think of doing any harm even to a murderer, but even a non-violent State will have to put the murderer, or the person charged with murder, into prison. Ideally a non-violent prison may be a reformatory in name. But a non-violent prison becomes a reformatory, a school or a hospital, or all the three combined.

M. D.

WORKING COMMITTEE'S RESOLUTIONS

[The Congress Working Committee, at its meeting held in Bombay from the 1st to the 4th inst. has passed the following important resolutions.]

1. The Working Committee have considered the motion relating to the release of political prisoners, the repeal of repressive laws and other allied matters, which was referred to them by the A. I. C. C. at Calcutta. The Committee, after full and careful consideration of the situation in the various provinces and the difficulties inherent in the present position, record their approval of the work done so far by the Congress Ministries, and appreciate that further efforts are being made to mitigate the burden of civil liberty and implement the Congress programme. The Committee are confident that such efforts will be continued by the Ministries and will have the full cooperation of all Congressmen.

The Committee are of opinion that it is imperative to initiate and expedite progress in this direction, as well as to strengthen the Congress organisation in the struggle for Swaraj. It is necessary to adhere to the Congress policy of

non-violence and to discourage all temptations to violence. The Committee appeal to Congress Committees and individual Congressmen to help to create an atmosphere of peaceful disciplined action in the country and to wear any wrong Congressman against any tendency which militates against our policy of non-violence. Where necessary Congress Committees should take disciplinary action against Congressmen who offend against the Congress policy.

Congress Ministers must guide themselves by the principle of civil liberty and the democratic approach by means of persuasion rather than by coercive action. But, in spite of every desire to avoid it, coercive action may become necessary, and in such cases Ministers will inevitably have to undertake it. Such coercive action should only be undertaken where there has been violence or inclination to violence on communal stuffs.

2. The Working Committee considered the resolution of the Executive of the Bihar P. C. C. regarding the activities of some members of the Bihar Sabha in that province, and also considered representations in connection therewith. The Committee desire to make it clear that while the Congress fully recognises the rights of Khats to organize themselves in Bihar Sabha, it cannot associate itself with any activities which run counter to the basic principles of the Congress. The Working Committee are in agreement with the Executive of the Bihar P. C. C. in disapproving of the activities of those Congressmen who as members of the Bihar Sabha help in creating an atmosphere of violence. Such conduct renders them liable to disciplinary action, and the Bihar P. C. C. should take such action whenever necessary after due notice to the parties concerned.

3. The Working Committee has learnt with strong disapproval that in the course of recent Congress delegate elections in some provinces, violence and other objectionable behaviour was resorted to by some candidates or their supporters. Such behaviour on the part of Congressmen cannot be tolerated and the Provincial Congress Committees concerned should initiate immediate enquiries and take strongest action whenever called for.

Notes

Quinling's Health

There is a distinct change for the better in Quinling's health, the blood pressure shows a tendency to be stable, and the range of variation is getting smaller and smaller. This may be due to a variety of reasons, but one of these may be the use of an unknown drug, about which more may be written in future. In every way he is being as carefully nursed and treated, that the nurses and the doctors are likely to make some discoveries of not a little use to patients from the same illness and to the medical world.

The stream of prayers and good wishes continues, and to mention this is to express gratitude for them. For "a grateful mind by owing owes not."

There is another kind of letters, by no means numerous, which too may be mentioned in this connection. Here is a sample: "I am very glad to see from the local paper that you were improving in health since going to John and I hope you are continuing in doing so, but I am very sorry to find that you have not yet decided to take the name of Christ by embracing Christianity which I have advised you to do for many years, although you have been passing through so many seasons of illness previous which has caused anxiety to your life. Remember: Neither is there salvation in any other, for there is none other name under Heaven given among men whereby we must be saved."

Is there any doubt that this pathetic believer in his own brand of salvation and salvation writer does because he wishes Gandhi's well?

The Two Parties

And how can I adequately express my gratitude for this warm expression of personal sympathy for me? "I pray for Bapu's speedy recovery and bless you for carrying on the burden of sustaining the HARMAN—I ought to say responsibility instead of burden, but I know that it is more than that, it is a great toll." And as though to induce me of part of what had Madame Hilda Edith Harman writes at length about subjects which are nearest our hearts and with such wealth of literary beauty that I must share her letter with the readers of HARMAN:

"I read with interest of Bapu's return to getting the political prisoners released in Bengal." (Naturally the good Harman cannot find that distinction distinguish between the debaters and the prisoners who, alas, are still in jail.) "It is comforting to read about the triumph of peaceful protest in a world where violence is becoming more and more rampant, and even the non-violence people are talking of calling it by some violence. It has become such a vicious circle."

The last two weeks you have been constantly in my mind, because of Gandhiji's play *Slave* which I have now read here. It is most extraordinary, though the theme is the classical Greek one, the author has managed to put into it the problems of life which have so all so painfully. Among them are the two conceptions of law of country—first the current patriotism which means making out the territory and the people it represents. For the sake of that country even the price of crime and law is not too high. It is the last which is expressed by 'my country, right or wrong.' The second is the patriotism which aims at preserving the purity of the land and mind and considers every country as a part and parcel of the great country which is the world. The first is represented by Kipling who has committed crime and tyrannical over the people, he is the King and the author. The second is

represented by Kipling. Kipling wants to save the country and asks Kipling to support him. He says:

"You think I am at the end to whom one would say: 'If you be and allow others to be, you will have a prisoner country. If you do not allow, your country will be useless.' What is that your country which you put between me and the Truth?"

Kipling—"You, Argus."

Kipling—"You are mistaken, Kipling. This morning when they (gods) made you a gift of Argus, they also made you a gift. They gave me the last daughter of the man who pulls the harrow on the dew, the milk of the milkwoman who wakes on the dew, a tiny naked baby running in the streets, the cry of the bird when not free, the wail of the woman who falls from the scaffolding and breaks his eye, the small money which counts the big account but hardly are counted away, the sick young man who coughs and smiles, the people about of my mind when blowing the chimney to make a fire in my room. I also thought that all these things in Argus—the teacher, the mother, the husband, and the mother, were given me. But no, they have given me the people about of all the first-borning made in the world, the eyes of all the milkwomen, all the little water swept away by streams and me. Argus is only a pain in the Calcutta. My country is only a little town in the country. All that is my country, and that this morning at dawn when they gave you Argus with its seven heads, I discovered its headless in to the Calcutta. What it is called is difficult to pronounce but it sounds something like Love and Justice."

Madame Hilda Edith Harman has just published her book *Inside India*, being the impressions of her first visit to India, two years ago, and in her presentation copy for Gandhi, this is what she has written: "Praying that your India may be an example for those who believe in the ultimate Truth, wishing the best and highest for India, loving and working you always."

Let us know and be thankful that our non-violent experiment over though as imperfect still, is thus being watched with interest by many outside India.

Another Sign

Long before the ultimate resolution to accept office was passed by the Congress, Gandhi said to Bapu that if ever we come to accept office, we should inaugurate our regime with something that catches the imagination of the masses. The Madras Government is going ahead with striking steps of this nature. The Food Minister was one, the removal of the Salt duties was another, The Agricultural Relief Bill was the third. The latest in the countermeasures concerning the graded reduction in the salaries of Provincial and Subordinate Services, ranging from 5 per cent on salaries under Rs 100 to 25

per cent on salaries exceeding a maximum in the former case, and from 5 per cent on salaries over Rs. 500 to 7½ per cent on salaries over Rs. 500 in the latter case, with effect from January 1935. These rates will be the subject of the two apply to all future appointments. In making this announcement the Madras Government have reiterated their pledge of a substantial reduction in the salaries of public servants and the retrenchment of the cost of administration, of ultimate abolition of interest-bearing debts and drugs, and of making necessary expenditures on certain fundamental physical needs of the people—drinking water, sanitation, medical relief, and the like—and cottage industries. Further taxation for these purposes is necessary, and the Government say that "they cannot wait any further appeal to the legislature for fresh taxation or obtain the approval of the electorate and the public generally, until they have adopted all possible measures to reduce the cost of administration by a reduction of salaries, wherever possible, by retrenchment in all directions, and every effort is made to eliminate waste and effect economy in expenditures in the various departments." The problem with which this Government is worried and the determination with which the Government are going forward step by step are an ample demonstration of the fact that they are wide awake to their task. Very much of more remains still to be done. What about the government services for peasants? The Minister for Madras Government is that if we only act on the square, everything else shall be added unto us. Our own struggles will create a similar spirit of sacrifice in others who will very likely fall into line with the situation in the country.

The Debt Relief Bill

The unanimous report of the Joint Select Committee appointed to consider the Madras Agricultural Relief Bill is a tribute not only to the spirit of cooperation that prevailed during the Committee's deliberations, but to the unanimity with which they have finished their task, and shown all to the determination with which the Prime Minister, in spite of his falling health, is going on with his measures for the relief of the peasants. The two outstanding alterations adopted in the Bill relate to the exemption of all classes of insured and to a certain class of debtors. The Committee recommends the limitation of this exemption only to debts incurred before the 1st of October 1932 and the reduction of the rate of interest to 5 per cent for all debts incurred during the period of five years after that date. The Committee also exempts from the operation of the new law debts due to women who may be entirely dependent on such debts for their maintenance, provided that the principal amount of the debts does not exceed Rs. 1,000. There are other alterations of a minor character about the collection of interest of rent and other

matting with which the reader outside Madras is not concerned. The layman may know that an agriculturalist in Madras will now pay interest exceeding one pice per rupee per month, and that all tenants may have their arrears before 1935 cancelled if they promptly pay up their dues of 1935-36. The Bill as amended should not now be long in being passed into law, and the Government will, we hope, set themselves to inaugurating measures calculated effectively to prevent the agriculturists from slipping again into the meshes of debt and of making him in aid effectively to his losses.

A Remarkable Address

The All-India Women's Conference had for its president this year Richard Hakhamat Joseph Kaur who has played a large part in making the Conference what it is today, who is devoting the bulk of her time to the programme, and who is pleased to making of it an expression pulsating with life. In such her speech made sport as a unique experience, unlike the predecessors in its determination to face the reality. In the appeal to the more fortunate members of her sex to identify themselves more effectively with the poor women of India, in the appeal to women to take an effective share in the struggle for freedom, and in the appeal above all to the womenfolk to help in the fulfilment of their national mission, viz. the salvation of others. As such it should be read and stored by women everywhere in our country. "The present state of affairs," she said, "must undergo a radical change if we are to be an all-India body not merely in name but in deed. Every branch must have frequent gatherings of women drawn from the poorer classes, their homes must be visited, their wants studied, they and their children must be educated not in the three R's only but, in what is much more important, in right ways of living, thinking and dealing with their neighbours, and the attitude of those in authority must be drawn to the miserable conditions in which most of them live." She appeals to all urban communities to adopt one village in their area and carry on sustained work there, encouraging the production and use of hand-made articles, of khadi, "the Army of freedom, and the symbol of our party." "It was not the country-wide agitation nor the window-smashing and acts of immorality nor even hunger-striking in person that brought unfettered franchise to the women of England," she said. "It was their effort and willing shouldering of the responsibilities that fell on them during the Great War that gave them in a moment, as it were, what they had struggled for for many years. Therefore, I am confident that if we women in India develop that strength which is ours but which we have lost through our own fault, if we find ourselves in serious service, we shall also find the strength that kind us falling off us of their own accord."

I cannot forbear taking two more extracts from her interesting statement. The passage is—

which she appeals to the Conference to widen the scope of activities will be long remembered.

"With what name can we name a protest against the Indian conquest of Abyssinia or Japanese rakish aggression in China if we cannot condemn the bombing of villages on the North West Frontier? speak out against imperialistic designs wherever they lie? How can we deplore the civil war in Spain if we may not condemn those who stir up communal strife in our own country? How can we ask to be freed from the shackles of slavery ourselves, when we do not lend a helping hand to our nation in its struggle for freedom? Can our women's hearts be dead to the trials of Indian women? Can we fail to sympathize with the flower of India's youth that has been called from home and has languished in prison for years? May we not rejoice at the releases that have recently taken place and glad for the ending here of all political prisoners who showed no weakness? Can we be killed to the execution through the ravages of hunger and disease of our millions and not declare openly that the root cause of these ills must go? Can we be school money for all nation-building activities and not protest against the inordinate expenditure on the military budget? Can we see imperialism rampant in the world today and dragging our nation after another into war, and not refuse absolutely to be dragged into war for imperialist projects ourselves? Lastly, can we as our own country suffering an every hour-from-bankruptcy—and, moreover a type of federal constitution imposed on us against our own will and consent, which can only lead our father to ruin?"

And the concluding paragraph in which she appropriately refers to stanza 10 "the badge of our sex", and "our high calling", and ends up with a most moving prayer which might be called the prayer of the truly non-violent:

"So here is complete without a woman's love, is woman to stand, imagine's life without love. Can she stand, then, live as woman? Surely not. Should not man-reasons, therefore, to the badge of our sex? Let us begin with this word not merely as our life, but freely submitted to our hearts. All things will then march, all doubts will be cleared away, and with God's grace we shall be able to do all that be laid forward to the fulfillment of our most elevated dreams. May the Giver of all Good grant us the strength to be true to our high calling.

Give us the supreme courage of love, this is my prayer, the strength to speak, to do, to suffer as Thy will, to leave all as to left alone.

Give us the supreme faith of love, this is my prayer, the faith of the life as death, of the victory in defeat, of the power hidden in the frailness of beauty, of the dignity of pain that accepts hurt but dares not retreat."

Festival of Spinning

The Secretary of the Haripura Congress Khadi and Village Industries Exhibition writes:

"The message of Swamy through the spinning wheel was given to the nation by Gandhi 10 years back. His faith in this message is as bright as ever. As he beautifully put it at Falgar, 'It has become water for the experience and experiment of all these years.' As we humble effort towards the realisation of this life-giving message of the spinning wheel, the organizers of the Exhibition have decided to organize a Festival of Spiritual Spinning during the Exhibition days. Visitors and delegates, workers and leaders are all earnestly requested to bring with them at least one hank (of 400 yards) of well-treated and washed cotton yarn such as an offering to the Festival of Spiritual Spinning. It is hoped that at least one or two such cotton hanks of yarn will be contributed by Khadi lovers all over India. This large lump of yarn needed for the Festival will be beautifully arranged on the Exhibition grounds and will be offered to Gandhi during the Exhibition days. This Festival of Spiritual Spinning will attract a splendid opportunity to all to express their devotion and faith in the Congress and the message of the spinning wheel. Men and women, old and young, villagers and city-dwellers, Hindus and Muslims, all can pay their respectful homage to the Congress by bringing with them at least one hank of cotton yarn for offering to the Festival of Spiritual Spinning on their pilgrimage to the Congress Building at Haripura."

What we heartily endorse the appeal, a real festival would not be this collection of yarn but organization of actual spinning by thousands sitting and steadfastly spinning either on their tables or their wheels in an orderly fashion. That would be a festival for the gods to see. The Congress Khadien, we are told, will have accommodation for 1,000 persons sitting at a time. Why should such an arrangement be not possible for 10,000 men and women spinning at a time? H D

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HARIJAN

Editor: HARADY DESAI

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[ONE ANNA]

Notes

The President's Burialment

Even death would be glad to take Sarangdhar Nehru who, as Gandhi said in his telegram to Pandit Jivatmaji, lived nobly and died nobly and whose eternal life is to be a treasured memory of the nation will be that she gave Jivatmaji birth. There was an American writer—I think it was Miss Philip Mather—who is now to enquire if there was any biography available of Gandhi's mother! He had read about Gandhi and wanted to write about him, but how could he do so without knowing the great mother who gave the birth? There is no biography of Gandhi's mother, and there may be some written of Sarangdhar Nehru but need there be anything more on record than that she was Jivatmaji's mother, to enable her to loving him? Readers of Jivatmaji's Autobiography will remember the lovely figure depicted in a chapter full of noble pictures and adorned holy maps. She was the most lovely figure through the past 14 years of our nation's history, bearing the blows of rough misdeeds in the shape of repeated imprisonments of her husband and all her children and sons-in-law, husband's death and daughter-in-law's death. That lot serves to make a great sacred ground, a glorious record more glorious. The nation will reverence her memory with pride and affection.

Within nearly twenty-five years of her death she passed away nobly and peacefully her glaze who was a member of Pandit Jivatmaji's family, and whose everyone who has enjoyed the hospitality of Jivatmaji's sacred house, for she often happened to be the solitary hostess from morning until midnight, Sarangdhar had been ailing for some years. But as her sister who seemed to have an iron frame, but she could not possibly bear, it seems, the doctor's separation. The house of every one of his countrymen and countrywomen will go out to the President in his death's burialment.

Back to Nagpur

After a full month's stay at John Gandhi's request to Nagpur on the morning of the 15th. The doctor wanted him to continue the stay until the end of January, but a month out of Nagpur was the most Gandhi could give himself, and he had begun to slip about returning

to Nagpur about the 1st of the month. But that he has required a condition of health enabling him to resume anything like his normal activities. But as to put it in the doctor to his own understandable way, "If I cannot get well out of Nagpur, I should prefer to live quiet in Nagpur in the process of giving there to the country the work I think I am specially gifted to give."

The blood-pressure shows much less violent fluctuations than it used to do, and as the cold has almost disappeared in Wadia and Nagpur he appears to be a little better on return to Nagpur. But he himself knows that he has to exercise extreme caution. Any serious talk however long or short, and even listening to a long talk made up the pressure by several points.

"But why should you put so much pressure on all your talk?" said G.R. to him on the last day of our stay at John.

"Because I have yet to learn the lesson of the Gita to be peaceable," said he, laughing. "There is the danger to me that in whatever I am speaking about, in whatever I am speaking, truth—most you must work—is speaking out."

"But why can't you forget all work until you are fully well?"

"There are things that cannot be given up even at the risk of life. One of them has become the question of the Indian prisoners and the Bengal distress."

"Then why do you ask me," said G.R., "to let others do their work and not to try to find other's position? All I say is that I have not yet acquired the art of controlling my emotions."

"Even so must I stay the law of my emotions."

"But why must you devote precious hours to what seems to me to be unimportant people and things?" said another friend.

"They seem to me to be unimportant, not to me. For fifty years I have acted in the same way and I cannot change my mode now."

"But you now know that you cannot put up with more than a certain amount of strain. Why should you devote that strain and let all the people feel that Nagpur does not suit you?" said Jivatmaji, on Friday, the day after our return to Nagpur.

"It would be wrong to say so. All I want you to do is to co-operate with me when I say

to everyone that I must stand up and in England and not go out anywhere else, that no outside doctor should be troubled to come here."

Jennabhai could not agree. He said: "But you have often assured us that you are making a conscious effort to live."

"I have," replied Gandhiji. "But if someone were to tell me, in order to avoid death, to return to the Hindegips until the end of this year, I should not do so. For I know that death is inevitable, no matter what precautions man takes. I should like you to appreciate that I am one of the very few among the public here in India who know how to preserve their health. God knows what work to take out of me. He will not permit me to live a moment longer than He needs me for His work."

It was futile to strive with him. The result would be nothing better than raising his blood-pressure. It is enough to remember what he said to one of the very few before he has written himself recently: "I shall live on for a while, if God wants me. His work goes on, we come in only when and to the extent He wants us."

Let not the readers be misled by what a press correspondent has put into Gandhiji's mouth to the effect that he was quite well. Gandhiji would not tell him he was "very well" as it would create unnecessary alarm. The fact is that he has not regained his strength and is not permitted to attend to correspondents or to write for *HARLAN* or to have extensive conversations.

Make of Every Pupil a Whole Man

Three members of the New Education Fellowship Delegation, Dr. Ellinger, Prof. Rosen and Prof. Davis came on a brief visit to Gandhiji. Anything like an interview or a talk with them was out of the question. But they expressed their deep appreciation of what Gandhiji was doing in the cause of education. "I had been waiting all these years," said Dr. Ellinger, "that leaders of opinion would be torn their attention to education which alone can reconstruct society, and I cannot tell you how grateful I was when I found that you had turned your attention to education. We have studied your scheme and we must assure you of our heartfelt sympathy for its success."

"I am grateful," said Gandhiji, "that so many educationalists have blessed the scheme. There have been critics also, but when I founded the scheme I did not know that it would appeal to anyone beyond the circle of my associates. When I consider the masses of India and the masses attracted to them, I could not think of any other type of education. With them work must precede anything else, and the concern of the educationalist

is to make that work educative. Let every child feel that he creates something for use and also expands his mind and heart through it."

"I agree," said Dr. Ellinger. "The great psychologist Dr. Adler, who could not express himself well in English, said, 'All that education should do is to put the child on the useful side.'"

In the course of a brief talk with another friend Gandhiji explained the central idea of the new educational scheme. He said:

"My idea is not merely to teach a particular profession or occupation to the children, but to develop the full man through teaching that occupation. He will not only learn weaving, for instance, but learn why he should weave in a particular fashion and not any other, why he should handle yarn in a particular fashion and no other, why he should himself have spinning and looms on a particular amount for a particular kind of weaving. All things done the wrong way do not learn at home. The spinning wheel is to him just what it was a thousand years ago. We make him learn the art of making a most efficient wheel and a loom, not so as to displace other looms but so as to make them more efficient than the existing models. Your suggestion for different schools for different classes—workers, spinners, carpenters—and so on would not answer my purpose. For I want to bring about the regeneration of *man*. The weaving class have all these activities been isolated and relegated to a lower status. They have been *mechanics*, and the word has been interpreted to mean an inferior status. I want to allow no differentiation between the son of a weaver or an agriculturalist and of a schoolmaster."

"But should we not have different time-tables for different boys—I mean seasonal time-tables?"

"No, we need not have even different hours. The village is a complete whole. The vast majority of the rural population is agricultural. I need not conduct a separate type of school for the two per cent of the non-agricultural population in India. I do not want to make every one of the boys and girls in the villages of India spinners or weavers, but I want to make of them whole men through various occupations they will learn. The village school will be turned into an educative workshop to be economical and efficient wherever possible."

A Holy Workshop

Therefore the school will not be a glorified workshop producing more or less the conditions of the present-day workshops. The workshop will not teach the children to produce anything and everything of acceptable use. Tobacco, for instance, is a commodity very largely in use throughout the world, it is cultivated in India as a money crop. But its harm to man's physical and moral fibre is patent. I should not teach in our school workshop *tobacco-making*. It is

In this respect our schools will, I hope, differ radically from schools abroad which claim to give a sort of practical education. I read the other day about a school in England which teaches boys to be efficient shop-keepers. England attempts to prohibit and does not look forward to the introduction in the near or distant future. English boys, therefore, have to be trained as workers in linear shops too. The English school in question has, therefore, applied for a license increase in order to be able to teach the pupils how to handle money for its convenience. In the event of a war England may turn its schools into association factories. In a nation with slaves for its national policy such a thing should be inexcusable. Our schools will be turned into workshops, but workshops where they will learn things that are necessary for healthy living in accordance with the national idea.

A correspondent wrote in this connection a paper which may be dealt with here. He says: "You are laying so much stress on *artha*—the monetary value of education—and are ignoring *dharma*—ethics—altogether. This means that the last state will be worse than the first. We will turn out a nation of shopkeepers and will forget what little we have left of our spiritual heritage."

This is to distort the very conception of the new scheme of education. The true pillars of every *shiksha* of our schools will be truth and non-violence, dignity of labour and sacrifice. The children will learn that in getting their education through studying something for use they are becoming citizens of their country from their very childhood, that they are doing something by way of service and sacrifice for the country, the nation—at least some of them—will be inspired by an *Arthashastra* based on producing from the schools citizens prepared to live a life in accordance with the genius of the nation and the needs of the country. They will also learn *artha* all right, but only in terms of *dharma*, and they will also learn that an *artha* divorced from *dharma* would be monstrous exploitation, *dharma* divorced from *artha* would be halfheartedness. *Dharma* here does not mean sectarian religion.

A Necessary Measure

The Harijan Temple Worship Bill which will be before the Bombay Assembly next week is simply a *shiksha*, and should be passed without any hesitated voice. As Shri Moraji explains in the brief Statement of Objects and Reasons it is only an enabling Bill and removes legal difficulties in the way of trustees' desire of throwing open the temples to the Harijans. It does not automatically open all the temples to the Harijans but it makes the reformer trustees' way clear of all legal difficulties. This legislation might be delayed in all the provinces and leads to delay.

BOMBAY HARIJAN TEMPLE WORSHIP BILL

A Bill to remove disabilities of Harijans in regard to worship in temples.

Whereas it is expedient to provide for the removal of disabilities of Harijans in regard to worship in temples; It is hereby enacted as follows:—

1-(1) This Act may be called the Bombay Harijan Temple Worship (Removal of Disabilities) Act, 1935.

(2) This Act extends to the whole of the Province of Bombay and shall come into force at once.

3 In this Act, unless there is anything repugnant to the subject or context,—

(1) "Court" means the Court of the District Judge or within the limits of the ordinary jurisdiction of the High Court of Bombay, the Court of the Judge of the Presidency Small Causes Court.

(2) "District" means a district constituted under section 3 of the Bombay Civil Courts Act, 1930, and includes the City of Bombay.

(3) "Harijan" means a member of a caste, race or tribe deemed to be a Scheduled caste under the Government of India (Scheduled Castes) Order, 1934.

(4) "Hindu Community" includes Jains.

(5) "Person having interest" means a person who is entitled to enter or stand for the purpose of the performance of worship in a temple or who is in the habit of entering or standing for such purpose or of receiving any share in the gifts thereto.

(6) "Prescribed" means prescribed by rules.

(7) "Rule" means a rule made under this Act.

(8) "Temple" means a place by whatever designation known used as a place of public religious worship and dedicated to or for the benefit of or used as of right, by the Hindu Community or any section thereof, as a place of religious worship.

(9) "Trustee" means a person by whatever designation known in whom the administration of a temple is vested and includes any person who is liable as if he were a trustee.

(10) "Worship" includes attendance at a temple for the purpose of devotion of a deity or deities installed in or within the premises thereof.

4 (1) A trustee, or if there are more than one trustee, the majority of the trustees, of a temple which, by writing contained in the terms of instrument of trust, the terms of dedication or a decree of a competent Court relating to such temple, or by any custom, usage or law for the time being in force, is not open for the performance of worship to any Harijan may, of his or their own motion or on the requisition of any

(Continued on p. 422)

HARIJAN

Jan. 15

1935

TRAINING FOR NON-VIOLENCE

Mr. Girdhar Puri, who is in charge of the Seelala School at Gwalior and is the author of various books for boys, writes:

"As one who is a member of Gandhiji's *Pravara Pradga Dharma*, and deeply interested in the technique of self-training for non-violent resistance in every form, including that which is advocated by Gandhiji, and as a reader of your excellent journal *HARIJAN*, may I request you to give a fuller elucidation of Gandhiji's views on the question of non-violent self-defence in the face of violent injury attempted on the person of another, under the name of your article entitled '*A Remarkable Judgement*' on page 395 of *HARIJAN* last week.

You say, 'The law of Ahimsa is very much misunderstood, it is often made a plea for cowardice,' and your article appears to encourage 'cowardism' in the sense of justifying the attitude of the English law that 'the party attacked, or his servant, or any other person (unless armed) present, is entitled to resist force by force.'

The question of the attitude of a believer of the principle of ahimsa towards organized violence is not generally comparatively little difficulty, but the question of one's attitude in the face of personal violence offered to one's friends and their ones,—and in the attitude in any unforeseen case, is not only difficult because various personal feelings are involved, but it is one of the greatest experiences in connection with the training of people, especially of the young, in the technique of non-violence. As I happen to be a schoolmaster I am deeply concerned with this aspect, as well as the personal one, and I should be very grateful if you could give me further enlightenment by an expansion of Gandhiji's views on the subject, through the columns of *HARIJAN*.

Let me give you a concrete example of the kind of problem I am thinking of. If a school boy is usually bullied by his fellows (it rarely happens in India, thank Heaven, but it happens in English schools, though it is rare now), what is the best thing for him to do, and (what is more to the point) what is the right thing for his friends (assuming the friend is not a police, who ought to stop it) to do, if they are a few against a crowd? And, when these boys grow up, if and when they are faced with a similar situation as a British soldier, and one of them is asked to be murdered in order to finish by attacking military or a violent mob, what should his friends do?

Under our article are clues as to what is the right action for us to take in such situations, we shall see in due time, if and when the time comes."

We are grateful for this further opportunity to explain our meaning. The article '*A Remarkable Judgement*' was meant to cover one type of case and one only, viz. where a weak person, assumed to be incapable of the highest ahimsa, is faced to face with brute strength bent on ruining the person's life, self-respect or honour. The answer, according to Gandhiji, and every follower of ahimsa, should be that, rather than submit to the wrong, the weak person should use what physical strength there is in him, even to the point of killing the wrong-doer. The judgement does not lay down the law of ahimsa but the law of self-defence, which is none of the kind we are considering education with the law of ahimsa. This was pointed out by Gandhiji on more than one occasion during the first phase of the Satyagraha and the non-cooperation campaigns. "I can hit out the wrong," he said, "I want him to celebrate the act of killing and being killed, rather than be a cowardly scoundrel far from danger... For the latter in spite of his fight does commit mental harm. He then becomes he has not the courage to be killed in the act of killing." And when in 1920 the villagers near British Raj and allowed their properties to be looted and their women molested, Gandhiji sternly rebuked them and accused them of cowardice. "The bravest man," he said, "allows himself to be killed without killing, and he detests from killing or inflicting, because he knows that it is wrong or unfair." But in the village of Champaran. They are from the police. They would strike and even kill a policeman if they had no fear of the law. They gave us much of non-violence but on the contrary found the reproach of cowardice and cowardliness they stand condemned before Government and man."

But as between equals the question of the use of force for self-defence does not arise. Mr. Puri takes not the case of a school boy being molested by his equals, but of one bullied by a crowd of his fellows.

All boys are not capable of being bullied. But even there is the assumption that on the one hand there is a number of bullies and on the other there is a victim. The non-violent method is for the victim to avoid the bullies at even the school, if that the victim in the bullies and even the authorities the victim is not self-molested. The action to the authorities will seek no punishment of the bullies. If there are cowards, their course of conduct is clear. They should themselves become violent and suffer beating or worse from the bullies, and thus they will do without retaliation or ill-will against the bullies. What applies to the school-room applies elsewhere.

But these hypothetical cases are dangerous because misleading. Beyond a certain point a discussion on ahimsa becomes merely academic. What has to be done in mind is that ahimsa

is the law of love is a voluntary "suffering and sacrifice of the highest type. Training for this has to begin from early childhood, in the home and the school. All factors that encourage a spirit of retaliation, e.g. possession of weapons and arms at home, before and witnessing of quarrels and law fights, should be abolished. The parents and teachers have got to be exemplars of forgiveness. Mr. Pearce who is a member of the Peace Pledge Union knows, we assume, that very useful little book *Training for Peace* by Mr. Richard Gregg. It will not be difficult for an active pacifist like him to devise a course of training for peace for boys based on that book. Mr. Gregg has suggested (1) the cultivation of certain states of mind, e.g. self-respect, cleanliness, regard for others' homes as much as for one's own, feeling of brotherhood, (2) folk dancing and folk singing, (3) identity exercises and games, (4) promoting morals by modelling and by narrating great incidents in the lives of heroes and exemplars of non-violence.

But greater than these is required manual work, both of the self-development type and of the useful type, e.g. cooking, preparing things for cooking, washing dishes and scrubbing floors, carrying the water, watering plants, and seasonal sowing for self-development; and going out to Harijan quarters, helping Harijan boys to keep clean, sweeping lanes and streets, and any other manual work of a helpful kind. *See also Mr. Gregg's slightly obscure*: "Play, religion, creative manual work as a part of a programme of social and economic change tends to modify or prevent bitterness and anger which are repulsive and wasteful....We must work with people as well as for them. Giving money is not enough nor is it at all an equivalent for actual manual work. If all kinds and classes of people can take part in manual labour, especially if it can be the same for them all — pick, for example, as sowing or knitting — it will provide a common experience and be a symbol of desperate common endeavour and of a bridging over of the gap between the classes."

M. D.

PROBLEM OF MEDICINE

[By *Shree Kaladevi A. S. S. (Lond.) Bachel-Law*.]

My views on the medical profession are very radical. The problem in the medical field is

- (1) There are not adequate numbers of trained medical men.
- (2) Such men as there are, and new ones, who are being thrown out by the medical colleges, are concentrated in large and prosperous towns, because they all value the high-paid practice, which a very small fringe of them will realize or hope to realize in due course.
- (3) Small urban areas and rural areas are devoid of qualified medical men, because the expectation is that the practice will be small and meagre. The practice will be small or

scarcely of the provision of the people and their suffering and also on account of the poverty of their means.

The position is altogether deplorable for the doctors and very bad for the community. The rich ones get many doctors to attend on him, and they give him plenty of them, though they do not always wish to curtail his illness, which is the source of their income. The poor man, who cannot afford high doctors, goes away altogether without medical aid, or gets such medical aid in a perfunctory and summary manner, which does not give him the requisite benefit.

The task is, therefore, one of taking qualified men and spreading them out over the provinces. This could be only done if they are guaranteed some income, which will be bigger than the practice possible in the villages and which will be very much smaller than the better paid doctors, whose savings are considerable in the cities.

The socialization of the medical profession is the extreme and final remedy. But, pending that in due course in the long run, the immediate thing would be to prevent any medical student from getting his final degree and from practising in an urban area unless and until he has done two years' practice in rural areas. This will compel new entrants into the medical profession to go to the outskirts and to live there for two years before practice. This will be regarded as extremely harsh and cruel, but it is a step necessary in the interests of the community. It will do good to the outskirts. Many of them, after two years, would probably not want to shift their station and will, therefore, remain there. It is true that they will be fresh doctors without much experience. On the other hand, for many purposes, it will be a considerable advance on what medical assistance is now available in the rural districts. Their concentration in villages which are very near urban areas, and their creation of the purpose for which this restriction is made, should be prevented by some kind of official check on the selection of places, etc.

This will incidentally be good for men in the medical profession now, because the pressure from below of new entrants in the trade will be reduced.

Simultaneously, as a relief to the medical profession, a system of license should be instituted. No man who is not licensed would practice medicine in the Bombay Presidency. Such a system of license would also be a source of revenue to Government. The license fee would be made variable, so that the richer and more prosperous doctors would have to pay more.

With regard to the practitioners of Unani and Ayurvedic medicine, naturopathy, dentistry and bone-setters and others, a license could not be refused, but a distinction might be necessary. It is essential in the interests of the community that quacks and charlatans, who are threatening

up in medical practice, should be checked. They seem to themselves all sorts of high-sounding things. There would be a big outcry against such a measure, if the system of check is actually severe to start with, but it need not be. The very question of licensing will eliminate those who are altogether unqualified. In the case of others, a small board would have to examine their credentials and the statement of their experience and would have to deal with cases as they come. But the control to medicine, when other occupations fail, can be only checked in this way.

The condition of hospitals, where the poor man has to go, is unsatisfactory. A poor man finds it difficult to enter a hospital. He also comes with difficulty in obtaining facilities at the hospital without spending direct money on hospital attendance, diets, rooms and others. That hospital accommodation even in the urban areas has been inadequate, has been shewn over and over again, and various attempts have been made to increase the number of beds, but the poor, under the existing system, remains where they are without any attention. All hospital administrations must be examined to eliminate, each of all kinds and confidential reports should be secured of the state of affairs in every hospital.

The right of private practice to Government medical officers should be closed. This is with the idea that the poor man must secure qualified and expert attention to his complaint, which he is unable to get now. The time of these officers should be so fixed that they should put in full eight hours' work in attending to cases, which are brought before them. It should not be difficult after it gets widely known that free medical attention and consultation is available in more difficult poor man's cases, for their time will be filled up with such consultations, with the necessary prescriptions and the necessary directions to hospitals.

This latter step is to make the same expert attention available to the poor man as to the rich. There is no wonder why, when a poor man has a complaint, he should either go unattended to, or be attended by somebody whose competence to handle it is not quite satisfactory.

The number of scholarships and deaths of young women, particularly in the first delivery occurring amongst the poor people, is appalling. The same is as a rule the absence of proper attention at proper time due to lack of resources on the ignorance of the man concerned. An enquiry should be made securing statistics for three years from all unions in order to see where the number is unduly large, and special facilities for attention to women in lying-in should be created for groups of villages. Doctors and nurses in Government service could be deputed to these places for the necessary purposes on the women's union. It may entail some extra expenditures and it must be undertaken, but it is largely a matter of recognizing

available talent so as to reach to that where required.

Medical examination of school children, with a view not only to put them right but to train their teachers to the same, should be undertaken everywhere. This would have to be linked up with voluntary lady visitors to their homes, the spread of sanitary ideas and generally with the enforcement of health rules through the municipality.

(To be continued)

BOMBAY HARIJAN TEMPLE WORKSHIP BILL.

(Continued from 417.)

persons having interest in such temple, notwithstanding anything contained in the terms of such instrument, the terms of the dedication, the Shrota, custom, usage or law, declare in writing that such temple shall from the date specified in the declaration be open to the Harijans to whom such temple was not open, for the performance of worship, subject to such conditions and the observance of such observances as may be specified in the declaration.

Provided that the conditions imposed as aforesaid shall not be made applicable to Harijans only.

(2) The declaration shall be in such form and shall contain such particulars as may be prescribed.

(3) The declaration shall be forwarded to the Court, within the local limits of, whose jurisdiction it is situate.

(4) The declaration forwarded to the Court shall be accompanied by an affidavit made by the trustee or the majority of the trustees, or the one may be, that he is the trustee or they are the majority of the trustees of the temple in respect of which the declaration is made and also in the case of a temple which is a public trust to which the provisions of the Bombay Public Trusts Enactment Act, 1919, apply, by a certified copy of an entry in the Register of Public Trusts maintained under section 7 of the said Act relating the names and addresses of the trustees of such public trust.

5. On receipt of such declaration, the Court in which it is forwarded shall cause public notice to be given at convenient places on or near the temple in respect of which the declaration has been made and shall cause the declaration to be published in the Official Gazette and in a newspaper published in the principal vernacular of and circulating in the district. The declaration as published shall subject to the provisions of section 4 be enforceable and the publication of the declaration in the Official Gazette shall be conclusive evidence that the temple from the date specified therein shall be open to the performance of worship to the Harijans to whom it was not so open and the instrument of the trust, the terms of dedication, the Shrota, custom, usage or law relating to the temple shall be deemed to have been

over the draught cattle production and facilities for milk. The area shown east and west is laid down."

The present population of Vithalgar is too small to consume the whole quantity of milk produced on the farm. Therefore cream is extracted from the surplus and converted into ghee and the skim milk is turned into condensed milk for future use. Arrangements will be made at the time of the Congress Session to supply fresh milk butter.

Further this, a cow's ghee producing centre has been established at Ashwadi in Mohar Taluka, by Shri Subodhchandra Parikh, the Secretary of the Dairy Sub-Committee. Even so he cannot make up the total of fifteen hundred tons required for the Session. He is therefore trying to purchase pure cow's ghee at various places in the province as well as to Hissar District (Punjab). Shri Chintamani Tyagi has been deputed to Hissar for the purpose.

The price of one cow, the freight charge for bringing it to Vithalgar and the cost of its feed for three months,—these three items are expected to amount to about rupees 180. Shri Subodhchandra Parikh and Shri Narayan Chandra Desai, the president of the Reception Committee, have therefore passed an appeal for Rs. 50,000, the estimated expenditure on 200 cows.

The Dairy Sub-Committee also proposes to hold demonstrations relating to the proper handling, feeding and breeding of cows and the hygienic handling of milk and milk products with a view to provide an object lesson for the ladies of rural villages to the Congress.

2 The Water Works

Vithalgar on the bank of the Tapi river is an area of three hundred acres, being two miles in length and two to three furlongs in width. It is favourably situated in respect of water supply, but when borings were taken in the bed of the river, it was found that just below the water level there were rocky strata in the upper reaches, about the middle of the area, the engineers came across sufficient depth of sandy strata to take advantage of the natural filtration. Thus they had to locate our water works vertically. The work involved laying out of water mains of 12 and 18 inches diameter, as the water was to be carried about a mile above city. Without the help rendered by the Ahmedabad Municipalities, Hindustan Construction Company and Hume Pipe Company, Bombay, it would have been hard to imagine to undertake such a huge project of water supply. And it is only due to the personal interest which Shri J. B. Mehta, Municipal Engineer, Ahmedabad, as well as his staff take in the matter that the work is progressing satisfactorily and will be completed in time.

The water-works comprises the following:

(1) Two wells, each twenty feet in diameter, sunk to a depth of 50 feet below water level in the river bed.

(2) Two storage tanks on the bank of the river with a capacity of holding one lakh gallons each.

(3) High level tank holding 15,000 gallons of water, 40 feet above ground level, and

(4) Pipes and valves, branches and connections.

Water will be pumped from the wells into the storage tanks. This water will be naturally filtered through the sand and gravel strata of the river bed. Besides it will be treated with chlorine in the storage tanks before distribution. From the storage tanks water will be pumped into the high level tank from which it is to be distributed all over the Nagar by gravity.

The distributing capacity of the high level tank at its maximum will be about one lakh gallons per hour. The total daily consumption of water is estimated to be 10 to 12 lakhs of gallons. 1100 water taps will be posted in different parts of the Nagar.

This quantity of water will meet the demand of the following population reported in Vithalgar.

| | | |
|--|----|----------|
| 1. Resident population, Workers, Dehshis and others. | .. | 25,000 |
| Villagers. | .. | 25,000 |
| 2. Floating population. | .. | 1,00,000 |

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Secretary, Publicity Department

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The following occurs in Gandhi's historical essay on Hindu-Muslim Feuds, *In Chains and Cows*, written long after the *Khilafat* had ceased to be a live issue:

"Hindu and Mohammedan hate each as non-believers in religion. What is it but conspiracy, if Hindus will kill a Mohammedan for eating a cow? Is it his wishing to convert a Mohammedan by force?"

Though I repeat after politicians the central fact of Hinduism, stated because it is essential to classes as well as masses, I have never been able to understand the prejudice towards the Mohammedans on this score. We say nothing about the slaughter that daily takes place on behalf of Englishmen. Our anger becomes ruffled when a Mohammedan slaughters a cow. All the efforts that have taken place in the name of the cow have been as means to an end. They have not saved a single cow, but they have, on the contrary, sustained the basis of the Mohammedan and resulted in more slaughter. . . . English cannot see it, if they cannot prevent one slaughter at the hands of Mohammeds, and they do so generously when in order to save the cow they quarrel with the Mohammedans." (*Times India*, May 29, 1931.)

On the subject of legislation, he said:

"Even a Hindu State may not prohibit cow slaughter for purposes considered to be religious by any of its subjects, without the consent of the total. Every property of such subjects, as long as such slaughter is confined to private and without any intention of providing or giving offence to Hindus, that is, any person, the personal will of the cow question, if it is properly handled, automatically provides for the delicate religious side. One slaughter should be and can be made communally impossible, whereas universally of all places on the world it is the most sacred for the Hindus which has become the cheapest for slaughter." (*Times India*, July 7, 1932.)

"I know what would spare the Hindu's feeling in the matter of the cow. It is nothing short of complete voluntary stoppage of cow slaughter by Mohammedans, whether for sacrifice or for food. The Hindu Shastras will not be satisfied if some livestock covered by force of some command of the law from the slaughter." (*Times India*, January 1, 1933.)

Gandhi's later writings on cow protection deal exclusively with the economic aspect of it, and have nothing to do with the question of Hindu-Muslim relations. Let our reader read these extracts and judge for himself if he who wrote them could ever bring himself to write the grotesque extract and/or copies. Will those who have invented the paragraph confess their error, or produce reasons for fathering on Gandhi a statement which he has never made?

M. D.

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HARIFURA CONGRESS

3 The Exhibition

The *Jyoti Sangh* of Ahmedabad, which has been carrying on steady and effective work under the patronage, guidance of Sir M. Bhabha, for the development of women's activities in various directions, has taken upon itself the responsibility of organizing the Women's Court. It has made a survey of the different industries in which women in Ahmedabad and the surrounding area are engaged, and the information collected has been put in the form of charts with pictorial illustrations which are bound to prove very interesting. The dominance of women under the present social conditions will also be represented.

The Textile Labour Association of Ahmedabad is naturally interested in the problem of prohibition as the Bombay Government has decided to declare Ahmedabad as a dry area from April next. The Association has gained considerable experience of temperance and prohibition work amongst the working classes. The posters, charts and cartoons it has prepared on the subject are sure to attract the interest of the public. They will also help to give an idea of the approach and the method of work that can be best adopted in dealing with the problem in large cities.

The Textile Labour Association is also trying to gather and present in a compact form the problem of workers engaged in large industrial mines, plantations, etc., as well as in seasonal factories. The labour movement has been drawing attention of the public in recent times, and it is desirable to give the public some idea of the problems connected with this subject in a compact form. The great majority of the working class population even today remains unorganized for various reasons, and it is high time that earnest efforts are made to organize them up to a healthy textile union movement. The general lines of organization and methods generally adopted for collective action by Trade Unions all over the world will also be indicated in the form of suitable charts.

The backward classes like the *Shifs*, the *Bandars*, the *Dahis* and *Kolis* call for special attention, and the workers engaged in establishing their condition and making arrangements to represent this subject in a special chart.

More important than all these are the problems that the millworkers have to face, and the professors of *Jidarsi* village who are deeply interested in their condition are preparing charts to be placed in a court dealing with the subject.

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HARIJAN

Jan. 22

1930

AN INSIDIOUS INVASION

The following "thrilling" description of the Proclamation Parade in Madras produced a thrill of horror and bewilderment in me. I wonder if it will do so in other also. Here is the description in the *MADRAS MAIL*:-

"The great crowds which thronged and filled the long lengths of the fourth line of trees across the United Street during the appearance of the public of the full parade arranged for the annual proclamation today. It was so difficult to refrains to gauge the feeling of a nation.

It was not difficult this morning to enter in the crowded a narrow close attention to the marching of the troops, to the flashing gleam of steel, to the sharp beat of the machine-gunners' guns, and to the warlike of the machinery in the far-ends dipped like the beating of a large drum from one end of the long line of soldiers to the other and end back, down the rear rank.

There was less talking among the crowds that used and filled an air light-hearted conversation. All seemed to have thoughts pressing them to better appreciation of what it meant to be a soldier, that war may not be so distant, that the long third-in line may be so narrow because before the gun is not, and that the great shock, the machine, the day soldiers, the heavy water and the plain about may that day, of their own work, will come forward to defend their country.

There are many in this city who returned to their homes today, rightly praying for peace in this great land, yet conscious that a spark had been kindled that might one day show a surprise to the world, that the intelligence, reserves and physical endurance of the Madras could rise to heights hitherto enough to make any nation regret something India."

Further on were the report:

"Over 10,000 people were present at the Parade. The prominent spectators included Judges of the High Court, the Premier and other Ministers."

This put me in mind of the Madras Day in Bombay, of the demonstration of the use of gas masks (with photographs of Ministers wearing them), and also of the Bombay Air Pageant in England against which the Peace Pledge Union put up such an energetic protest some months ago. If the Peace Pledge Union put up such a protest, are we Congressmen pledged as much to non-violence to be mere witnesses of these demonstrations, or rather interested spectators as the *MADRAS MAIL* writing shows? If participation in these armed demonstrations does not mean our acceptance not only of the cult of the gun and the bomb but also of British Imperialism, what else are it mean?

One of the most forceful arguments employed by the Peace Pledge Union against the Harley

Pageant was that it presupposed enemy nations and sent a warning to them that though British might protest against the bombing of Germany and Japan, British would not hesitate to bomb enemy populations, as indeed it was doing on the North-West Frontier. Now, the question recurs to me again and again, 'Can we, pledged to non-violence, support any other nation as a possible enemy and prepare ourselves in advance to deal destruction to it?' Though we have yet to shake off British domination, could we not inform the world that India has no enemy, having no designs upon any country? For the non-violent method is not to own any enemy, and if someone suddenly chooses to play that role, non-violent defence consists in refusing doing the will of the enemy nor resisting him violently, even though we may have the capability for that defence.

Let me make no secret of the thing. These thoughts went to my mind all the more forcibly because of a few words uttered in deepest agony by Gandhi on the day following that Black Night in Bombay. He said: "That black night was indeed a black night for me against what were the citizens of Bombay being asked to defend themselves? And what defence? They had to take no part in the active work. It was too technical for them to know, and I don't if anybody else wanted to learn the technique would or could be allowed to learn it. The citizens were merely to do the bidding of the defence in order to save themselves. That is very short like living in perpetual fear of death in order to avoid death from an attack from above." Is this not, one may ask, an insidious invasion in itself? Is this not a subtle device to perpetuate the British domination? The *MADRAS MAIL* correspondent enthusiastically asserts that "a spark had been kindled that may one day show a surprise to the world." Let us not forget that a different spark was kindled in India on the shores of Rangoon, and the surprise we have to show to the world is not the same one contemplated by the correspondent but the glorious one of a non-violent victory of Ghandi. Every nation has to make its own contribution to the world's progress, and if the Congress will stand by the creed of non-violence, it will be India's unique contribution to the world's peace, let alone progress.

These are personal thoughts. If they have any value, the Working Committee will consider them and give a lead to the country.

M. D.

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Notes

Gosdill among Doctors and Quacks

If I were to say that Gosdill's health had suffered a setback this week, Gosdill would perhaps contradict me. For even this effort to live, on Gosdill's part, is one of his experiments in the search for truth. In these experiments he often seems to those of us who surround him to be taking guess work, and subjecting an old body of 68—to say the least—to experiments it may not stand. But what he readily accepts this criticism, he cheerfully answers, "The moment I discover my mistake I can give up the experiment, and it will be a further discovery!"

The fact is he would give even the so-called quacks a chance, because, he thinks he is half a quack himself, and now because he would like to do what the so-called highly qualified doctors do not do. To use the language of the great biologist J. B. S. Haldane, he is interested "in trying to detect the still small voice of common sense among the din of the anti-scientific and pseudo-scientific utterance." Our doctors usually treat with contempt Ayurvedic drugs, some of them of proved efficacy, but which they will not condescend to examine or experiment upon, and they will not try to detect the common sense among those going by the name of *ayurveda*. In looking all these things up, Gosdill is making a further search for truth—at his expense, I am afraid. But there is no search but involves some expense to oneself.

And where doctors differ, Gosdill does not hesitate to strike out his own path. I will take but one instance. Much was made by the doctors of the effect of the extreme cold on blood pressure, and they advised him to abandon his lifelong habit of sleeping in the open under the canopy of the shining constellations. He who had slept in the open even on a day of severe frost found it difficult to sleep indoors even with the doors and windows open. He has turned to life many patients of typical winter, any medical treatment and by making them sleep in the open. Of course he believes in keeping himself and the patients well covered and safe from exposure. But in John he listened to the doctors' advice to the extent of sleeping in the open, but under the roof. In August he has gone back to his old habit, after discussion with a medical friend, to see whether he suffers any harm thereby.

Now in this, he has, and has not, the support of scientific men. Thus J. B. S. Haldane, F. R. S., says "I was brought up to sleep with the window open, and had a cold about a month through the winter. Since I married, my bedroom window is shut in cold weather, and I only get about two colds a year. Of course when a number of people sleep in one room,

the windows must be kept open. If this is not done, suppose suffering from a great variety of diseases, including diphtheria, and cross-bedding arrangements, will give it to the others. But except in conventional sleeping quarters or in hot weather, I do not believe in open windows at night." Much less would he believe in sleeping out in the open!

But here is the contrary testimony of Dr. Ballister Nathaniel to his very bright book of *months A Time To Keep*. He was resident physician of the Royal Victoria Hospital at Edinburgh some Edinburgh. He says "I decided to run the risk of sleeping in the open air. To awake and to see dew sparkling on blades of grass, and to inhale with a long breath the fragrance of a lawn fresh for a new day—it was worth it. In the morning currents of fresh air there are vital principles beyond the ken of analytical chemistry. Pure still water in a tank inside the tank qualities of a rushing mountain stream, although in chemistry the two may be identical. Even in great cities the air is pure in the early morning before the petrol products are released. As in the House of Commons, may be killed, washed, sterilized, heated and returned again. Chemically it is pure and indistinguishable from untainted air. Yet those who breathe it find something lacking—the air is dead. The air in the House of Commons is as dead as the air upon the battlefield," and so all "probably the whole Commonwealth has suffered."

Dr. Nathaniel does not here take account of the soothing effects of the dainty hawthorn above, but that is perhaps because Edinburgh is not always blessed with the glorious skies that India is blessed with.

After all is said and done on the subject, a good deal would seem to depend on habit, and something at least on the constitution of the person concerned, and it may be dangerous to dogmatize here as doctors.

Objections by Explication

When one like Bal Gangadhar Tilak uses strong language as may understand that the occasion seems to justify of very much stronger condemnation. For there is some amongst the Congress leaders as frankly cold as Bal Gangadhar Tilak, and he can never be persuaded into the use of inoffensive language. The statement in which he has exposed at some length the propaganda of those calling themselves Congressmen and working for the Empire, throws a hard light on the methods employed by these workers. There is one of the previous where the hold of the Congress on the masses is very well known. The workers whose articles have been exposed by Bal Gangadhar Tilak might not be believed to by the Empire unless they work before them as Congressmen. The vast influence of the Congress was thus exploited for the very purpose of sleeping it. "The whole

attempt, ever since Congress took office, has been to show that Congressmen as distinguished from Khasa Sahibs and the workers do not represent and cannot be relied on to safeguard the interests of the Khasas, and that it is necessary to have a strong parallel organization and to replace also the Congress organization," says Shree Baburao Prasad. "That a violent atmosphere prevails in many parts of the Province by the spreading of the talk of the strike can be felt by anyone who chooses to pay a visit to those parts." We appeal to those workers to show the strength of their convictions and leave the Congress, come to exploit the name of the Congress, and carry on what propaganda they like on their own responsibility. They can also try to have the Congress creed changed, but as long as it remains it is up to them, legally to abide by it. The genuine Congress workers will have to be wide awake and meet the propaganda not by denunciation but by quiet and repeated work and distribution of leaflets explaining the methods and aims of the Congress in simple and homely language.

Wild Exaggeration

Most of this violent and anti-Congress propaganda was verbal, and perhaps absolutely no correctness of reports of speeches can be checked and denied. Written propaganda is less violent but equally wild. We shall take a sample. Some indication of the wild-exaggeration on which the poor ignorant Khasa has been fed is available in a recent issue of a Puna weekly which contains an article over the signature of Shree Baburao Bhaskarkaraya, a well-known Hinduist author, and who one day might be chosen as the President of the Hindustani Samaj. The article is long and contains wild and extravagant statements which it is difficult to associate with the learned author's name.

But for the moment we are concerned with the contents of the article. The writer has made a large attack, not on the Congress, but on what he terms "Gandhism." He admits that "Gandhism" has rendered service to the country by talking to the masses the message of the revolution and sacrifice, but he adds that it has rendered an equal, if not greater, disservice by confirming the people's faith in "our ancient folios." The "folios" are these: Faith in God and Faith in the Gita and the Ramayana. He accuses Gandhiji of having supported the capitalists by making them trustees—the message he gives to the word "trustee" is one whose property is to be held in trust and who cannot be taxed. Having thus deprived himself of the one faithful means of taxation, he says, Gandhiji has also shut out another source of taxation by his prohibition campaign under which he tries to deprive poor people of fermented toddy, which he considers not only innocuous but invigorating. Then follows an attack

on self-supporting education (or "Gandhism" education), on bookshops and Gandhiji's followers. The Ministers, some of whom spent their time to a study of the Gita during their imprisonment, have also come in for plenty of scolding.

We do not propose to reproduce the language of the article which seems to us to become a scolding. We should be surprised if the masses of Bihar would have anything to do with writings like the one under notice. But the editor and proprietor of the journal in which the article has appeared take upon their shoulders a tremendous responsibility in picking up exaggerations before the honest and credulous masses. The duty of the workers who have met on the article, is plain. They should, as we said in the foregoing note, without adjectives and epithets, express the exaggerations through leaflets and speeches in a wide scale. The masses want healthy literature. Well-written and well-printed leaflets are the cheapest means of political education.

A Sample

Turning over the pages of my old TORON PRESS file, I came across a letter drafted in Hindi by Gandhiji and distributed to the thousands by Pandit Madhwa, President of the Khasa Sahas, to the presidents of Gita in 1932. I reproduce it here to order that it may serve as a sample for the Congress workers who have to counter the present violent anti-Congress and exaggerated propaganda. In fact it is very useful to be repeated and distributed as a way of getting to those that will follow. Here is the text.

"Attainment of Swaraj or release of prisoners is impossible unless the following rules are strictly observed:

- 1 We may not meet anybody. We may not use any sticks against anybody. We may not use abusive language or strike any other man present.
- 2 We may not beat dogs.
- 3 We should tolerate our opponents by kindness, not by using physical force, nor stopping their water supply, nor the arrival of the teacher and the students.
- 4 We may not withhold taxes from the Government or run from the landlord.
- 5 Should there be any grievance against ourselves, they should be reported to Pandit Madhwa Sahas and let advice followed.
- 6 It should be borne in mind that we want to turn ourselves into friends.
- 7 We are not at the present moment offering any disobedience, we don't, therefore, carry out all Government orders.
- 8 We may not stop railway trains nor forcibly enter them without tickets.
- 9 In the event of any of our leaders being arrested, we may not prevent his arrest nor commit any disobedience. We shall not lose our seats by the Government arresting our leaders, we shall certainly lose it if we become mad and do violence.
- 10 We must abstain from smoking, drinking and other evil habits.
- 11 We must treat all women as mothers and sisters and respect and protect them.

13. We must promote unity between Hindus and Muslims.

14. In amongst Hindus we may not regard anyone as inferior or subordinate. There should be the spirit of equality and brotherhood among all. We should regard all the inhabitants of India as brothers and sisters.

15. We may not indulge in gambling.

16. We may not steal.

17. We may not tell an untruth or say unkind things. We should be truthful in all our dealings.

18. We should introduce the spinning wheel in every home, and all men and women should spend their spare time in spinning. Boys and girls should also be taught and encouraged to spin for four hours daily.

19. We should avoid the use of all foreign cloth and wear cloth woven by the weavers from pure spun by ourselves.

20. We should not resort to law courts, but should have all disputes settled by private arbitration.

21. The most important thing to remember is to work hard, never to do violence, and even to suffer violence than to act."

Power of Personal Example

Not more powerful than anything else is one's personal example. Many of the propagandists in Bihar would have been impossible or sterile if Bala Rajendra Prasad had not been called away from the province for work in Congress, and if he had been blessed with health enabling him to be here, there, and everywhere. But he is, we understand, expecting to be relieved from Congress work and will then be able to give more time to his troubled province. How personal example makes all the difference in the world is evident from the news we have of the happenings in a Taluka in Orissa. The farmers among the agriculturists in speaking there as shareholders, and Darbaracharya Jagdish Dasal was invited to preside over a conference of the agriculturists in the Taluka. The District or Tahsilwara had, it would appear, tried their best to make this Conference impossible. A fright seems to have seized them that they would be appropriated and their lands would be distributed to the Kshatriyas. They had therefore been adopting questionable methods of collection and forced loans. Anyway, the Conference of the Kshatriyas did take place. The Tahsilwara, who had nothing against the Darbaracharya and had even failed in his non-violence and sense of justice, told their own conference and invited the Darbaracharya to preside over their confer-
ence also. Nothing could have been more appropriate. The speeches at the latter conference were very bitter and angry, but the Darbaracharya's presence seemed to pour oil on troubled waters. He also saw that much of the bitterness was due to the ruthless and provocative propaganda of the local Congress workers, and as he went and met these workers and prevailed upon them to avoid making speeches altogether all this soon resulted in all calmed, and now when this method was followed everywhere,

M. D.

HARIPURA CONGRESS EXHIBITION

Palm Jaggery

Under the auspices of the All India Village Industries Association, a competitive exhibition of palm jaggery will be held in the Congress Exhibition at Haripura. A prize will be awarded to the manufacturer of the best sample of each variety of palm jaggery, viz. Coconut, Date, Palmyra and Sugra. Certificates of merit will be given to the manufacturers of the second and third best exhibits of each variety.

The samples must be from professional jaggery-makers of villages. No machinery is desirable that are not made by the villagers must have been used in manufacturing. A sample of 1 lb. of each kind should be sent to the exhibitor's agent, and it must reach the undersigned at Waridra on or before the 31st January 1938, on which date the entries for this competition will be closed. It should not be sent direct to Haripura.

Each sample must bear a label giving the following information:

- (1) Name and address of the manufacturer and the nearest railway station.
- (2) The kind of jaggery and description of the manufacturing process involved.
- (3) The several names for the manufacturer in his locality.
- (4) The nature of the industry, viz. made as subsidiary. For how many days the manufacturer is engaged in the industry every year. His approximate income through the industry.
- (5) Initial capital invested by the manufacturer in the industry.
- (6) How and where it is disposed of.

The information supplied will also be taken into account while awarding the prize.

It cannot be overlooked that most of the palm jaggery manufacturers are illiterate and so they may not be aware of this announcement. Therefore educated participants of village industries are hereby requested to act as benevolent missionaries for sending the required samples from their localities so as to reach Waridra by the 31st January 1938.

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PROBLEM OF MEDICINE

[By *Max Scheler* B. A., B. Sc. (Lond.)]

Bar-at-Law]

[Continued from the last issue]

Diseases arising from occupation would want a special treatment, but should not go unchecked as they are going at present. Those arising from overworking could be checked by the enforcement of a minimum space per human being. The municipalities have some rules at present, but they are not enforced. They should be most strictly enforced with very severe penalties in the land. Diseases arising from under-nourishment would be most troublesome, as it will not be possible at once to do something. But there is no reason why extreme cases could not be tackled, particularly if several charitable institutions, churches and trust funds, which are supposed to be devoted for this object, were pressed into service under official aegis. The money is there. It is being distributed to men at present, which demoralises them. It could be directed to the use of genuine mass diseases in the course of the eradication of diseases due to malnutrition.

Contagious diseases are at present not always notified and the necessary precautions are not taken. This is due partly to ignorance and partly to the kind of conditions where contagious diseases are treated. The treatment is not always honest and the conditions are very unsatisfactory. Strict reports must be secured.

Patent medicines are a pest in India, whether of Indian or of foreign origin. Patent medicines of foreign origin are a great drain on this country. Their importation cannot be prevented in India by any Provincial Government, but their sale could be taxed. A system of licenses should be created (which will bring revenue to Government), without which the sale of any patent medicine (to be defined) would be illegal. In addition to this, each specific sale could be taxed by means of a stamp to be affixed on the stock. Every licensee would have to declare his stock and have to pay for special stamps to be attached to each packet or bottle. The duty on foreign imported patent medicines can be put very much higher than on Indian manufactured patent medicines. Pure drugs would not be subject to this duty, but preparations therefrom would be.

Patent medicines are persecuted by the poor because the use of standard drugs is unknown to them. Steps could be taken to get such men known. Patent medicines are also persecuted, because medical attention is difficult and dear. The advertisements of patent medicines often make claims which are misleading, and though in many cases the man is not harmed physically he is harmed in his pocket.

With regard to local preparations, considerable liberty and moderation would have to be used in order that the tax-collecting department may not impose unnecessary hardships on local manufacturers. There are, I understand, about 100 concerns in Bombay City alone which are manufacturing various preparations, which would be called medical preparations or medicinal preparations, which would come under the operation of this tax. The administration would generally take the line of definite declarations and letters from the workmen of manufacturers under these declarations, there being a very severe penalty for false declarations.

A board of medical men under official sanction would while these months have a standard prescription of standard drugs useful for many domestic purposes prepared and published for the use of the public. The burden on the public in respect of patent medicines would be to some extent relieved by their using standard drugs.

A scheme of compulsory panelling of the public as in the United Kingdom would be too costly in India. But, as an experiment, Government should initiate panelling, particularly in power districts, just to see how it works, and if and when such a scheme comes to be adopted in India, what precautions should be taken and what changes must be effected from the rules prevailing in the United Kingdom.

Government should also make an attempt to encourage the production of vitamins, alkaloids and other forms of pure drugs from indigenous sources. This encouragement can be given in various ways, which need not be mentioned here, as they would go under the head of industries.

[This thoughtfully written contribution deserves careful consideration by the Provincial Ministers. ED. HARTLEY]

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[One Anna]

NO MORE TITLES

The Madras Legislative Assembly passed last week the following important resolution:

"The Assembly is of opinion that conferring of any title of honour or similar distinction on any person in the Province by the Ministry is the Government is discommensurate."

The U. P. Assembly has also since then passed a similar resolution. It was significant that in the Madras Assembly while 48 members voted in favour of the proposition, none of those who had spoken for the continuance of the system voted against the resolution. In the U. P. Assembly also the resolution passed without division. The attitude of the Congress towards these titles is well-known. "The State shall confer no titles," were the words of the resolution on Fundamental Rights. The Madras Congress, under the leadership of the Madras President, M. K. K. K., in a recent speech showed in the Madras Assembly how there was no justification for the continuance of the system.

The layman would then ask, and did ask, how it was that any titles at all came to be conferred in the last New Year Day even under the Congress regime in some provinces. The system in this connection seems to be that conferring of titles is considered a royal prerogative, and titles are conferred by the Crown and the member titles (the Rulers and Chaudhars) are conferred by the Governor-General on the Representatives of the Crown, on the recommendation of the Provincial Government. Neither of these authorities would be bound to accept all the recommendations of these Governments.

But could the Congress Governments have made any such recommendations at all consistently with their declared principles? The resolution that has just been passed at the instance of the Governments themselves provides an answer to this question. The passing of the resolution has shown that they have in this matter the back of popular opinion behind them. In India this situation has arisen for the first time, and the Provincial Governments having not only refused to recommend names for honours but having got resolutions passed by their respective legislatures, the question naturally arises, would it be proper or justifiable for the British Government to continue bestowing honours without the con-

sensus of the Provincial Governments or people of their titles to the contrary?

For this constitutional aspect of the problem, we have these very good precedents from the British Dominions, which were also quoted by the Madras Premier. The earliest instance was that of Canada, and this was now the conferring of titles was stopped in that Dominion in response to public opinion.

In the early days of Colonial Government there was certainly no objection to such honours being conferred but the growth of democratic sentiment within their borders somewhat interfered. The matter was taken up locally in the Executive House of Commons, which considered, in 1810, the principle that no honours should be conferred on a British subject without the sanction of Canada, and on the recommendation of, or with the approval of, the House of Commons of the Dominion. That no honours will should be conferred on such British subjects, and that steps should be taken to suppress the honorary character of such honours. However, in 1810, the further position was adopted that no title of honour should be conferred on any British subject domiciled or voluntarily resident in Canada, nor title appointments as one of a professional or vocational character or which appointments in an office, and no further request was made for legislation to suppress the honorary effect of honours already granted. It is not surprising that it was impossible for the Imperial Government to introduce legislation to effect the latter result, since it was deeply indebted to the power conferred, and legislation to change the honorary character in any case of the passage would have difficulties with many sections of British subjects including persons whose private honours are largely ignored. But the principle of not conferring honours in Canada was adopted, so long as Canada retained the view, while the principle is generally accepted that in

*The Dominion by address in 1910 asked that the King might be pleased "to refrain hereafter from conferring any title of honour or similar distinction on any of your subjects domiciled or voluntarily resident in Canada, save such appointments as are of a professional or vocational character or which appointments in an office" (A. S. R. 146) (The Sovereign's Speech, Dominion 1910).

supeal of any lawyer in person, normally resident in the Dominion shall be made now with the assent of the Dominion Prime Minister. The rule, it must be admitted, has been greatly diluted in practice in one or two cases, but it has been squarely established as principle. Now, indeed, it is possible to reconcile any other rule with the principles of responsible government."¹

No wonder, therefore, that the Prime Minister of the U. F. characterized the practice of conferring titles as a vulgar anachronism.

It is true that "in 1915 Canada received recommendations for honours. Mr. Bennett constitutionally opposing that he was not bound by the resolution of 1915, instead of obtaining his resolution. The same will be revived if the Liberal Party regains power." This, however, have attempted the principle agreed to by the British Government that no titles would be conferred save with the recommendation of the Dominion Premier.

The second instance is that of the Union of South Africa which, under the Government of General Hertzog in 1925, adopted a similar resolution against the conferring of any further honours, and its honours have since that time conferred in that Dominion. The Irish Free State (now Eire) went one better and incorporated in its Constitution (which was last month replaced by a new one) a specific provision, on this subject, which ran as follows:

"Article 15.—No title of honour or, in respect of any person conferred in or in relation to the Irish Free State (hereinafter Eire) may be conferred on any citizen of the Irish Free State (hereinafter Eire) except with the approval or upon the advice of the Executive Council of the State."

And on this have been conferred in that Dominion since the promulgation of that constitution three years ago. This is the least that the Provincial Governments in India are entitled to claim. "Whether India wishes to follow," says an English-owned contemporary, "the example of South Africa and the Irish Free State remains to be seen. Frankly, we do not believe she does or will." Why should she not? And why should an interested thing be imposed on responsible Governments? As to the influence of the will of the people, what error reflection could there be than that the resolution quoted at the beginning of this article is being passed in the legislature without a single vote being recorded against it?

C. 3.

¹ A. B. Keith, *The Government of the British Empire*, p. 75-6. 2 *Ibid.* p. 51 footnote.

SOLUTION OF INDIA'S POVERTY PRINCIPLES OF THE WARINGA SCHEME OF SELF-SUFFICIENT EDUCATION

[By Mrs. Mary Sutherland, B. A., B. Sc., Bonn, (London),
Dorsetshire.]

I.

The appalling poverty of the masses in India (whatever the historical and other causes may be) has increased the whole of overtones it is the one topic on which there is no difference of party or community or locality. The poverty is everywhere in India. It affects all castes and communities. Every effort to bring about its cure must command universal support.

Economic Uplift through Education

Poverty is the result of a lack of production arising largely out of lack of skill and of opportunities for work. In socialist circles, they gladly talk of the right to work, and yet when Mahatma Gandhi, with his profound instinct for correct thought so far as it affects the masses, creates a scheme of things by which it is intended that every child of either sex would not grow up without training, as in the case here, some young socialists confidently attack this scheme, without realising its implications. The masses, whose support they are maintaining in this manner, may not understand, but all thoughtful persons will appreciate this education of energy at the hands of those who are fond of slogans, but who would not create a constructive programme to get those slogans into effect. Millions of people in India are growing up today without the slightest opportunity of securing that carefully, systematically, consistently and education, which attendance at a school would provide. Millions of them play in the mud in the street and grow up wild, i.e. without any attention to their training. This process must be stopped. Education must be spread everywhere. A foreign administration could say that, as there was no money, they could not extend it everywhere, but no administration of our own people, whether it is in Congress parlance or in the other parlance, could advance this excuse without being charged with gross dereliction of duty. The cost of schools in the orthodox plan is heavy and the result has not always been satisfactory. This is because, historically, the control over educational institutions and staff and curricula was not in Indian hands. The aim of education in the past was to create men who would help the administration. The aim of education today is to develop the best which is in every man and woman, so as to give him or her the same opportunity in life as is open to anyone else. Education is a mirror of inequality and a leveller of classes; but the education has to be suited to the needs of the people. The hospitalisation of a system imported from rich countries

A. Conclusion

In the leading article in the last week's *HARMAN* please read "Reaction" for "Reaction".

Reaction of a system imported from rich countries

of the West has failed. A new system has, therefore, to be evolved. In this new system, provision must be made for that, the lack of which was remarked by everybody during the last one hundred years. All schemes of education in the past have referred to the absence of physical education, the absence of a training which will fit a person for a vocation, and generally the absence of that which would train up the mind, the eye, the sense of touch, the sense of measure, and the capacity to put in effort to secure a particular end without spoiling the material—in one word, in short, what is known as "skill." The principle of the Wardha scheme formulated by Mahatma Gandhi is not only an alternative to the existing system, but is THE alternative, without which it would not be possible to bring about the most great result of training still in millions of orphaning children, who are at present deprived of what I consider it to be their right, viz. to be trained.

Mental Limitations of Others

I have carefully gone through the criticisms of the Wardha scheme, which have appeared in all corners of India. They are from within this circle, who have been unable to forget their own school days, or to divest themselves of their own class prejudice. Their criticisms disclose their mental limitations. For the first time I have realised, on reading some of these criticisms, the feebleness and unworthiness of a large section of mankind, those people to appreciate the merits and difficulties of the scheme. I do not wish to suggest that the criticisms have been dishonest. Not, in some cases, I have been unable to avoid the feeling that the criticisms come from people who are not willing to acknowledge their limitations. Educators and others, who would not undertake the task involved in the scheme, have called that scheme impossible and impracticable. Men in the teaching profession, or professional men generally, who are uncomfortable either with the question of fatigue in school work, or with the question of caste and violence, have turned round and said that such a scheme can never succeed. If they had been of ranky and more of patriotic, they would have directed their criticism to that part of the scheme which is expected to give vocational value, and would have withheld judgment regarding the creation of economic value. They would have said, "We shall leave the question of entering the service, finding the raw materials and selling the output of feeding the artisans and craftsmen who will touch the loom, and, generally, of executing his scheme on the business side to those who understand these things." But they have not done so. Their own inability to penetrate the real foundations of the scheme, they have turned into a weapon of attack. It is like the principal of an arts college being asked to organize a college of engineering or medicine, saying that the thing cannot be done. The mental inability to adjust themselves to mass

[working class] requirements is patent in most of the comments, which have been made.

Creating Skill

Personally, I believe that the instant of the Mahatma, who has devoted every moment of his time to the thought of the welfare of the Indian masses, is correct. It was a revelation to me, after many years of close study of the economic life and conditions of our country and many years of sometimes effort to secure measures for getting us out to the poverty of India, that as one studies Gandhi's thought cannot the plan, which would accomplish half a dozen purposes simultaneously. It is undoubtedly a scheme in which the burden of finance for education is to some extent to be transferred from the State to the robust nobility of the children. But this will be done under direction after forethought and with very great care and, therefore, without any harm. It is also a scheme which could be simultaneously adopted in several thousand villages in India in which a school on the modern plan cannot be set up. It is a scheme which will check the movement of men from the countryside to urban areas. It will create bonds between the villages and the cities and give a sense of unity to both. It will create a movement of goods from the country to the city rather than vice versa as at present. Agents and movements of foreign goods have produced night markets with their water dripping in the streets of their crowded towns wherever local handicrafts still survived. This will be a movement from the countryside towards the cities, creating work and creating out goods, which will seriously affect imported goods, but which may also affect wages made in industries. Above all, the great merit of the scheme lies in recognizing the dignity of human beings, and in finding work for those who are otherwise going to be condemned to unemployment, want (and the demoralization consequent to it). It will also be the nucleus of a scheme for creating skilled and unskilled labour throughout India in the course of a generation.

(To be continued.)

Gandhi Sarva Sangh Conference

The Secretary, Gandhi Sarva Sangh, writes from Wardha: The fourth Conference of the Gandhi Sarva Sangh will be held at Indrapur, a village station near Puri (Orissa) from 15th to 22nd March 1928, both days inclusive. Members are requested to arrange their engagements so that they do not conflict with these dates.

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H A R I J A N

Jan. 20

1938

DANGEROUS SPECIAL PLEADING

All special pleading is bad, but that of General Mahadana accompanying his resignation from the Working Committee of the Hindu Mahasabha Congress Committee is dangerous. He would have deserved congratulations for his straightforwardness for refusing from an organisation with whose sacred doctrine he could not agree. But he has belied his title as such by his justification of the deeds with by stating that self-defence was permitted by the Congress, and has cited the authority of Gandhiji who, he said, preached it some years ago. Here is the relevant paragraph from his long letter of resignation, of which the English translation from Hindi has been published in the **MANCHAMANT**:

"It is clearly false to suggest that I have preached the right of using the knife in self-defence in the regime of the Congress Ministers alone, and that I have been encouraged by the thought that the Congress Ministers will not mind me to go to jail for using so. I equally declare that during the last three or five years I have, in the course of my speeches, dealt on the aspect of self-defence in thousands of meetings. . . . I cannot with all the emphasis of my command that during the Congress regime I have used words which language that I was using before. . . . After all, what is it that I preach? When the Hindus of village after village approach me consulting with me of the Karamdas and his men, and receive their pathetic tale of woe, how can I be when the spirit of self-defence and self-reliance is there? The villagers believe that the god has a right to torture and torment them while they have not the right even to murmur. He can torture us their houses and do whatever he likes. I have always advised them a matter along in self-defence and in all the speeches consistently to say their opposition, otherwise the result would prove disastrous. They will run away like the dogs which the crop was reaped. But on the day unfortunately, after being called, that if it attempts to snatch the bread, it would be severely checked, as the Karamdas has tried to make to realise that if they do not desert, they will get beaten. Or just as a person, who is pursued by a mad dog, is compelled to get rid of it and save his life with the help of a stick, similarly should a Hindu be prepared to defend himself, when every other means has failed him, and it is then alone that the tyrant will be cured and release from their misdeeds. Mahadana Gandhi also says that non-violence is bad, but violence is at least better than cowardice. The right of self-defence is protected even by the Criminal

Procedure Code. May I know how this description of mine is violation of the Congress principle, when is the price is it, and how is it tantamount to violence? Should I tell the Hindus that they must keep away, even if the mad dog bite them and swallow away the piece of bread which they want to eat? Should they be asked to remain quiet when Indians enter their houses, beat them, and laugh their wren and wren? I maintain that unless the oppressor realises that they will remove chains if they wear a certain length, they will not climb down from their last action." (Indian edition)

Of course self-defence is held to be legitimate by the Congress, but the Congress has never advocated the organised armed resistance in the name of self-defence that the General has done. And it must be remembered that what is given here is but the substance of what has been preached from a thousand platforms. When the Congress does that, it will have to revoke the first article which is its foundation.

And one fails to see how the General could bring himself to cite Gandhiji's authority in support of his action. It would be well to remember the exact circumstances in which Gandhiji made the remarks that the General has obviously in mind. They were made at a public meeting in British and were based on a reply given by certain villagers who were reported to have been forced by the police and had run away leaving their wives and children. On being asked by Gandhiji why they had so run away, they said they had done so because Gandhiji had taught them non-violence. There were the remarks.

"Though I have preached the method of non-violence, I have never denied that the people of India should be helped secretly and should look on when their women are mistreated. But what did I see this morning? How did the people and their wife beat their houses and molested their women? They showed them their backs to this Satyagraha? The men violently seize your property in the house, and you may loudly denounce the Indian Government, you will be then called Satyagrahis, leave now. But rather than look on while your women are dishonoured, you should offer physical resistance to them. Satyagrahis never mean being passive witnesses of violence being dishonoured. Menace never teaches cowardice and means only violence to tyranny. Menace teaches us to meet the oppressor bravely and help him to do his worst. That is the highest law. But violence does not mean flying away from injustice and oppression. . . . Even a dog does not like a wound by man's oppression. Its bark and even bite. If you cannot show the highest honour, you can certainly show that you are not cowards by dealing a blow to a lion. . . . But you must understand me properly. I do not tell you to be ready to strike as all opponents. If you encounter with such a person who comes with

a moment or moment, you are not here, but actually it is no luxury on the part of a crowd of 50 to overwhelm one policeman. You may see force only when the police invade *your* house, take your property and threaten the honor of your women. But again I say to you, don't misinterpret me. If, a thief comes, don't tolerate him to death, but lead him to the police or let him go. Do not use a crowd against a lock. It is no luxury to overwhelm a man with a force of 50 men. That is a nuisance, and that nuisance has manifested us."

There were the remarks concluded by a special incident, and made by one whose business it was day in and day out to prevent the exit of foreigners, of people suffering. He had successfully taught the Chinese and Kiangs during the lodge plantation days that they could get all that was due to them, if only they learnt the art of saying "no" and heaved from the consequences of their routine "no." These, it must be remembered, were the darkest days of tyranny when civil, legal or other, seemed to be unavailable. The country knows how the Kiangs followed Gandhi's advice and how they won.

And could one comment on the verbal writing of even the statement the General makes in defense of his action? He has made thousands of speeches of the kind described by him. How many did he make in which he expressed unambiguously the value of non-violence and advised people to observe it?

We plead with the General to record the history of that struggle and devote his undivided talents to preaching non-violent action to the Kiangs instead of defending what to us appears to be indefensible.

H. D.

VACCINATION AND ITS FAILURE

(By Stephen Wade.)

It is now a hundred years since the death of Edward Jenner who introduced vaccination to the world. The vaccine practice has spread to almost every country, bringing into being a host of evils which only the fixed superstitions of medical orthodoxy could fail to lay at its door. No doubt the majority of doctors are quite sincere in their belief in vaccination — as their predecessors were in the efficacy of blood-letting for nearly every ailment known to man — though they can render their belief in it unshakable only by closing their eyes to its failures and refusing to investigate their cause.

However disappointed doctors may be in their strategy of vaccination, the same cannot be claimed for the harm done by vaccines, in countries where the latter are produced by private enterprise. The charge has been openly made that in the U. S. at, for instance, the largest outbreak during its vaccine and sera production

in every campaign for promoting their use.

But whoever is responsible for it, and whatever the motive, the public have certainly been bewitched by the suggestion of the facts about vaccination and its possible consequences. Their fear of smallpox, absolutely a dangerous and hideous disease and generally at best disfiguring when treated by Western methods, is played upon, and they are encouraged to regard vaccination as a harmless and effective preventive measure. They would only wonder the world to learn that neither does vaccination introduce effectively nor, most curiously, is it harmless. Another point against vaccination, which would have more weight with doctors than with most people in the West, is that the vaccine lymph is a product of cowpox, an acute contagious disease of cattle, and that such cowpox and cowpoxes frequently have smallpox as it often is brought at the expense of the suffering of helpless bovine animals.

There is some talk at present of a compulsory re-vaccination law for the children of England, primary vaccination having failed to stop smallpox epidemics. Before this rashly adopted further attempt is made to "poison people into good health", as Mr. Basil Forthwaite of Melbourne once put it, the people of England have a right to the following veritable facts. None of them we take from the recorded on the subject sent to H. D. the Congress of London by the National Anti-Vaccination League in London, and the rest from other reliable sources.

Fewer than half of the children in England have been vaccinated in the last thirty years, yet smallpox has virtually died out there. The Minister of Health, Mr. Kingsley Wood, stated on the 14th of February 1931 that "No deaths from smallpox were registered in England and Wales in 1931." But he admitted in answer to a further question that on that year *eight* deaths had been caused by vaccination.

A study of the Registrar-General's statistics for England and Wales, reported in THE LANCET for January 1932, shows that in the preceding thirty-year period, for every a child under five years of age who had died of smallpox a had died of vaccination.

Dr. W. Lang Rudge, Physician to the Prince of Wales Hospital, Plymouth, lived in the same house from September 1924 fourteen diseases which he personally had treated "when they have been unquestionably the aftermath of vaccination." They included septicaemia, sepsis, emphysema, post-vaccinal dermatitis, scarlet fever, paratyphoid, and encephalitis. Vaccination has been directly responsible also for deaths from "generalized vaccinia", from thrombosis, etc. Encephalitis, it may be mentioned, has a percentage of deaths to cases far higher than that of smallpox. Of the 3 cases of post-vaccinal encephalitis in England and Wales in 1931, 2 resulted fatally.

Mr Kingsley Wood said in the House of Commons, December 16, 1938, that "all practicable steps were taken to ensure the purity of vaccine lymph issued by the Government Lymph Control Laboratory. He was advised that it was not yet possible to guarantee absolute absence of risk that susceptible would follow the use of lymph although the risk was very small." (1)

There is some evidence pointing to a causal connection between vaccination "drives" and subsequent outbreaks of infantile paralysis, but it is not altogether conclusive, and the reason for the great increase in cases being rapidly associated with the spread of vaccination practice, is also a problem for the scientists of the future.

On the question whether or not vaccination immediately from an epidemic, the data show plainly that it does NOT provide effective immunization; and that the disease, if contracted, is likely to go more heavily with a vaccinated person than with one whose blood has never been polluted with vaccine virus lymph.

Take the official records for the British Army in Hongkong during the War. Only those soldiers were counted as re-vaccinated who had been successfully vaccinated within three years of their attack of smallpox; but of these 297 took smallpox in 1918-19, and 19 of them died. As also pointed out in the aforementioned Memorial to H. E. the Governor of Bombay, the Annual Reports on the Health of the British Army in India show many cases of post-vaccine from smallpox amongst re-vaccinated men and their re-vaccinated wives and children.

In the vaccinated troops of the U. S. A. in the Philippines during 1909-1921, there were 737 cases with 531 deaths, a percentage of deaths to smallpox cases of 72 per cent, practically double that found in the unvaccinated forces.

Australia and New Zealand, with practically no vaccination, are virtually free of smallpox.

Mexico, with a rigid compulsory vaccination and re-vaccination law, has the highest small-pox death rate in the world.

Japan and Italy have had terrible smallpox epidemics in spite of their stringently compulsory vaccination laws.

Dr. C. ERICK Millard, former Medical Officer of Health for Leicester, in the course of the Chandwick Lecture at the Institute of the Royal Society of Tropical Medicine and Hygiene, published in THE MEDICAL WORLD of 24th November 1935, declared that "as a State institution for protecting the community, infant vaccination had been largely a failure . . . It was lack of sanitation, not of vaccination, which was the true cause of the appalling smallpox mortality which still persisted in India." (2) (Italics mine.)

Let us devote our efforts to the constructive task of improving sanitation in Bombay, and smallpox epidemics will be no much a thing of the past as they are in England, Scotland, New Zealand and Australia.

Notes

Gandhi's Health

A friend, not, I hope, unknown, asks "Gandhi seems to think he is well. You say he is not yet well. What is the truth?" I think I have told the truth and nothing but the truth in these columns, and even if I was inclined to be possibly Gandhi would tell me up and allow me no more to delude the public. The fact is Gandhi would have to think that he is well, but he knows that he is not well. The first serious talks that he had had during the past few weeks were with Lord Latham, and yet he had to re-appear there shortly to see him between 2 to 3 in the afternoon each day. The talks were serious but by no means strenuous, and yet every day the instrument showed a considerable rise in the blood pressure at the end of the talk. He would have loved to give the distinguished guest much more time, but he knew that it was physically impossible. He might have asked Lord Latham to come under some favorable auspices but he knew that Lord Latham was to fly in a week, and he would not think of leaving him go without seeing him.

But let me say that Gandhi is definitely progressing. Those talks would have been much more taxing at Juhu. He is taking no drug internally, but is giving himself an alternate course of radium-uranium treatment which helps to keep the pressure down. He feels extremely better. In that after over two months of abstinence from spinning he has taken up the spinning wheel again and spins about half an hour. He is now fully hoping to go to Harpura, where he knows that he will have to make himself available for consultations at least some three each day. But he has not yet the confidence to fly up the Punjab side or the Frontier side on both of which his heart is set.

Lord Latham's Visit

When it was known that Lord Latham would gladly spare three days Gandhi made up his mind that all the three days he should stay in Nagpur rather than in Wardha. No elaborate arrangements had to be made for him, thanks to the polite way in which he made himself completely at home. The moment he came to get up at noon by saying "Break and milk is all I need, and as I am not a smoker and am a complete teetotaler I am perfectly suited to this atmosphere." He made a point of keeping to our hours of meal and of attending the morning and evening prayers. He enjoyed the peace and quiet of the place, and I am inclined to think that it was a relief to him to have this complete change of scene and surroundings and atmosphere. We may, I think, justly rather ourselves that if it is possible to entertain the Congress President at Nagpur, it is no less so to entertain a guest like Lord Latham.

Lord Latham decided the bulk of his stay to a study of our various activities, raising every

one of the institutions here, even the Laramie Indian temple, the Harlan hotel and the High Prairie school. To the McElhenny girls he said: "I was the Secretary of Lloyd George, a great Prime Minister of England, who said it was not the man who won the war but the woman, and I want you to have your full share in the growth and prosperity of your country. I have no doubt you will do so, for during the past twenty years women in the West as well as in India have progressed as they had not done for centuries."

The activities that seemed to grip him were those of the Village Industries Association including the tannery and of the handicrafting and handweaving at Nakoveli. "Most of us understand the non-violence aspect of your movement," he said. "What we do not understand is the electricity. I should not have done as myself, if I had not seen these things with my own eyes. Electricity is apparently the cordial of non-violence." Often enough in his talks he would refer to the Quakers, not the Quakers of the present day with "great possessions", but the early Quakers. "For," Lord Lothian said, "was the true exemplar. He it was who declared to the world—'our weapons are not carnal but spiritual,' and demonstrated the potency of suffering." Among the pacifists he mentioned Dick Sheppard with great respect and said, "He was really and truly a man of God."

And so onward. For Lord Lothian is, as he was, a disciple of Christian Science and insists that the gospel of Jesus was meant not only to be believed but to be lived. During his talk on the last day he mentioned Christian Science and asked for Gandhi's opinion thereon. "Since man is inseparably related to God," he said, "in proportion as he recognizes the individual relationship to God he is free from sin and from disease. That is how faith heals God is Truth and Health and Love."

"And He is Physician too," said Gandhi. "I have no quarrel with Christian Science. I said many years ago in Johannesburg that I accept the doctrine in fact, but I do not believe in many Christian Scientists. It is one thing to have an intellectual belief and another thing to have a heart-grasp of the truth. I am quite ready to endorse the statement that all illness is sin, that when a man has even a cough it is due to sin. My typical process is the result of strain and overwork. But why should I have overworked myself? All overwork and hurry is sin. And I know only too well that it was perfectly possible for me to avoid all disease. What I do not understand about Christian Scientists is that they make altogether too much of physical health and disease."

"So long as one recognizes that disease is sin it is all right," said Lord Lothian. "Even the Gita says that one has to renounce the fruit of the five senses which is Maya. God is Life and Love and Health."

"I have put it somewhat differently," said Gandhi. "God is Truth, for as our scriptures say nothing is but Truth, which is the same thing as God is Life. And then I have said that Truth and Love are faces of the same coin, and Love is the means to find Truth which is the end."

As a token of his sympathy for the constructive work of the revival of handicrafts, cloth and tanning of undyed cotton cloth, Lord Lothian made a contribution of £100.

A Noble Example

A friend writes: "You know how heavily Shankaran Das has fought for the Gandhian principles in Maharashtra. It is his exclusive devotion to the constructive programme of Gandhi and to the principles of truth and ahimsa that has gained him a number of opponents. In spite of great odds he it was who was largely responsible for the success at the elections and the success of the Farmer Congress. Das rose to the occasion and taught a lesson in non-violence, when, at the meeting of the new Provincial Congress Committee which was held on the 14th, he himself proposed that Jaffer's name as president, and said that he was deliberately doing so in the interests of the internal peace of the province and for harmonious work, and earnestly requested everyone to accept that Jaffer's name unanimously. This act silenced all opposition."

Comment is needless. We admired that Shankaran Das's noble example to everyone. There is no doubt that that Shankaran's self-denial arose out of the great faith in non-violence, which is the positive aspect in fact of the same above everything else and readiness to make sacrifices for it. Much of the trouble in our distressed provinces of Bengal and the Punjab would cease if there were men to follow Shankaran's example.

Prohibition in Bhavnagar

Few of our readers are likely to know that Bhavnagar was perhaps the first of the Indian States to contemplate the introduction of prohibition. This idea originated as early as 1912 with the decree of His Highness the late Maharaja who laid down rules for bringing about complete prohibition. In 1915 the Council of Administration abolished the manufacture, possession and sale of country liquor. This was followed in 1916 by the prohibition of import and sale of foreign liquors except to Europeans living within the State limits, who could possess the same only. Soon after this, opium preparations like *non-don-oligos*, distilled spirit, *madras*, etc., were found to be used for purposes of drink. Legislation had to be adopted for the prevention of this, and the use of these alcoholic medicinal drugs is reported to have practically ceased. On an inquiry it was ascertained that the State has prohibited the use of all liquor in all its guest houses. One does not know, however, whether exceptions are made on occasions like those of the Governor's or the Viceroy's visit.

There being no evidence from the State there is no scope for strict prohibition and there has therefore been no case of that kind for many years. There is, we are told, no prohibition of toddy. This may mean that there are no palm trees in the State, or that if there are they are not tapped for toddy. But there may be trees in neighbouring States. Would the import of toddy be allowed? Information on this point is not available. But it is apparent that the bulk of the Tarkas revenue was from country and foreign liquor, and the State has sacrificed it in the interest of the moral and physical well-being of the natives. A State Document states that "characteristic intemperance and crimes of violence due to drunkenness have almost completely disappeared, and the moral and material condition of the lower classes, who used to waste all their earnings on drink, has definitely improved. This in itself is no small gain, but the full benefit of the policy, it is hoped, will be realised in the next generation, which is bound to grow up without the habit of drink."

There is a certain amount of smuggling, due no doubt to the absence of prohibition in neighbouring Agency and British District areas. A most interesting feature of the statement showing cases of liquor smuggling is that whereas during the Civil Disobedience period of 1930-31 and 1931-32 there were only 8 and 6 cases respectively during the following years they have been as many as 19 to 24. This shows that abstemiousness from drink which followed in the wake of Civil Disobedience in the British India affected Marwarja State for the better. The State has carried on negotiations to win for the introduction of prohibition in contiguous British areas. Part of the prohibition work in Bombay could be to the effect of complete co-operation in the Marwarja State by the introduction of Prohibition in all Talukas like Gangan and Dhandhala.

Yasad Questions of Vaccination

Thereafter in these columns we publish Harijan's reply to Mr. Wadia's article on vaccination. Here is a judiciously plan, suggested by State and Agency, which we should invite vaccination supporters to challenge or approve for the stoppage of all compulsory vaccination and for the constructive task of tending the rest of the well, viz. world sanitation. For those who are keen on the legislation for compulsory vaccination or sterilisation there are a few points, apart from those raised by Harilal Wadia, worth noting: (1) There is no compulsory in France, Italy, Spain, Portugal, Belgium, Norway, Sweden and Turkey (Encyclopaedia Britannica, 1926 Edition). (2) The community conferred for a lifetime by an attack of small-pox is unchallengeable. (3) Even in England under the Vaccination Act of 1908 parents who ac-

quiescently believed that vaccination would be prejudicial to the health of their children were exempted, and that no less than 250,000 certificates of such exemption (or 50 per cent.) were issued during the year 1925 (The Vaccination Report, 1926). England and Wales, in the 22 years ending December 1928, only 187 children (under 5) died of small-pox, but 159 died of vaccination (figures given by the same Journal taken from official sources). (4) Medical and non-medical observers, including Mr. Arthur Newcombe and Mr. Leonard Rogers, have proved that both the British and Indian the condition of ground-water influenced the course of many epidemic diseases, including small-pox.

These considerations might show that there should at least be no compulsion, that exemption may be made conditional on the observance of regulations re disinfection and isolation, and that the Congress Ministers of Health should direct their efforts to the eradication of factors favouring the outbreak of small-pox. The Royal Commission on Vaccination that published its report in 1928 had for one of its terms of reference "What means other than vaccination can be used for diminishing the prevalence of small-pox, and how far such means could be relied on in place of vaccination." It is a great pity the writer of the article on Vaccination in the Encyclopaedia Britannica, whilst he acknowledges the other considerations of the Commission, says nothing on such recommendations as "our" Congress Minister of reference Eastern Rajes and Ghose should make a point of studying this part of the report and make a constructive effort to find other means than vaccination. Allowing for those to take the natural course and providing for compulsory and strict control is of course the fail-safe alternative. Figures of actual cases and mortality and of community arising from natural attacks should be frequently examined and placed before the public, and drastic measures should be taken for the improvement of sanitation and the supplies of ground-water. The amended Bombay Municipal Act which has received whole-hearted approval, might well have some provisions with special regard to outbreaks of small-pox, as it has against the prevalence of malaria.

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HARJAN

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Understanding the Importance of The Boston Herald Herald

[illegible]

W. L. R. 1999

UNIVERSAL — MATHEMATICAL FOUNDATIONS OF A THEORY

TABLE 1

11

Keywords: child sexual abuse; disclosure; social support

I am thankful to say that Gandhi's progress towards necessary reforms stands, though slowly. During the whole of the last week the most progress has resulted thereby than ever before, and a certain amount of work, by way of advice and guidance in important matters, has not ceased on either side. If this progress continues, without any setbacks, Harrower will find the almost too for the strenuous conditions which perhaps cannot be an well-wisher.

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We heard the other day of the President's double inquestment. Wilson (twenty-four hours, two of the longest hours with the pen were, physically at any rate, broken. Sleep came to the President about three and the pang of separation from other loved ones, and yet there was the heroic quality to face life with a cheer, a greater cheer perhaps because the days to follow would be made more sacred with the memory of the departed. He did not, therefore, hurry to secure the law, to plunge into work. With Gandhi's permission, though not with Jinnah's, I take two paragraphs from his letter, which at one time I had agreed to publish, but in another sense too obedient to be withheld from at least

²⁴ "Amsterdam is full of people today—rich and poor who have come. But it has a deserted look, and in another day there will not be a soul there. We are all leaving tonight or tomorrow morning. I do not think I shall ever look for a daylight, as I do not look forward to leaving all alone here."

You were perfectly right." Dill's death was welcome to her, and it was in the dinner of things she had done for Dill's pit and there was nothing to feel for further. For some years past she had quietly taken to sleeping. Instead, once for granted, when she became a widow, she had lived a hard life. Mother's mother was ill, could have been married the other."

Even at the time of Emily, Marshall's death I can't say the same parental and child

⁴ This refers to Churchill's telegram to Jews, dated 16 April 1941, "Jews had proved a welcome factor in 1940 who were essentially Jews neither."

negotiation and the determination by (1) the
 (b) is a matter of routine definition.

In many ways quite dissimilar, and yet so
 true something and alarming, in the case of
 Shri Wanchula, Swami of Poona, who is now 85, and
 who has lived a hard and God-fearing life of toil.
 To lose a grown-up son at the age of 85, is a
 blow which is well-nigh unbearable, and one can
 hardly have the heart to offer such sympathy.
 I did so knowing that it would be of no use.
 But the good old man held my hand and rose
 to a philosophic height, which it is not given to
 many to reach. I translate his Marathi letter
 without his permission.

"What's been done surely, die, what else is
been again. Then incessantly goes on the cycle
of birth and death. Why grieve then for what
never was? Hold on to that which persists not"
—*Chandrasekhar* (Ch. II).

Your letter was wonderful of a child in my grief. Not having long visited my mind not to hold India valuable, I stood this noted and achieved the almost task of not being my point of view. I am as human as anyone who still the death of my son intensely grieved me. But I found the grief to with discomfort, and understanding nurtured by age stood me in good stead. It is these trials that test the extent to which one has cultivated the teaching of Vedanta. Samsara has resumed all its terrible finality. What parents in the midst of all their perils in Chittanga — The Supreme Self. When one reduces this plan of Providence, one must always and never. It everyone lays to heart this teaching of the Gita it would be easy to forget the sorrow as things successful and the pain as things evil and thus to transcend the whole."

1000

When Lord Lothian was at Geneva he asked me if I could give him a copy of *Great Source*. So, as he said, all that Garskild was teaching our way to the green is that little book which deserved to be read and reread in order to understand Garskild properly. And, richly enough, about the same time Editha Sophia Watts was writing an article on the book endorsing all our notions and to a. a., all the British and Indian Civil Servants, indeed everyone who wanted the present non-violent experiment in democracy to succeed, to read and reread the book. "How can a non-violent man be a soldier?"

lar in his own house?" she asks. "How can he be a witness?... How can a lawyer strike his client to go to court and fight?... The answers to all these questions, rules—highly important practical issues. The people's education in *Shad Nazam*, in which these problems are dealt with from the point of view of principles, should be extensively carried on."

Her appeal is timely. The book was written, originally in Gujarati, in 1938 during Gandhi's return voyage from London to answer to the Indian school of violence and published serially in the columns of *TRIBUNE* (Gujarat edited by Gandhi). Then it was published in book-form, to be presented by the Bombay Government. Gandhi had translated the book into English for Mr. Kailashch. In answer to the Bombay Government's action he published the English translation. When Gandhi saw the translation, on his visit to South Africa in 1931, he thought it so crude and hastily conceived that he said Gandhi himself would destroy the book after spending a year in India. With deference to the memory of the great teacher, his promise failed to come true. In 1932 Gandhi, writing about it, said,

"It teaches the gospel of love in place of that of hate. It replaces violence with self-sacrifice. It puts non-violence against brute-force.... I welcome writing except one word of it, and that is defiance in a holy sense. The book is a brave condemnation of 'modern' civilization. It was written in 1938. Its conclusion is deeper today than ever.... But I would warn the reader against thinking that I am today sticking to the formula described therein. I know that India is not ripe for it. It may seem an imprudence to say so. But such is my conviction. I am helplessly waiting for the selfless political leaders. But today my energetic activity is unconditionally devoted to the attainment of Parliamentary Status in accordance with the wishes of the people of India."

But whether India may be ripe for it or not, it is best for Indians to study the essential book which contains the ultimate logical conclusion of the acceptance of the basic principles of Truth and Non-violence, and decide whether these principles should be accepted or rejected. On being told that the book had been out of print for some time and that a few copies of the Madras edition were available at eight annas a copy, Gandhi said that it should be published immediately at a nominal price, so that it may be within easy reach of those who may wish to read it. The Navajivan Publishing House hopes to make it available for sale at Harpura.

'A Bright Spot'

I reproduced the other day a letter from Madame Hilda Edith Hansen who paid a tribute to our non-violent standpoint in order to come to our aid. She was writing from Paris. Madame Alexander, that keen student of happenings in

India, and one of our closest friends, also sends a letter, words of which we may not truthfully appropriate, but which make us search our hearts and remind us that the whole of the outside world is watching us critically.

"I can assure you," she writes, "that, as our hearts are as the world today, India seems to be one of the few bright spots, bright, that is, because great things are happening, and they are happening without violence and with the very minimum (if indeed any) of coercion. Elsewhere, we seem to see violence let loose in one more Berlin, Rome, and in many other violence is appearing on behalf of privilege and tyranny (as around also). The optimism I draw is that in India your work and programme are inspired by deep moral and religious motives, in the West today public morality has lost itself in a morass of desire and questioning."

So, when we hear of the 'Epis of Terrorism' and now of the acids which you were sending to attack the drunk and drug evils, and to get education as to a cleaner transition, and to make police reform, had industrial confidence, and all the thousand and one other evils by which your people are bowed down in poverty and degradation, we rejoice. And we only wish the press of the world would pay more attention to these good things that are happening, and less to the violence in other lands. It would have a heartening and inspiring effect on those who are striving against odds to achieve these same things in other lands.

Of course, we know there are more clouds. The whole plot of Polarisation, and the insatiable demands of the Central Government, are things you have obviously got to challenge and struggle against within the next few months. But even there, I am a bit more hopeful than I was six months ago. Not only will Government be, I hope, reluctant to allow this form of suspension to come in a speedy end, but also, what perhaps matters still more, in the light of your great achievement and of the methods by which your reforms are being achieved, there will be a far better understanding among the public here of why you feel Polarisation and army tactics objectionable, and a much stronger demand that your demands shall be met.

So, dark as the war clouds are, I look forward to 1956 not without hope, and especially I hope when I think of India, I know that the spirit that Rags has awakened is inspiring the work of the new Provincial Governments."

Still we fulfil the hopes we have inspired, or shall we be weighed in the balance and found wanting?

Stress on the Word

We had occasion last week to refer to General Sahasraman's special pleading. Here is what the President of the Bharat-Political-Kisan Conference said in making out that what the Kisan Sabha leaders preached was non-violence and not violence:

"The *Klann Kappa* has been subject of interesting violence. I explicate the suggestion with all the emphasis I command. The *Klann Kappa* is a representative has always stood against violence as a weapon to be used in its fight. In future too it will adhere to the policy of non-violence. We are convinced that violence will result merely on the hand of the *Klann* and turned his march to the goal of economic emancipation. But I had called upon to tell three who make a batch of non-violence that violence is inherent in the present order of society, say, violence is the law of nature. Destruction is an natural or creation, age to which is complementary in the state for long as life exists. There must be a struggle for existence, and struggle involves violence. I ask the champions of non-violence, had violence ceased to be operative or I know when the *Klann Kappa* had not some great enemies and they had the unqualified president of the Indian state? Surely the *Klann Kappa* has not made the people worse today."

If violence is the law of nature, the *Klann Kappa* in adhering to the policy of non-violence has added misery to the law of nature, and will do so, as long as it is adhering to non-violence. The argument perhaps is this, that the present non-violent state is a temporary stage, brought about by the fact that at the present moment violence "will result on the hand of the *Klann*." The moment that stage is passed, the law of nature, i. e. violence, will be the natural order. But is that to put a most desirable construction on this self contradictory statement. For otherwise, the reference to non-violence would be blatantly hypocritical. The rest of the address shows that the *Klann Kappa* workers, like the president of this conference, would work with all their might for the hastening of the time when violence reigns as the law of nature. For, as he says, "struggle involves violence," and "it is high time to realize the absurdity of the position that one can effect a compromise between the landlords and the peasants."

The Call to Class War

Then follows the laying down of the law of struggle.

"Fidelity is divided into economic class whose interests are irreconcilable. The upper class strives on the exploitation of the lower class, to which the exploitation may go to without any let or hindrance, the machinery of the State is so devised and worked that it may always remain in the hands and under the control of the upper class."

Quite true. But who has devised the machinery of the State, and who is in charge of it? It is a third party that is in charge of it, and the objective of the Congress is to place the people in charge of it. The Congress has no doubt been run by the upper class or the educated class, to which the president of the *Klann Kappa* conference and Shri Subhaschandra Bose

and Suresh Chakravarty belong no less than Pandit Jivanlal Nishu and Rajendrakumar and Vallabhbhai Patel. The latter no less than the former are striving their utmost to make the Congress an largely representative of the peasants and workers as possible, based on the widest possible adult franchise. And yet these, according to the *Klann Kappa* workers, though not "consciously and deliberately exploiters, are so by virtue of the environment in which they live. Consciously or unconsciously, these individuals tend to the perpetuation of the social order in which they live with all its class divisions and all its inherent conflicts." The remedy, therefore, can never have in India a State of their own, as long as they leave the machinery in the hands of the upper classes." It is the effort of those who happen to belong to the non-*Klann* classes, but who are trying to identify themselves as best they can, with the *Klann*, to place the machinery of the State in the hands of the *Klann*, is a non-violent manner. What the *Klann Kappa* leaders call the exploiters and the exploited, are both at present under a State that exploits all. The Congress has led a movement, unique in history, to combine the so-called exploiters and exploited, in a non-violent struggle to throw of the yoke of the Anti-exploiter. For the *Klann Kappa* workers seriously this non-violent process is a rapidly slow process. They want the quick violent storm, recognizing that in doing so they will destroy their *Klann*, they protest and all.

A Reasonable Pathway

Shri Narayan Narayan Agarwal, Secretary of the Marathi Sahitya Mandal, Warhle, has published a nicely put-up volume containing the full report of the Warhle Educational Conference which includes verbatim reports of all Gandhiji and the other principal speakers in Hindi or Hindustani. The book also contains Hindi translations of all of Gandhiji's articles and those of other writers in support of the scheme. The book is carefully edited and the price is about twelve paise. (Perhaps one 4 An. extra.) It is aptly called "*Shikshamam Atmakam Kramam*" (Education Revolution in Education). Copies may be had from the Secretary at Warhle, and at the Narayan Office—Poona 4. M. D.

The Report on Education

The text of the Report (30 pages) containing the full text of the Dr. Sahitya Mandal Committee on Education is available at two annas per copy (including postage) at (1) Narayan Office, Poona 4, (2) Sri Agastyaaram, Narasimha Vilasaram, Warhle.

MY EARLY LIFE

By Gandhiji

A notebook prepared by young boys and girls from the first part of Gandhiji's "Autobiography". Price Rs. 1. Design and printing by I. S. S. S.

Available at Narayan Office—Poona 4.

H A R I J A N

Vol. 3

1938

THE TRUSTESHIP THEORY

A correspondent writes a long and interesting letter of which space permits me to deal only with the following salient points.

"The following extracts occur in two of your recent leading articles. They have raised serious doubts as to the important issues, some of which I submit to you through this letter. I hope you will deal with the points raised—if you consider them relevant—at length and give clear guidance to those who look up to the *Hindustan* for light."

The extracts are:

(a) "The legitimate interests of the Khasas demand the enjoyment by them of the full fruits of their labour, nothing less. The legitimate interests of the Zamindars mean the enjoyment of the fruits of their trustship, which means a remuneration for the use of their intelligence in wisely directing the energies of their tenants so that the latter can make the best use of the land in their possession and in increasing the products of their labour." (*Hindustan* in *Dinar* on the issue dated Dec. 15, '37.)

(b) Writing about the Madras Appropriation Bill you say: "The cry of communism must not frighten the reformer." (There the stated editors have raised the cry of communism.) There is nothing wrong in the ideal which is to make the State run all public utilities, including therefore land, for the benefit of all. The quarrel is about the means. The Khasas would contemplate feasible expropriation of public utilities or agrarian land appropriations brought about by cultivation of public opinion. Supposing there was such expropriation, or there must be in the near future, and the vast majority of voters desired State ownership of public utilities, what would be any injustice in the people's Parliament transferring legal ownership thereof to the State, and paying to those from whom the property is taken just enough to enable them to live decently, i. e., in accordance with the new mode of life which they will share with the millions?" (*A New Lease of Life* in the issue dated Jan. 3, '38.)

The last extract clearly lays down that (1) the ruler of the soil has a right to the rent (fruits of his labour), (2) The Khasatis has no right to expropriate or redistribute his tenants, (3) He has to labour to a revenue and is entitled to a remuneration for the services rendered to his tenants.

These general theories lead to the conclusion that as much of the produce as is necessary for the Khasas and his family's maintenance should

be left to him. Only the surplus should be subject to taxation. Therefore there should be no redistribution of the rent, which of necessity will vary from season to season, in correspondence to the Khasat's actual surplus produce, as in certain circumstances the land rent may be fixed with reference to the quality of the land in use and the facilities for cultivation to give.

If these advantages are ignored, then your proposition rules out the system of Permanent Settlement (as in Bengal, Bihar and parts of U. P.); at the sight of the landlord in distress (and), it also makes the actual ruler the owner of the soil, unless he willingly, at some later stage, relinquishes it in favour of public ownership.

Further, the Zamindar as such is not entitled to any income. You clearly, when you say this, repudiate the fundamental position of the present day Khasatis. Instead of reducing him to the position of a common tiller of the soil, you make him to become a landlord and perform certain services to his (tenants); towards the extent of which you would allow a certain remuneration, payable either by the tenants themselves or by the Government. In his new role he will probably have to serve to collect rent, which will more readily be done by other State or self governing agencies.

What exactly does your 'Trustship Theory' mean? Do you suggest that if the Zamindar of today is serious to undertake his position he can only do so as a trustee? How do you explain the change suggested in the *Hindustan* and *Dinar* editors that in the so far as he is concerned the expropriation of them as a class is out of the question? Education of the Zamindars about all means simply the abolition of a system of land-ownership which no more suits the needs of the time. It is evident that the existence of this class is growing heavily on the pockets of the poor, the backbone of our nation. You have said that in the U. P. the millmen collect Rs. 14 crores a year and pay to the Government only Rs. 7 crores as revenue. Why should these other 7 crores be expropriated from the peasantry in order to benefit a class which has squandered its ability, what the Government today with its adequate machinery can collect in revenue much more cheaply?

These replies in detail the theory and practice of your trustship. Absence of authoritative opinion is causing widespread confusion. You have been seriously requested to playing into the hands of vested interests. ...

Let us for a moment have faith in the essential goodness and adaptability of human nature and therefore of the Zamindar and his employees, and assume that trustship is not only good but just also. But what about its feasibility? There is this institution of trustship to be brought into being? How is a whole class of expropriators to be turned into one of trustees? The centralization in the economic relationship of our society are too deep to admit of any postscript.

Transmuting possessions into rights of the people is to withdraw the trust if the trustee fails to fill the trust. Was it to not whether the trustee holds his obligations or not? Or, will your trustee be similar to the paid manager of a railroad history in Russia who is under the control of the State? What will be his powers and duties?

We talk of non-violent war, struggle, fight. Can we suddenly talk of non-violent class-war also? Why not? We? If we have to alter the class war, we can do so only by making the exploited masses to organize and armed against exploitation from whichever quarter it may come. The means in terms of non-violence must necessarily be non-organization, civil disobedience, non-payment of taxes, etc.

Do you think of absolutely no necessity of force? After all this is impossible without a measure of violence however slight. So what is wrong with a strong political party organizing peace first and then changing the means as the means and not of convenience as the convenience did in Russia? This view is held by a group of men and women, although we can afford to ignore them — — —

The argument can be briefly summed. There will be found to be no discrepancy between Gandhi's position and the attitude evoked by the correspondence, as soon as it is realized that Gandhi's view was only the violent suggestion, an approximation, of the "harm" as a class and not a non-violent one. The fundamental difference between Gandhi's position and what is called the Communist position is that whilst the Communists regard class war as inevitable, Gandhi does not. Therefore Gandhi's method is that of conversion of the "harm". It may appear to be a long process, but in reality it is the shortest. The fundamental under Gandhi's scheme will not have possession without personal his work, and if they discharge their responsibilities, they will be worthy of their life. Why should there arise 12 states be created from the present? In order to benefit a class which has realized its rights? asks the correspondent. The answer 12 states will certainly not be needed, not perhaps even a tenth of it. But what is really needed is to recognize that that class that has and has never a will, and that they can be converted. This ability, according to Gandhi's conception, is much more than that of tax-collecting.

This conversion can only come about as a result of the education as much of the "harmful" as of the "harm". As soon as the "harmful" become conscious of their power and develop the will to say "NO", the conversion of the "harm" will be an accomplished fact. Today the handings of the "harmful" is that they do not know what power they possess. They cannot be brought to a realization of that power by the preaching of class war or violence, but by directing it into their own

that they are not bound to work for anybody unless they choose to and unless they are adequately paid.

Must they dispossess the possessors? "It is impossible," says a History of Civilization, "to appropriate all even the landfalls and the capitalisms of a large country and to substitute a working class management of the industries and cities. There is no equality between the exploited who, for generations, have enjoyed the advantages of education and of prosperity, and the exploited, the majority of whom, even in an advanced country, are poor, degraded, ignorant and uneducated." It is indeed impossible to do so at once. But the non-violent conversion conceived by Gandhi contemplates that even when it is possible to do so, it is not necessary. We may use the advantages and the gifts possessed by the exploited, giving them no more than their wage, the wherewithal to let them live in moderate comfort, not to live a life of material waste.

The beauty of the method of conversion lies in the realization of the fact that neither of the two classes whose interests are supposed to be conflicting can ultimately live without the other. They are mutually dependent. Capital can do without labor as little as labor can do without Capital in some shape or other.

But why not, says the correspondent, directly with Lenin's scheme to seize, an initial violent seizure of power and then a non-violent "building" in the art and substance of economic plan? This is what Lenin wrote: "But, striving for socialism, we are convinced that it will extend further into communism, and still by side with this, there will remain all and for free, for the realization of one man to another, of one nation of society to another, class people will give assistance in clearing the deplorable conditions of social existence WITHOUT FORCE AND WITHOUT EXPLOITATION." Lenin's goal was the destruction "of every organized and organized violence against man in general". But did Lenin violence begin non-violence? Even in Russia we know what violence Stalin has been wading through, even to suppress his own wide support. Much more violence, one thinks, would be necessary to suppress as to conversion of those oppressed by force.

N D

NOTICE

The present issue being of 18 pages (8 pages & letters) has been printed at one volume as a special one. The subscribers are getting it with out any extra charge.

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HANDICRAFTS IN RUSSIA

While much is said and heard about the very rapid mechanization and industrialization of Soviet Russia, little is known of the handicrafts still prevalent there, and we are apt to believe that the U. S. S. R., under its new economic policy, has discontinued handicrafts altogether—which is, however, not a fact. In the village economy of Tsarist Russia, of course, handicrafts predominated and gave employment to a bulk of the population.

"It is not generally realized abroad how intensely hand work predominates and continues to do so here, but it is safe to say that even the two-thirds of the food and goods produced and consumed by the Russian population were of local origin. More than ninety per cent of the population lived in villages and small towns. The food they ate was produced on the peasant holdings which would not be dignified by the name of farms as the United States, and the goods they consumed were mainly the product of household, or individual artisans or small co-operative groups."

"The typical 'entrepreneur' of Russia in the nineteenth century," Hilkey and Hamilton With tell us in their aptly titled *Communist: A New Character*,¹ "was neither the capitalist entrepreneur nor the wage-paid artisan, but the individual handicraftsman, working alone or in a family group, on the wood or iron, wood or flax, bone or leather that he made up into commodities for household use, to be sold for his own subsistence. At all times a group of these handicraftsmen would take in a labor 'outlet'. This," we are told, "was a temporary association of individuals for a definite industrial undertaking, usually of a temporary character, conducted on a basis of joint management and responsibility.... Many articles were turned for work at building construction or manufacturing in the cities. Others suited to the villages for the production of commodities for sale." By 1914 many of these entrepreneur had "lost their economic independence, and had fallen into the hands of capitalist middlemen," and "during the seven years of war and civil war, 1914-1920, two-thirds of this population of handicraftsmen faded away, the bulk of the survivors being found, in 1921, in the more remote villages which suffered least from the ravages of the continuing anarchy."

Under the Bolshevik regime, though mechanization was started with the fullest vigor, these handicraftsmen were not only not neglected, but positive efforts were made to encourage and rehabilitate them. We learn to the surprise of the West:

"Under the Soviet Government these independent artisan-producers have been from 3,012 upwards, and especially since 1926, revived and encouraged, as an approved alternative form of

production² (particularly for household supplies) in that of employment as wage in the industrial conducted by government or trust, monopoly or co-operative enterprise industry. The handicraftsmen were, from the start, united freely to form producers co-operative societies, which have been, in those, granted state credit for the purchase of materials at the lowest possible prices."

At another place they write:

"These we find, in the U. S. S. R., alongside the bulk mass of the wage and salary workers employed by state, municipal and co-operative enterprise and institutions, an entirely different—yet might almost say a contradictory—type of organization, the self-governing working of voluntary form. In this type the members are not recipients of salary or wage, indeed, not employed under any contract of service at all. They are, individually or jointly, workers in part because not only of the instruments of production but also of the products of their labor."

The State helps them in various ways, not the least of them being the purchasing of their products for supplying the needs of the State.

"The various Government departments, united in municipal, together with the manufacturing trade and the co-operative enterprise societies, have, during the past decade, willingly supplied their own needs by purchasing to take from the manufacturing associations of co-operatives (groups), at agreed fixed prices, a large proportion of their output, thus ensuring the long periods a profitable market for their wares. They have the national independent handicraftsmen back to the front rank. The image has been that of the co-operative groups in taking them into the network of organizations, and materials to assist them by concentrating to take their individual products so as to assist their marketing. Legally since the establishment of the five year plan in 1926 have these manufacturing associations of co-operative producers managed and developed. The result has been, not only the progressive control of the great bulk of the Soviet industry, but also the enlargement of its scope, and the acceptance of definite co-operative forms according to the pattern throughout the Soviet system."

Even numerically the men and women working through these handicraft associations form no insignificant part of the population.

"At the beginning of 1934, in addition to an estimated host of isolated individual craftsmen who still exist, in the cities as well as in the villages, in the aggregate number of a million or more, the number of definitely organized co-operative societies of this kind was estimated at about 2,600 with 60,000 workshops or other establishments, having a total number of 1,200,000 men and women, representing a co-operative sector of seven or eight millions, with an approximate gross production of commodities valued at about four and a half thousand million rubles. Another calculation of a later date, and involving a wider range of sources, puts the amount, in 1935, at upwards of the producing co-operative communities, including households and under-work."

"The reader will note the significance of this material, for it shows that handicrafts are not allowed to live on subsistence as being discarded men in idle ways, but are recognized as deserving to live and to be encouraged not only by state with large scale enterprises.

1. Walter Dimsy / 2 *From As I Please* p. 115.

2. Vol. 1 p. 120 B.

ing corporations, at \$,200 million would, estimated at planned price of 1932.

Their activities are ranged over a fairly large variety of industries, and their importance among the population of the U. S. & C. is growing.

"The groups easily divide themselves, in the extent of work that has been done, in the possession of various kinds of their products and in the production and supply of all sorts of commodities for household use, such as furniture and kitchen equipment, shoes and shoes, hosiery and hosiery, every description of textile stuffs and clothing, clothing, hats and caps of all kinds, toys, leather goods, articles used and used, jewelry, and even handicrafting on wood, by those who formerly produced religious items. For the sake to the public in the class, these cooperative societies have over a thousand shops, and more than that number of shops. Their members, indeed, have come to form an important element in the urban population. Whereas, in 1912, the handicraftsmen in the entire country had only half a million, or 12 per cent of the population, in 1931 the urban population declared their numbers as about two million, or 12 per cent of the population."

These groups have their elaborate organization. The thing with which we are here more concerned is the readiness of the State to help them in all ways possible, provide them with all possible facilities for getting raw materials and offering sales for their wares, and to encourage them by placing its own orders with them. It is reasonable that while these groups are not now to sell their wares directly, they live, the State departments are bound to give preference to their wares in the purchases for their supplies.

"The groups are to be free to obtain from the State bank the credit that they require, and to sell their products on and wherever they choose, including the open markets on the fairs and their own small shops. Except when working on materials provided from State funds, the groups are no longer required to deposit any part of the output in any State department, but all State departments are directed to place with the groups such orders as they ask, before for the very manufactured products they are to be bought and obtained by such group direct from the consumer's co-operative movement, or from State or municipal departments, or from any of the Government trust, as well as from industrial purchases. Orders are left to be applied by agreement to contract in each case. The one transaction that is strictly prohibited is 'speculation', meaning buying commodities with the intention of selling them again at a profit—other words, the groups are not to engage in mere trading."

These facts, quoted from one of the most authoritative books on India, show undoubtedly what even a State that is pledged to industrialization has been doing to foster the growth of handicrafts. In a country like ours, where handicrafts will provide employment to 18 per cent of the population as against the half per cent employed by large-scale industries, and where the need for supplementary industries can be fulfilled only by handicrafts, the State and the public owe a much greater duty to those

engaged in these industries which, unhappily, today are struggling for existence.

C. S.

SOLUTION OF INDIA'S POVERTY

(By *Mrs. M. S. S. S.*)

II

Great National Effort Required

The Warlike scheme is, in my opinion, a monumental programme of nation-building. Its effect on the psychology of different classes would be all that is actually required. The masses will know how the classes are living and not even, and everybody will have to share the burden of the nation. The destruction of India's economic policy during British rule, on which Dr. Bhabha, Mahatma Jyoti, Gokhale and others have written, resulted in the destruction of handicrafts and the destruction of skill, and the reduction of the masses to unskilled work of which there was not plenty. The result was that large chunks of humanity willing to work did not know what to work at. What has been thus accomplished in the wrong direction for a hundred and fifty years, could not be put right in one generation, except by a great effort—an effort which will call forth much sacrifice from a good many people of all ranks and the willing co-operation of all. It is the call to this effort, which Gandhi has given to this country through his scheme of national education. It is a scheme, which will, in my mind, solve almost every problem both of handicrafts and of unemployment as well as of education. Those who are important because their own pet programmes cannot be put into execution, and those who are important because of contemporary appreciation as to what will happen to other people or teachers, must hold their hands and their judgment until they see the results. If the great line put forward by Mahatma is accepted properly. Gandhi added with a note which the Dr. Bhabha and Dr. Jyoti have placed the scheme in words which might be produced even by the uneducated writer, Dr. Bhabha, Chairman of The New Education Fellowship Delegation, said that "The situation in Primary Education is such as to call for large measures. The Warlike scheme is in my opinion, a heroic measure and should be judged as such. Certainly, it is put forward by the only man in India who could convincingly raise the response necessary to put heroic measures into effect." And Dr. Jyoti: "No man loves the children of the poor more than the Mahatma, and we may be sure that when the scheme is actually worked out by him, we shall discover in it only one more testimony to the genius of this practical sage whose deeds surpass his words."

How It Is Done

A reader of these lines would be entitled to ask for some simple explanation as to how self-reliance could be secured. The simplest

illustration which I can give this, is in the matter of soap. Soap is at present made in the cities in small shops, which are also work-shops and selling places. Craftsmen, who are making soap, find their own raw material and do the selling themselves. In other words, they have to engage their time in production and sale as well as their capital. If one of these artisans were picked up and induced to go and work in a village, where he will be guaranteed an income similar to what he is making in the cities (sometimes reduced, having moved to the standard of life in the villages), and if he was given there a place to live and a place to work and he was supplied with raw material and the finished product was taken from him, can anyone question that such a man would produce enough to cover what is paid to him? If, in the course of time, the boys associated with him were to learn the trade under him, doing simple operations at first and merely assisting him, and later on getting into the more complicated ones, can anyone doubt that the output of the artisan himself would, under such circumstances, be slightly increased? That this increase would be slight in the first or second year, but would be considerable in the third or fourth year, is a proposition which will not tax the credulity of any artisan. My own feeling is that, at the end of the fifth year, a boy pupil would not only be adding value as material to cover his subsistence, but he would be adding more, because the technique is that, at the end of the fifth or sixth year, he should be in a position to maintain himself, and the cost of maintaining himself is always more than the cost of merely subsisting. In this manner, the number and variety of crafts adjusted would be very large. Thus the same thing would apply to Indian shoes (chappals). It would also apply to hand-made paper and stationery of all kinds and descriptions. It would apply to toys of all kinds and descriptions. It would apply to wood-work. An equally good list is offered by craftsmen of all kinds and descriptions from the smallest pill box to the biggest box, and from the smallest bag, either of paper or cloth, to the biggest. A list may be found for ready-made clothing. All other articles relating to personal adornment and apparel, furniture and household things, and coats for printing and in many other fields, could become the subject of industry located in the villages on these lines. There are lines which must especially appeal to the countries, because, whereas they have been contributing for the sustenance of industry and for the right to work, *Wahatung!* has evolved something which will embrace both these lines in the most practicable form in which they could be put into effect. I have deliberately omitted spinning and weaving merely because that is a field in which all these experiments have already been made and have proved successful. In spite

of this fact, ignorant critics have attacked spinning and weaving to the belief that it will either fatigue the pupil, or it will destroy the factories engaged in these operations. To my mind it will do neither.

Helped to Masses

That the output of work directed by the State and produced under these conditions would be phenomenally cheap, is also true. Is there any Indian who would not welcome this cheapness, which will place within the range of the capability of the ordinary artisan many things which are at present more scarce to him? Our country has to increase the standard of life of the masses and lead on to support the programme, which will ultimately lead to the improvement of standards. It has been suggested that the work of boy pupils will tell the artisans, who are engaged in the operations at present. This conclusion is, unfortunately, at the hands of those who are not familiar either with boy pupils or with artisans or with industry. If there is a very large number of people in a country who can do a particular job well, it does not mean that those who are engaged in the job will starve. Nobody will engage in a job in which he is not getting adequately, and everyone will try to get on to work which is paid better than the work in which he is at present engaged. The schemes favorably mentioned by some ~~critics~~ critics making the general impression a misleading one, and my suggestion that this will bring about an economic revolution harmful to the masses, is something ridiculous, as this will, in my opinion, bring about a revolution not harmful but very helpful to the masses. And I speak after longestible pains of close study of the economic life of this country.

Just Use of Power

It is possible to work out the details of this scheme, in which State servants and State possessions may have to contribute, in which pillars may have to be turned into workshops, and in which many articles in every district may have a [much] more work added to their existing task, but it is not possible to do so in the scope of a small article. I may, however, indicate that this is the scheme in the organization of which in every province five to ten thousand unemployed persons could be immediately absorbed. In many provinces, more than a hundred thousand people could be put to work which will develop their skill. In many provinces from five to ten thousand artisans, whose employment is gradually decaying, could be given secured life. A hopeful outlook for the masses could be very much improved, and the moment, pains would bear fruit. "Kard upit", which has today become a fashionable word to be used from the mouth of the Viceroy's Government, would only become a reality if the Warlike scheme is put into effect. On the political side, it will be the one rebuttal of the charge that Swamy is

thing sought, say, to cut at the top but not the side. What is it that we desire to see from the transfer of real power to India from the hands of the Englishmen to the Indians? We would like to see a greater effect done to lift up every man and woman and child in India from the backward condition to which he or she is at present so prone, than we see all his facilities properly, to guarantee that he will be a skilled worker instead of an unskilled one, and generally to raise the average which has been brought down by the public's economic exploitation of India in the hands of the foreigner in the past. For all these purposes I cannot remember of a weapon more potent and more calculated to secure the big, good results in the shortest time than the *Woolfs* system which is going to do the greatest good in the greatest number, whatever a few self-sophisticated and middle-class critics might have to say.

TECHNIQUE OF TAPPING

(By Guyton Reed)

The process of obtaining juice from the palm tree is known as tapping. The word 'tap' is derived from the particular sound produced when the tapper hits the apothecia of the coconut palm. An exact touch today is required for manufacturing palm tappers, a thorough knowledge of tapping is an essential preliminary for the manufacture of palm vinegar. Tapping is an art 141 years it has been employed to serve domestic needs by the State and the public in our country on a large scale. In the year 1850-57 in Bombay Presidency alone 416,872 palm were tapped for during forwardly today. One fourth divide at least six months to the practical study of tapping. Long practice is required for acquiring skill in tapping. In the United States in these columns it is not possible to describe tapping with diagrams. Still the following description will give a general idea of the process involved.

The information about the tapping of the coconut and sugar palm is supplied by the Indian Commissioner of Madras.

Coconut palm

Therapeutic palm is tapped generally when it reaches five years of age as at this age it generally puts forth apothecia. Good, young and healthy trees, which have begun to bear fruits and which have two or three apothecia, are generally selected. But some tappers show a distinct preference to middle-aged trees as they are reported to be more steady and better yielders. Trees over water sources, drainage and rivers are generally chosen. The apothecia should be allowed to mature to their full growth (about two months) before they are to

be tapping. Each apothecia should only be once, be allowed to open out. Tappers hit the apothecia with their hands, and when they feel something like extended glands on the apothecia, they declare such apothecia fit for preparation. The preparation process generally covers 10-15 days. For the first 3 or 10 days tappers rub or massage the apothecia from the bottom to the top twice a day both in the morning and evening. On or about the 10th day the apothecia in that round tightly from the bottom to the top in rings with spaced three or young coconut leaves about 2 inches apart. Coconut fibre stripped from the stem of the leaves or strips of the young leaves alone should be used for tying the apothecia. The water out of the apothecia is then immediately cut or slightly tilted, and the apothecia is then tapped or bored all round from the stem to the top with a small loaded bore or a wooden ruler. This tapping and this boring are done twice a day both in the morning and evening. This process is continued for about five days when toddy will begin to drip from the sliced end of the apothecia. The sliced end is always covered with coconut leaves or the palm of certain plants to prevent it from exposure to the sun and attack from flies and bacteria, and a small mud pot is attached to this end of the apothecia to collect the toddy for about a month the normal yield commences. Toddy is drawn only once a day generally, i.e. in the morning, though tappers drink the toddy both morning and evening for tapping. In some parts, if the yield is profuse (which is rare), toddy is drawn both morning and evening. The life of a apothecia is reported to be about 2 to 2½ months on the west coast and about a month in other parts.

Notes—Coconut trees are tapped throughout the year irrespective of any season. Trees tapped for one half year can be tapped during the next half year also provided they put forth apothecia. A fresh apothecia or two appear every month and occasionally three, and every such grown up apothecia on a single tree can be tapped at the same time.

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